

DIVYA VANI
Volume 1 Number 7
January 1966

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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

Source and short publication history:

Divya Vani = Divine voice.

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

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).

Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

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

Monthly:

January 1966

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3 **"The Meher Vihar Trust"** Grams: "MEHERVIHAR"

3-6-417, Post Office Street

Volume 1] Himayatnagar, Hyderabad-29
Number 7] (A. P., India)

[**Price:**
[**Re. 1-00**

MEHER PUBLICATIONS

(Revised & Exhaustive Price-List)

	Rs. P.
God Speaks by Meher Baba (Published in U.S.A.) with Charts	30.00
Listen Humanity by Meher Baba (Published in U.S.A.)	25.00
Avatar by Jean Adriel (Published in U.S.A.)	15.00
Civilisation or Chaos? by Irene Conybeare (2nd revised edition)	10.50
In Quest of Truth by Irene Conybeare	10.50
Stay With God by Francis Brabazon (Published in Australia)	10.00
The Everything and The Nothing by Meher Baba (for India – Published in Australia)	3.00
The Work of Meher Baba with Advanced Souls, Sadhus, The Mad and The Poor by Dr. William Donkin	3.50
Wisdom of Meher Baba by Ruth White (Published in U.S.A.)	3.50
Discourses by Meher Baba in 5 vols. (vols. 1 and 4 are out of stock) each vol.	5.00
Let Us The People Sing by Francis Brabazon	2.50
Gems from the Teachings of Meher Baba	2.00
Messages by Meher Baba (Eastern & Western)	2.00
Meher Baba in The Great Seclusion by Ramju Abdulla & Dr. C. D. Deshmukh. M.A., Ph.D.	1.00
Beams from Meher Baba on the Spiritual Panorama	7.00
Sobs & Throbs by A. K. Abdulla (Only limited copies, not printed but mimeographed)	5.00

(Continued on 3rd cover page)

Monthly:

January 1966

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor:

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

Phone: 36233

Volume 1]

Number 7]

The Meher Vihar Trust

3-6-417, Post Office Street

Himayatnagar, Hyderabad-29

(A. P. India)

Grams: "MEHERVIHAR"

Annual Subscription

Rs. 12-00

Single copy Re. 1-00

C O N T E N T S

Avatar Meher Baba's Message	3
on the occasion of His 72nd Birthday	...
Bro. Adi K. Irani's appeal	4
Editorial	5
Meher's Necklace (Poem)	7
by Francis Brabazon	...
The Happiness of Suffering	8
by Countess Nadine Tolstoy	...
Awaken Humanity (Poems)	17
by Dr. C. D. Deshmukh, M.A., Ph.D. (London), Nagpur	...
Invitation (Poem)	19
by Bill Young	...
Obedience to the Master	20
by Dana Field, U.S.A.	...
God, Thy Neighbour:	46
by K. K. Ramakrishnan, Poona	...
What is Baba?	52
by T. K. Ramanujam, B. E. (Hons.), Kanpur	...
Bapusaheb Reaches Baba	53
by R. K.	...
News in Brief:	56
	...

Avatar Meher Baba's Message

on the occasion of

-His 72 Birthday 25th February, 1966

**BE COMPOSED IN THE REALITY OF MY LOVE, FOR
ALL CONFUSION AND DESPAIR IS YOUR OWN SHADOW
WHICH WILL VANISH WHEN I SPEAK THE WORD.**

—Meher Baba

Bro. Adi K. Irani writes:—

AHMEDNAGAR

24th December, 1965

Baba lovingly permits all His lovers to celebrate His 72nd Birthday on 25th February 1966 at their respective places. Those who wish to celebrate Baba's Birthday should proceed with the preparations and celebrate the Birthday befitting the Avatar.

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

—Adi K. Irani

Bro. Adi K. Irani's Appeal

Jan. 15, 1966

Dear Brother,

This letter goes to you as a result of my understanding gathered from the hints given by beloved Baba that the year 1966 is one of the most momentous years of His work. I would therefore, like you, and all His workers and lovers, to share this my feeling and thought as to how best we could be of use to ourselves and to others.

25th February 1966 is the 72nd Birthday of beloved Baba. As said, this is one of the most memorable years and you will kindly see that His Birthday is celebrated by your Baba-Centre in a manner befitting the presence of the Avatar amidst us. Let it be celebrated publicly. Group-heads are requested to remain in their respective towns with a view to making all the necessary arrangements for a successful, public celebration.

With love to you and all His devotees who would cooperate towards making this occasion a big success, thereby gaining His grace and reaching it to many others who have not heard His Name.

I remain,

Yours brotherly,

Adi K. Irani.



"Be composed in the Reality of My Love ..."

—*Meher Baba*

Editorial:

"Be Composed"

"Be composed in the Reality of My Love" is the blessing of our Beloved Baba, that has been so graciously bestowed on all His lovers, for the occasion of His 72nd birthday—which falls on 25th February, 1966, through the message, He has sent in advance. This message along with the kind directions given by our revered brother and His secretary, Sri Adi K. Irani, as also his letter dated 15th Jan '66 have been published elsewhere in this issue. In his letter, Bro. Adi has been pleased to let us know his understanding as gathered from the hints given by Beloved Baba, that the year 1966 is going to be one of the most momentous years of His Work and therefore he urges us all to share his feeling and thought as to how best we should be of use to ourselves and to others during this memorable period.

As is evident, the world situation appears to be more cloudy than ever before. Most unexpected events and great devastations and lack of understanding and faith and the resultant confusion and despair in the entire world has become the order of the day. It may be that the darkest hour before the dawn is fast approaching and it may be that the breaking of the unique Silence of Beloved Baba is more imminent now than ever. The birthday message of Baba has a special significance and we deem it as His direction as well as assurance and blessing to the entire humanity at this critical juncture,

It is now our earnest endeavour, to draw the special attention of all who belong to the universal Family of our beloved Baba and beseech them to ponder over the mystic message of Beloved Baba and pay their immediate thought and devote their time and resources to implement Bro. Adi's appeal to the best of their abilities, in the way best suited to the circumstances and environment at their respective places and be the recipients of His divine Grace, on this happy occasion.

May we now most humbly appeal to all our sisters and brothers to avail this opportunity and imbibe the spirit of Beloved Baba's message and experience the Reality of His Love, which alone can provide us shelter during this crucial period of confusion and despair, and also bestow on us everlasting bliss soon after the shadow has vanished ultimately, when He speaks the Word.

May His Grace flow on us all, to be able to celebrate His 72nd birthday most gloriously and may our hold on His 'daaman' become stronger and deeper than ever and unto the last breath of our lives!

Jai Avatar Meher Baba Ki Jai!

The Glow

A Quarterly Towards Divinity
In English-cum-Hindi)

36 LYTTON ROAD,
DEHRA DUN. (U. P.)
Dt. 11-1-66

Dear Brother,

'THE GLOW' is a quarterly magazine towards Divinity, Reality and Spirituality. Dedicated to the service of Meher Baba, The Avatar of the Age, this magazine, with the blessings of the Beloved, strives to promote the lofty ideals of Truth, Love and Faith, the tenets that the Ancient One has descended to awaken in mankind.

It shall be a worthy effort in the cause of Truth, if you subscribe towards this venture. The annual subscription is Rs. 2/- inclusive of postage.

A Life in His Love,
Naosherwan K. Nalavala.
Editor.

Note : This Journal is proposed to be published in place of 'The Spark' as announced in our Nov. '65 Issue.

*Meher's Necklace

by Francis Brabazon

In the beginningless Beginning
You rose and began a lovely Singing:
The notes were our hearts which you were stringing
Into a necklace for Beauty's gain.

The stars remained around you swinging—
But I my own tune started singing
And went, as a bird, my own way winging:
And my song became my bitter pain.

Now is my song one without a tune
A dog's baying at a lifeless moon,
A cricket's chirring in a desert-dune,
A wild flower thirsting for your Rain.

Sing, again, Meher, your splendid singing,
Faint in my heart is its echo ringing:
I, a dust-grain, to your feet am clinging—
Upon your necklace string me again:
At long last to begin a beginning.

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

*The Happiness of Suffering

by Countess Nadine Tolstoy

What is joy and what is suffering? Where is the end of one and the beginning of the other? Where is joy without suffering and light without shadow? Do men know the fullness of joy untouched by reactions?

All living beings seek joy; it is in the nature of things to seek it consciously and unconsciously; every flower and tree stretches its petals and branches to the sun.

In the contrasts of human experiences, real beauty stands out and the meaning of things becomes outlined. When we shake off the dust from our feet and look into the workings of life from the aloof top of objectivity and dispassion—all life appears in a different perspective; deep wisdom shines through all contradictions of duality and life's facets glitter in their infinite fascinations—be it joy or sorrow. The unrolling film of contrasts displays its colour, throws light against dark and makes it alive with joy and pain of beauty and ugliness—all serving the One infinite game of concealed meaning. The riddle and mystery of this life-game holds its key in wisdom. This life-drama tends to entice men into longing for its divination and so Truth wins souls, catching them on the bait of hunger for Reality and stability of joy. It is bound to become the very aim, the dream of dreams, the One most desired Goal, being not available on the plane of duality, this Ideal calls for greater efforts and compels man into new inquiries. It requires the whole of man's striving—the very out-growing from past attitudes and pleasures—it holds their hearts as the highest bid of all existence. Life has been swinging the pendulum from one extreme to the other and it seeks to *remain* in the point beyond swinging; it seeks that stillness which is the highest activation between and beyond the extremes.

Life is like waves that roll on the surface of hidden depths, each wave having its crest-top, their summits are raised to their heights as their curves are sinking downwards. And so it is with all things: the highest mountain tops have the lowest valleys and abysses; the greatest storms are followed by brightest sunlight; the strongest light throws its darkest shadow—inseparable one from another!

Each moment of joy has its swing downward. The mystic poet Khalil Gibran says: "Your joy is your sorrow unmasked and self-same well from which your laughter rises was often times filled with your tears. And how else can it be? The deeper the sorrow carves into your being the more joy you can contain."

It is only when the game of life is played to the point of its extreme joy and extreme suffering, when the illusion of false enchantments had disclosed its delusion, when carvings of senses have shown their futility and human ambitions become defeated, being out of proportion with means to achieve, when men altogether have realized their insufficiency and capacity to demonstrate the real happy life—that life really begins as a conscious aim to fulfill. All the conflicting degrees of being with its selfish suffering and joy form a chorus of dissonances until the fire of pain and dissatisfaction blazes up the heart in longing for unison and harmony of Real Happiness.

Yet *the very suffering* in conflict and strife, the pain of reaction and disappointment *becomes the very impulse of new life*, a natural drive for an expiation and annihilation of ignorance.

All the experience grows into a natural momentum for the destruction of egoism and of surrendering of desires, habits, inclinations, attachments to make room for the advents of the new men in place of the old, of the new joy in compensation for self-denial. One has nothing more to wish of this world, nothing of the past is hidden as the bargain has ceased; one comes then to the last surrender to the Master in non-seeking, not even the very joy of liberation. Having renounced the alloyed ephemeral joys one refuses to be deceived by pseudo-enjoyments; engaged firmly on the Path one does not linger in wasting life's swift moments in vain rehearsals and repetitions of

past deceptions. And on the higher stage, non-self-conscious, freed from self-seeking, selfless and pure one longs to be of service to the Master. This impersonal disentangled existence is light and quick in adjusting all life's situations and needs. "It becomes a free flow of the One creative Will in all", as Baba says. False intoxicants of life can have no more attraction and taste to those who had even a glimpse, even the very beginning of that inner experience of selflessness with its purity and serene detachment.

But what for samadhis, what for isolation from life, of "closing doors and holding breath"! What about it indeed when one seeks nothing for the self *having found the joy of serving the Perfect One*? To be His instrument and to respond to Him freely without tension and false restraint of the ego, in pure joy of life in Him and for Him is the real Happiness—pure and guileless.

Would one not open the wings for the flight in higher regions of the Self and dare to try the *new ways of selflessness*? Would one not willingly give up the fleeting joys which bind and turn their reverse side, often leading to inseparable downfalls and delays?

Why suffer without hope of victory? Why suffer to suffer more and to find that one is nowhere? Such life would be nothing but unconscious expiation of ignorance without hope of conscious expiation of enlightenment. Would one rather choose despair and final failure, be in helplessness and self-delusion performing the slow suicide of Self instead of taking the Path of the hopeful and brave? Though they have to suffer, their suffering is blessed with a firm love of the Ideal and the joy of attainment of permanent happiness.

Meher Baba said: "Suffering is good which ends suffering. Suffering is absolutely necessary on the Path."

Suffering is unavoidably imminent and has to be accepted. Nothing, nothing of this world on its dual plane is a safeguard from suffering. The greatest epicureans, the most powerful in life, men of greatest fortunes, positions, good-luck, those who have made a very cult of themselves and their welfare

have been subject to pain, could not avoid suffering and catastrophes. There is no outward panacea from suffering. It comes anyhow, it may come unexpectedly as a sudden outer shock or an inner blow. It may be broken health, it may be a disappointment, it may be an outward disaster—it is anyhow beyond the control of man. The material existence is bound to deterioration and change and is inevitably only a passing phase. "*Tout passe, tout casse, tout lasse,*" says a French poet.

The very nature of things, the very fact of suffering brings about resignation and acceptance; through its agony it becomes the very eye-opener of something greater than human conception, something more real than deceiving securities, something transcending the plane of reason and the standpoint of the narrow personal 'I'. In its utter seeming irrationality it revolts and baffles the reason, yet at the same time invincibly compels to capitulate and to recognize the supreme power beyond the human, the supreme Law ruling the course of life. The supreme Will of transmutation is inscribed in all creation as a driving force toward the realization of this Will of the Infinite behind the visible, of Spirit behind matter, of nothingness of man before the Reality of the Divine state of being.

The conquering moment, the turning point in suffering is the very compelling force in it that curbs one to surrender and to giving in. The very incapacity otherwise to find the way out of it, the very fact of suffering rises the momentum of renunciation of that very claim of the ego which caused pain. Suffering becomes released of its sting and agony as soon as one yields the resistance and bitterness as suffering holds its own remedy by hitting the very cause of the disturbance—which is the *ego*. That which was nothing but a curse and darkness, becomes a blessing revealing its hidden good, making the longing for the Light more irresistible and sure.

So suffering being a product of imperfection is a medium of perfection. Suffering is the pain of unfulfilled perfection and is an awakener from slumber and stagnation, from error and degradation.

It is a destructive pain when it is for perpetration of the ego; it is constructive as a stimulant to pick up in favour of the spiritual call of harmony with the Divine Law. Suffering can be this or that, it depends what end it is seeking and what is its source. Sinking into depression and indulging in retrospection adds pain and is a hindrance on the Spiritual Path; when it is a loss of spiritual memory, it is a poison; and when it is a natural unavoidable human tribute to the process of rebirth, it is a blessing and a constructive part of the great *game*.

Suffering that was overcome gives its very fire to new joy, purified and intensified in this very burning of pain. Suffering is joy reversed. It is the negative pole of the *very same feeling* which serves joy in positive strong moments of creativeness. Suffering is a misused and missed momentum of spiritual opportunity, it is a failure to rejoice by taking the upper flight into an attitude of non-reaction, non-resistance within and its unbroken continuity in consciousness; one could rise above suffering with its dispersing of energy into personal false reactions. Suffering becomes the whip of the ego seeking its self-affirmation.

Suffering carries its own defeat. Its chastisement is its own verdict. Yet the outlet is always there as long as it reminds of the lost beauty and harmony of serenity. A step backward may therefore lead to a greater forward impetus and serve as a preparation for a new leap ahead. The raised pitch of feeling then increases the power of effort and turns it into release of Unity and Joy.

Real Joy is obedience to the call of God as a spontaneous response. Joy is an open state in tune with creativeness—it is a free flow of Universal Joy. Real Joy results out of gathering of lesser unused joys into Oneness of One Joy. It is a release of forces in glorification of victory and obedience to the spiritual Law of Being.

The joys of the selfish are short-lived and carried away by the course of things. The hearts of the selfish are like dried pools; they tarry in isolation from the source. Real joy is the state of the pure and the selfless in them the *pure Love* becomes the source of *Joy unalloyed*.

Once Meher Baba said: "God would never let suffering befall on humanity, if it would not be for its highest spiritual good." Acceptance and willing resignation to the unseen Will behind it all, however painful and unjust it may seem, reveals the True justice of things—"the justice in injustice"; it moves one to transcend the ego, the limitations of the ' I ' ; it breaks the resistance of inertia of selfish existence in the compelling process of overcoming. It marks the birth of the spirit. Suffering in a warning, is a signal of danger,—of remembrance which can be used constructively. It calls for emergency vigilance against dropping into the negative self-indulgence of brooding suffering, of self-pity and unhealthy negative remembrance of sorrow. Such self-imposed suffering unnecessarily shuts the light away and makes one a victim of chronic negativity and ignorance. The antidote of suffering is rational discrimination and keeping the channel of intuitive understanding open and steady. Such constructive attitude makes the best use of creativeness of the higher impulse towards the dominion of the higher True Self. The Master uses that impulse ever purifying it and increasing its outcome in selflessness.

The Master always expects His real followers to meet the trials with courage, in high spirit of cheerfulness. The self-imposed unnecessary suffering He calls "madness". What is a source of great suffering to the spiritually unconscious and untrained person is no problem at all to a spiritually awakened soul. Nothing can be a loss even in its consequent sorrow, when beforehand one has renounced the very desire of things of the world and is becoming mentally detached. But while the ego persists and its roots are not completely extracted, it has to suffer in the process of eradication and transmutation. That pain is in the very nature of growing and out growing. That suffering is a propelling power which moves the being on and on, out of errors and lacks, out of unfitness and imperfection, into the new ways of progressive changes and ultimate sublimations and outlets in higher state of being.

It is the *feeling* which moves one to seek the corrective adjustments and so stimulates the growth of conscious life, seeking its expression in fulfilment of the intrinsic Will of the

Spirit. It strengthens the intuitive preferences and considerations of enlightened attitudes against ignorance; it enhances the spiritual discernment and inner grasp against the false, crude and deceptive experiences of selfish and phenomenal existence which touches and reaches only to the material outward surface of life in its naive primitive stage of the concrete appearance. *In the hands of the Perfect Master the human suffering becomes a storehouse of new creative forces, which break the old forms and inner bondages.* He directs those forces inward and upward and turns the eyes of the seekers away from the outer in their search of Reality.

How could perfect happiness and joy be possible in the state to which human beings have come? From that angle suffering is the essential way to happiness. It does not seem any longer that cruel injustice which takes the cherished human dreams and illusions away! On the contrary, for that very reason it becomes a blessing and a cure as an antidote for false intoxications. Suffering is a turning of the heart away from lethargy of selfish blindness.

Suffering is a warning signal compelling one to seek the Truth; it arouses a natural incentive for spiritual awakening. *Suffering is the prelude to real awakening of Love, when one is brought in contact with the Perfect Master.*

"As much as life is the messing of things (creating, entangling and conflicting *sanskaras*) so much the dawn of spirituality brings the unmessing of things", says Baba. Suffering puts an end to "messing of things" when one is guided by the Master.

Khalil Gibran beautifully says in his poem:—

Your pain is the breaking of the shell that encloses your understanding.

Even as the stone of fruit must break

That its heart may stand in the sun

So must you know pain.

And could you keep your heart in wonder at the daily miracles of your life?

Your pain would not seem less wondrous than your joy.

And you would accept the seasons of your heart even as you have always accepted the seasons that pass over your fields.

And you would watch with serenity through the winters of your grief.

Much of pain is self-chosen. It is the bitter poison by which the physician within you heals your sick self.

Therefore trust the physician and drink his remedy in silence and tranquility.

The Real Physician—Meher Baba—lifts the tone of the heart of the seeker and uses the flight of new joy for His work within the seeker. Then the happy moods are no more for feeding the cravings of self-enjoyment, but for launching the wings of the soul that takes to pure soaring in the heights of selflessness! Yet the Master will also use the sorrowful moments when they can serve to clear the vision and arouse a new pure grasp in spiritual consciousness—the only immunity to pain. Gradually the personal joys and sorrows altogether lose their former importance. Being brought to a higher point by the Master one naturally will shrink from the old self and cease to react in personal sense; even the subtle reactions of inner experiences mixed with subtle selfish impurities will only leave a sort of unpleasant after-taste and make one seek *the purity of selflessness as the only way to the Pure distilled Joy of the Soul*. Even a glimpse of such experience gives inspiration and strength to *refuse and pass over* the unspiritual subtle reactions intent with the dross of self-satisfaction. One has well learned that all selfish human joys are fatally doomed to decrease in tone, owing to the reverse swing of reactions. In the light of real spiritual understanding one strives to *abstain* from using the energies of inner experiences on emotional reactions and personal satisfactions or dissatisfactions. The misuse and waste of pure life's momentum weakens the accumulated impetus of spiritual effort and mixes up the purified state of consciousness. Instead of burning up the fuses on strong reactions of anger and excitement, one gradually learns to regulate and control the balanced rhythm of the heart. Its spared inner forces will rise to the rhythm of the Life-source itself when the deeper contact with the *Grace* of Meher Baba will open the perennial Well of Life-

Joy in perpetual outflow. But the little channels of forces and smaller currents of "waters" of emotion must be, first, well in hand of the Master and under control of the aspirant to prevent the breaking of the dam and of the mixing with mud and all impurities, so they will not lose their way nor overrun the marked new tracks which hold them intact.

To know how to abstain from the using of our life-energies in selfish reactions is a real spiritual art on the Path of Perfection. Only in the pure state, washed thoroughly from all clingings of the self, one may be able to contain the glimpses of that beauty of the Master which He actually is. But to see it, to be One with Him as He is, that is the Supreme Grace of the Master for those who have come to the utmost purity of selflessness. The perpetual life-joy is the Grace poured by Him into those who become empty of themselves and still within, in complete response to the Master; who made pure and selfless, have dropped their ego.

It is not for those who cling to their will and self-experience; it is not for those who persist in seeking *samadhis* before they have washed their hearts with the blood of purifying suffering and service. It is not for whose ambition leads them to think that they know better and in their pride miss the real opportunity.

It is not for those who choose to stagnate in the inertia of their old selves. But it is for those who realize the necessity of sacrifice and who feel the boredom of the self. It is for those who moved by greatness of Pure Truth and selflessness of the Perfect One can become so enflamed by the example of the Living Ideal as to have the necessary pitch which will carry them on. It takes all the momentum of the dynamic swing of evolution, all of the creativeness in ever renewing and sustaining effort in being; it requires all the flame, inspiration, *trust* and *love* which the human being can give. It is only when one lets the ego go and yields one's spiritual destiny into the hands of the Master in *unconditional surrender and obedience that the ultimate unconditional happiness may be attained.*

(To be continued)

*Awaken Humanity

Poetic interpretations of the profound and divine Silence of Avatar Meher Baba

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

54. Untrammelled Divinity

The times of Jesus and Krishna were different from ours.
The dispensation of My Truth will be adjusted,
to the requirements of present times.
Attachment to superficial rituals and ceremonies must go,
if there is to be true knowledge.
You cannot bind the free breeze in the sky.
Even so, you cannot bind life into routine channels.
Bring yourself in tune with the Infinite Truth.
Destroy all limitations;
and rise into your own untrammelled Divinity.

55. I Have No Rival

I am equally present in the poor and the rich,
in man and woman, in saint and the sinner.
Being one without the second, I have no rival.
Accept with all your being the undivided Truth, which I
manifest.
To receive the fruit of My Infinite Love for you,
You too have to love Me wholeheartedly.
Shun all extraneous considerations, which hold you back
from Me.
By taking a dive into the depths of your own being,
You will find Me.

56. All That You Seek Is Here And Now

The eternal Bliss that I am is unbounded.
It is inexplicable.

* By kind permission of Bro. Adi K. Irani (Continued from the
December, 1965 issue).

The highest happiness that the worldly man can have
is but the seventh shadow of that bliss.

That Bliss is there continually, without a break in the
Eternal Now.

You are Ancient.

You have existed before billions and trillions of years.

You will also continue to exist for
billions and trillions of years endlessly.

The beginningless past and unending future are but shadows,
compared with the Everlasting Present.

The limitless expanse of the universe is a mirage
for this eternal 'I am'.

The present which we call now is alone the gateway to the real.

Cast away your lingering memories and haunting hopes
and become awake to the Eternal Now.

All that you seek is here and now.

57. Infinite Bliss Of The Everlasting Present

In Imagination you experience yourself as limited
and dragging on through the march of time.
This is illusion.

What really exists is the Everlasting Present or the Eternal Now.

It has always been and will always be.

It alone Is.

Infinite Bliss exists in the Eternal Now.

Those who dare to take a plunge in the Eternal Now shall know.

Only the rare ones can achieve this.

Only a few can get hold of this point in time-The Eternal Now.

In and through the fleeting the Eternal shines.

In and through the transient
the Everlasting Truth affirms itself.

Awaken; and you are already there.

58. Come Direct

I am the Truth.
If you come to Me with love and without resistance,
you come to My Truth.
Come direct to Me.
Do not come by the meandering Path
or risk yourself in the mazes of creation.
If you are firmly established in Me,
You would not bother about anything else.
My Advent is for your 'Awakening'.
May this Clarion Call
from the Thundering Silence of Avatar Meher Baba
Profoundly disturb the deep slumber
of Homo Species.

INVITATION

By Bill Young, U.S.A.

Beloved Lover, let me be
completely free from all but Thee.
This body dead to all desire,
the mind ascending ever higher, —
since I've learned to love You so,
there's little of interest here below.
So take me now, and let me be
completely free from all but Thee.

Obedience to The Master

by Dana Field, U. S. A.

Meher Baba Says:

"The consciousness of those who leave their hold on all except their life of obedience to Me, shall transcend all limitations, including the limitations of the intellect. (The Awakener, Vol. 3, No. 2, p 20).

"For the love of Baba give up; and for the love of Baba's work give in."(The Awakener, Vol. 8, No. 3, p 4).

The ideal of obedience seems childish to Western people in general. And yet the most popular of all allegories in our culture is the disobedience of Adam and Eve to God's order not to eat of the fruit of the Tree of Knowledge of good and evil, which resulted in the Fall. The rational mind considers an independent will as preferable to God's Will.

Many things compete for one's attention, desires, time, energy, money—and unless he discriminates and goes by principle, he will be distracted by Maya and find himself serving two Masters, God and Mammon. Baba tells us to use our conscience, intelligence and love. And one should ever pray for Baba's help, which is unfailing.

Most often, when an individual forgets Baba, he trips up on obedience. Maya puts temptations in his way or plays tricks on him. The net result of obeying Baba's orders is that one remembers Baba constantly, and this is his best protection because it keeps his consciousness high and his desire for Truth strong. To love Baba is not the problem, for Baba is most lovable—one needs only remember Him and that will evoke love also. Baba's name acts like "magic" on us.

It doesn't take much to mislead one from the Path—one thing leads to another. Disobedience starts one rolling downhill, away from God's grace. Hence Baba says to us: "Keep

your hold on My Daaman even if heaven and earth become one. Don't worry about conflicting thoughts, but keep constant vigilance over your grip on My Daaman—do not relax it at any time." (55th Family Letter, p. 5)

When a lover of God or seeker after Truth has the good fortune to meet a Perfect Master and be accepted by Him, the relationship is always one of love and obedience on the part of the disciple, while the Master takes full charge of his life in his infinitely capable hands. There is a "contract" between them—the disciple will be required to render a certain amount of service in the Master's Divine Cause, give his allegiance to Him, have faith in Him, etc. The Master sometimes tells the newcomer what His share of the contract is, and in turn also reveals what He will do for the novice.

Baba told such a new devotee: "Take care of your mind, and I'll take care of the heart and their balance, and the rest," and Baba went into further details. The disciple is held responsible for his side of the bargain, although even here he would fail miserably but for the Master's guidance and help. The Master unflinchingly fulfills his promises and much more, for good measure.

Before Baba breaks His Silence, that will awaken consciousness on all levels of existence, Baba requires a high degree of obedience and love from His lovers. This is necessary both for Baba's universal work and for each lover to receive his full share of Baba's grace. This was one of the main reasons for Baba's coming to the West in 1958. Baba said, "Love Me, obey Me, and you will find Me." (The Awakener, Vol. 5, No. 3, p. 7) "What I want is your love and obedience 100 per cent. I might manifest in you if you have them. I want one, who does his best. In the time of Jesus I said the same thing: leave all and follow Me! And the same in the time of Krishna and Zoroaster. I do not mean you to leave all your responsibilities but that My will becomes yours. My will should be your pleasure. God is infinite honesty. To love God you must be honest.

"Who will try to obey Me 100 per cent? (All the 250 lovers present raised their hands). I asked the same question at the Indian Sahavas. People said they would lay down their lives for Me... In the spiritual path there is no room for compromise ... If you love Me 100 per cent you will be able to hold on to Me. Obey Me at all costs—especially until July 10th." (Ibid, p. 6-7). July 10th is the anniversary of Baba's Silence. For that occasion, each Baba lover received a letter with instructions to give up a favorite food, smoking, or drink for forty days. A sentence imploring God's help for Baba to finish His divinely appointed work, and an affirmation that Baba had fulfilled all that God had ordained, was to be repeated 500 times daily by most, and up to 2500 by others.

This does not seem difficult but where an individual was attached to his whole diet and gave that up, it wasn't simple. In any case, it set the pace for perfect obedience, whatever else it may have signified.

What Baba said above led up to the reciting, by a disciple, of the general types of obedience, which had been stated by Baba in India.

- "1. Patriotic obedience—that of a soldier who is ready to lay down his life and die for his country.
2. There is paid obedience—that of a servant.
3. The obedience of a slave—the compulsory obedience of one who has no choice of his own.
4. The willing obedience of love. There are four kinds (stages) of obedience in love:
 - a) Literal, word-for-word obedience;
 - b) Discriminatory, or the obedience of common sense *(e.g., if Baba tells G. to cut D.'s throat, he reasons about it);
 - c) Complete obedience without pleasure (carries out Baba's order, as in b, but is unhappy about it);
 - d) Complete obedience with pleasure. (as in c, but cheerfully and willingly)

* The examples in brackets are by the writer himself.

There is a fifth kind of Obedience, which is very rare—absolute obedience, in which light becomes dark and dark becomes light, because the Master says so. For example, if it is high noon and Baba says it is dark, the disciple would run to fetch a lantern to find his way. (Or if Baba said to G., "Why isn't your son here?" even though he were right there, G. would actually not be able to see him.) (The Awakener, Vol. 5, No. 3, pp. 7-8)

The love of His close Mandali for Baba is of a very special kind, in a category by itself, Baba indicated. Presumably they would not need orders to please the Beloved, but would anticipate His pleasure, and this they would do in secrecy for the sake of love itself. Baba did not explain this love. As He says, "such Love cannot be explained."

Baba concluded: "It is impossible to obey Me 100 per cent unless you have 100 per cent love for Me and accept Me 100 per cent as God incarnate. So it is for you who have raised your hands to do My will ... The purpose of My coming to the West has been accomplished. Tomorrow we will start discourses. Now let us have some jokes." (Ibid. p. 8)

It is interesting to note, in passing, that Baba seems to enjoy using the past, present and future tenses together, as in the above paragraph. The reality of time to us seems to amuse the Eternal Infinite One.

Next came "**Baba's Wish.**" Actually it was a big order, which Baba soft-pedaled by calling it His "Wish." For instance, to accept suffering as coming to us by Baba's Wish, regardless of the immediate source of it or circumstances, whether merited or unjust, seemed for years fantastic, but it turned out to be so! Similarly, to accept everything that happened to one, as by Baba's design appeared highly improbable, and yet it was so! This meant that if things didn't work out well in one direction, Baba wanted us to try something else. Finally one got the feel of how "the whole world is in His hands"—a song Baba liked. Baba, in His infinite Wisdom, had chosen the everyday life of His Western disciples as their spiritual training ground.

Baba said:

"The lover has to keep the wish of the Beloved. My Wish for My lovers is as follows:

1. "Do not shirk your responsibilities. (such as home, family, office, job, etc.)
2. "Attend faithfully to your worldly duties, but keep always at the back of your mind that all this is **Baba's**.
3. "When you feel happy, think: "Baba wants me to be happy." When you suffer, think: "Baba wants me to suffer."
4. "Be resigned to every situation and think honestly and sincerely: "Baba has placed me in this situation."
5. "With the understanding that Baba is in every one, try to help and serve others.
6. "I say with My Divine Authority to each and all, that whosoever takes My name at the time of breathing his last comes to Me: so do not forget to remember Me in your last moments.

"Unless you start remembering Me from now on, it will be difficult to remember Me when your end approaches. You should start practicing from now on.

"Even if You take My name only once every day, you will not forget to remember Me in your dying moments." (Ibid. pp. 39-40)

In connection with the expression "come to Me", Baba said that it means Liberation, "no more bondage of births and deaths." Then "you individually experience bliss, infinite bliss," for eternity. "Even spiritual ecstasy cannot be compared with Divine Bliss. Remember this!" Baba urged. And Baba said it is for *anyone* who says His name, "Baba" with his dying breath. This is His grace to present day humanity. So anyone can ride this spiritual "gravy train."*

* Lord Krishna offered the same grace:

"He who casting off the body, goeth forth
Thinking upon Me only at the time of the end,
He entereth My Being; there is no doubt of that ...
therefore at all times, think upon Me only ... "

And so, after years of repetition of Baba's beloved name and trying to obey His wish, there has occurred a transformation in Baba's lovers. In these days of labour problems, bosses have never seen such "eager beavers." Relations within family, between friends and "enemies", between rival Baba-lovers, in our "Baba Family" are at their optimum. The lazy have found ambition, the indifferent enthusiasm, the cold have become warm-hearted, the neurotic peaceful and secure, the easy-going responsible, the proud humble. Baba's love has wrought this miracle, because even our obedience is by Baba's grace. We have all been drawn closer in His Love. Baba's Love and Truth have given us spiritual understanding, so necessary for right living.

A disciple once asked Baba, "How can we help your work, Baba?" Baba replied, "Love Me and do as I say. Pure love makes one understand." (The Awakener, Vol. 3, No. 1, p. 26)

And again, Baba said: "Obedience is more important than devotion, even if it is done unwillingly, because gradually, in the process, duality vanishes. When you do what the Master says, the responsibility falls on Him, the one you obey—even when you obey unwillingly. Love is even higher than obedience. In real love, not ordinary love, love, obedience and devotion are inherent; so love—more love—more and more love." (Ibid. p. 26)

Many years ago Baba made this statement: "There are always many who are devoted, but will not obey; a few who will obey after hesitation; and almost none whose love is so strong and pure that they obey without hesitation and without question." (*Avatar*, p. 210) But, as in everything else, practice makes perfect, so with our love and obedience to Baba. How true it is of love and obedience that "he who hesitates is lost." It is ego and intellect that react thus. Therefore Baba, says that, for Truth to come, ego and mind must go.

Once one has resigned himself to the will of the Beloved, everything else is simplified. As Baba declares: "When one remains fully and completely resigned to the Divine Will of God, all service, sacrifice, solitude, seeking and surrender merely symbolized one's love for God." (45th Family Letter, p. 3)

Obedience to Baba pays off even materially, and many are the success stories Baba lovers can tell. One such is of a couple who had a business of supplying a special formula of milk for prematurely born babies. They were losing money steady, but Baba said to keep the business going, because "American children lack love, and My Love is mixed with that formula." Finally they sold out, and the husband, an interior decorator, received a commission to redecorate the palace of an oriental potentate. Since this lover enjoyed both travel and had the fine manners to go with the job, Baba "chose" it for him.

Another family was given a change of place by the father obtaining a lucrative job abroad, in Iran. There they had a chance to study Persian and learn about that ancient culture, from which Baba's father came. Some of them also toured India, while the *paterfamilias* grasped the opportunity to visit Baba once or twice.

How many of the hundreds of Western followers of Baba would have travelled abroad, or even about their own countries, if it were not for Baba's Darshan, wherever He happened to be? Some had the privilege of touring India and Europe with Baba, as well as staying with Him in various countries. This is one of Baba's methods of working with us, i.e., by getting us away from our usual environment and giving fresh view points.

Baba being the Emperor of Emperors can give with largess. Somehow we find time and energy for a balanced life, the spiritual and material. This is something many don't realize, that life with Baba is joyful, charming and abundant, despite spiritual disciplines. Baba has come to bring happiness, cheer, peace and plenty to the world, which one may have along with Baba's Love and Truth. Often we think that business must show a profit, by hook or by crook. Even Shakespeare advised it: "Be clamorous and leap all civil bounds, rather than make unprofitable return." However Baba never allows us to compromise with principle, particularly in the matter of honesty. What will people not sacrifice for money, fame, power and pleasures, without even counting it a sacrifice? Why not rather do it for God, and gain Union with Him? This

something all will *have* to do, in some life time or another. Why wait when Baba is here to help us? We sacrifice anyway, but here we go consciously against the false values of ego and society. But unless one has received love by God's grace, he does not have vision and insight. We cannot escape our destiny. Peter escaped from prison to Rome, only to be crucified there. But the dying is not so literal for us by Baba's grace.

Baba says that spiritually we are our own worst enemies. Therefore the Masters turn our spears, with which we would hurt or criticize others, against our own lower selves. This is the way to make spiritual progress; for thus ego diminishes and love increases. Often we do not see the sense of giving in, giving up and forgiving, but the Master is adamant and does not accept any excuse or permit vindictiveness. Every conflict is part of the process of overcoming the ego, and therefore every inner victory is a milestone on the path. If we are angry, critical, dishonest, etc., then where does Baba come in?

Baba's conception of the spiritual man is that he is also a good loser. In Baba's universal life one gets rid of preconceptions and prejudices, preferences and dislikes—all alike are bound up with ego. Not all Baba's disciples may have the same things; some are required to give up so-called needs—a bank account, social life, good clothes, good food, entertainment. These are the *Sanyasin* types, those who can accept an ascetic regime. For them in particular, personal ties with family, friends, neighbors have to be relinquished. Since their security is in the Beloved, they must not get too involved with work, money, sex, location of residence, etc. And since it is their vocation, they must not complain but rather be thankful.

To one such disciple, Baba said, "Do you diet? Why do you diet? See, you have no energy." And Baba pulled him by the hand so that he nearly toppled over on Baba who was seated. But there was a deeper implication in that gesture; Baba was letting him know that he had to drag him along because of his unwillingness to obey and his lack of love. Then Baba stretched out His hand to another disciple, standing a few feet away, and Baba actually ran to her with the tiniest mincing

steps. Little wings were seen on Baba's ankles as He ran a second time, still faster. Baba seemed to be saying that this individual did have love and obedience, which drew Baba irresistibly.

The strange thing about Baba's orders and suggestions to us individually is that at the moment they often strike one as either illogical or unreasonable, because of one's lack of understanding, etc. If then he listens to the mind rather than the heart, there is hesitation and perhaps objections. Baba has the knack of tripping up the intellectually-inclined disciple with his pride and opinions. The mind is like the dog in Pavlov's experiments—having automatic reactions to stimuli, due to conditioning.

In 1955, at Satara, India, Baba gave a number of discourses connected with His declaration "The Die Is Cast." The select group of 36 Mandali were representatives of all Baba followers everywhere.

As Baba said, that He did not wish to be bound by any promises regarding what He would do and where He would go, He also allowed the same privilege to His lovers. This He has announced from time to time, in the spirit of true democracy. But those who decided to continue, holding on to Baba's Daaman must be prepared to face greater tests in their life of obedience to Baba, to make less demands on Baba and more on themselves. So Baba asked each to search his heart before choosing to leave Baba once and for all, or to strengthen his decision to love and obey Baba implicitly. This greater attachment to the Beloved was not any real binding but a sure means to attaining the highest freedom—that of Self.

Baba, the Free, has chosen the motto for Himself "Mastery in Servitude". He says, "I am the Lord of the universe and the Slave of My lovers." Baba is also the voluntary Slave of all humanity, even of those who neither know nor love Him. To be 100% free and independent, and yet to have the obedience of a slave—that is a real example of obedience!

One of Baba's discourses was on "*Four Things of lasting Value*".

The things of lasting value for the Path are:

1. Divine Love;
2. Obedience to a Perfect Master;
3. Absolute, sincere and wholehearted service to others;
4. True renunciation of all worldly things, leaving no room for thoughts other than of God, the only Reality.

"Divine love is purely a gift from God to man. It is not only the richest of all gifts on earth or in heaven, but it is indeed so rare that very, very few are blessed with it. It is beyond all prayers, beyond all wishing and willing on the part of man.

"Contact with a Perfect Master is never equally available to all men at all times. It is only the really fortunate ones who come across a Perfect Master during their lifetime, and the few most fortunate ones who live their lives in obedience to Him.

"The Perfect Master Jalaluddin Rumi says that one moment passed in the company of a saint is infinitely better than a hundred years of sincere prayers and penance. Remember, he refers only to saints—the least you can say about a Perfect Master is that he is a maker of saints!

"Selfless service and true renunciation are open to all but possible only to the true heroes amongst men.

"For those to whom any of the above four—which constitute the essential marrow for an aspirant of the Path—is not possible, the last and least best thing is to take recourse to the bare bones of one's religion and live one's life in accordance with it. "The best thing for the Mandali is to obey Me and go on obeying Me to the last ... I know how

difficult that is ...I do not often obey Me myself ... but even if a few amongst you succeed in really obeying your Baba, you will indeed make Him truly great. (The Awakener, Vol. 3, No. 2, pp. 18-19)

In His Incarnation as Jesus, Baba also stressed love and unquestioning obedience, referring to them as "friendship": "Ye are my friends if ye do whatsoever I command you." "He that hath my commandments, and keepeth them, he it is that loveth me." (John xiv, 21) "If anyone love me, he will keep my words, and my Father will love him, and we will come unto him (manifest), and make our abode with him." (John xiv, 23)

St. Teresa of Avila understood the importance of obedience, even to arbitrary orders, and how difficult it is. "There is hardly a religious who in the whole world obeys his superior well!" she writes.

When asked, what perfect obedience is, St. Francis advised that one should be like a dead body, i.e., have no will of his own but let God do with him what He wishes.

Jesus gave the example of perfect obedience, when he said in Gethsemani in regard to his Crucifixion: "Father, let this cup pass from me; nevertheless, not my will, but Thine be done." If ever there was an occasion for rationalizing, that was one. How many have reasoned themselves out of martyrdom and other opportunities for spiritual promotion!

Christ appeared to St. Francis on Mount La Verna and asked him for three gifts. Francis wondered what he could possibly give the Lord. Christ told him to put his hand on his own heart. where he found three gold nuggets, which he was informed, symbolized poverty, chastity and obedience. Francis had observed these virtues in his life perfectly and as well as humility and social service as the ancient and true ideals of monasticism.

A Baba lover relates that she was born with the ability to make journeys in the subtle body consciously—a sign of spiritual progress in her past lives—and that she once appeared thus at Baba's Ashram in the midst of a meeting He was holding with His men Mandali. Baba waved her away but she remained. This was due to the fact that she connected it with rejection, which she had experienced all her life. Then Baba drew a golden thread from His heart and threw it, connecting His heart with hers, as a sign that she was united to Baba through love, though obviously not through obedience.

How often does a Baba lover, doing a special service to the Cause of Baba, think to himself, "While I am at this, perhaps I ought to fast a little—skip a meal or two, or give up some sleep or leisure time; it will help purify me and will be a gift to Baba. Then comes the backsliding, due to rationalization or weakness of resolution. On the other hand, Baba has mentioned that it is not how much one gives, or even the motive with which one gives up, as long as one is obeying the Perfect Master.* It is different when one is spiritually on his own.

The Prophet Mohammed said that trust and obedience in God brings longings and love for God, and identification with God:

God said, "In no way does My servant so draw nigh Me as when performing those duties which I have imposed on him; and My servant continues to draw near to Me through works of supererogation, until I love him. And when I love him, I am his ear, so he hears by Me; and his tongue, so that he speaks by Me; and his hand, so that he takes by Me."**

Which echos Baba's humble words: "I want love—nothing else. Love Me and let God love us. That is what I want. When you love Baba, God will love you, and God's loving means everything." (The Awakener, Vol. 3,

* Even if the love of the disciple is not unmixed with fear, this fear is a healthy respect for the Master's infinite power, in contrast to one's own powerlessness.

**Quoted by A. J. Arberry, *Sufism* (London: George Allen and Unwin Ltd., 1956) p. 27.

Islam, submission to God's will, is based on obedience. Sufism, the mysticism of Islam, is based on love of God. Submission through worship, rituals, religious morality and performance of duties is not complete, because there is still the ego to be overcome; for the ego is the inward opposition to God's will, in spite of outward piety. This can be said of all Shariat, or formal religions. Besides this there has to be overcoming of inner states and emotions; there has to be some self-denial, meditation, love. Then one develops spiritual qualities, and avoids judging and criticizing those of other faiths. As Baba says, the best solution to this very complex matter is to follow a Perfect Master.

Baba once said:

"The Perfect Master has the key that opens the last gate which holds this Treasure (Real Treasure within, i.e. God). To aspire to this infinite Treasure is in a way 'madness' (Divine Love), and it has to be that degree of 'madness' which remains unaffected by the most alluring of pleasures or the most painful of sorrows! The infinite compassionate look—Nazar—of the Perfect Master can awaken such "madness" in you. And for this to happen, you have to live in complete obedience to the Master in complete resignation to His will. It makes no difference whether you are physically near or away from Him. (Family Letter, Dec. '63).

When asked for her hand in marriage, the Sufi saint Rabia of Basra suggested that they ask God's permission, because she was already married to Him: "I have ceased to exist and have passed out of self. I exist in God and am altogether His. I live in the shadow of His command."* She had Divine Love. Baba has revealed that His Master, Babajan, was a reincarnation of that saint.

How Baba helps us to obey Him is shown by the following quote from circular letter, issued in Feb. 1959, in response to our written promises to obey Baba:

*Ibid. p. 42.

"Obedience is greater than love.

Love is a gift from the Beloved to the lover, where as obedience is an offering from the lover to the Beloved, and accepts any hardship and sacrifice.

"Obedience is surrenderance of love to the lover in which the wish of the Beloved becomes the happiness of the lover.

"When I say I am made happy by your desire or willingness to obey Me, you have already received My blessing that you will be able to do so—the happiness of the Beloved is His blessing to the lover.

"I send My love to each and every one of you.
—BABA

Baba often communicates with His followers everywhere in the world by cable, letters, "The Family Letter" sent out from Meherazad by Baba's Sister Mani, by personal messengers, etc. Since Baba's expressed order is a blessing, many of His messages are liberally sprinkled with them, though often innocently disguised:

"Do not worry. Love Me more and more."

"Don't lose heart, but keep Me in your heart and remember I am always with you."

"I want all My lovers to guard against Maya's tricks and hold firmly to My Daaman."

"Be happy in My love and keep it always with you. Your love makes Me happy. Try your best to come to India this November."

"Under all circumstances hold fast to My undying love and you will live in Me forever."

"Rest assured that all will be divinely well."

"Love Me above everything, for now while I am in your midst, I am most easily found as I really am."

"The only place that can hold Me is the heart. Keep Me close with you—I am there always."

"Remain completely resigned to My Will, and do not let any circumstance or situation shake loose your grip from My Daaman."

(Quoted from cables and "Family Letters")

Baba's Birthday, the Anniversary of His Silence, Christmas, etc., are occasions for Baba's messages, though they may come at any time. Though Baba has not given precepts for humanity in this Advent, because He says He has not come to found yet another religion, He does give them for His followers, unavoidably.

Some of Baba's general orders are quite specific—"Don't talk critically of others, and try not to think critically of others."

These orders were given to His Mandali by Baba, for His "New Life" phase (1949-1951), in the form of "Thou shalt not":

1. "You should NOT suggest anything unless I tell you to do so.
2. "You should NOT, under any circumstances, argue with Me.
3. "You will NOT express any anger to anyone by word or deed, whatever the provocation may be, although you may at times feel anger in your mind.
4. "You will NOT criticize anyone's faults either to his face or behind his back.

(The Awakener, Vol. 3, No. 1, p. 14)

The following is the gist of a circular Baba had sent to all His devotees and followers in Jan. 1949,—10 points connected with Baba's "New Life":

1. "A warning of a great personal disaster ahead.
2. "The Mandali (men and women) will be faced by real tests and trials ... and only a few real disciples might stand up to them.

3. "All men and women who believe in Me should observe silence for one full month in July, 1949 (when Baba was in seclusion).
5. "From February, 1949, till end of 1949, no correspondence of any kind with anyone, anywhere, except by telegram or telephone when very necessary.
6. "All disciples and devotees to be more engrossed in God than in Maya by being less selfish and more sacrificing.
9. "The year 1949 marks an artificial end to an artificial beginning and the real beginning to the real end.
10. "Although I am in everyone and in everything and My work is for the spiritual awakening of all mankind, I am always aloof from politics of any kind. My disciples and devotees should continue as before to abstain from taking part in political activities or discussions.

(The Awakener, Vol. 7, No. 1, pp. 7-8)

Baba gives out such orders to His lovers and devotees at crucial periods, especially when He is in seclusion, to give them a chance to participate, however minutely, in His universal work, as well as to make them receptive to His special inner working for each one of them.

Here is another set of orders for all Baba's followers, connected with holding on to Baba's Daaman. It is part of an important discourse by Baba at Meherazad, in Sept. 1957, with 32 men Mandali present. We shall first quote some of the introductory part:

"I am often touched by the outpourings of love, faith, sacrifice and service on the part of the growing number of those who believe in Me here and in the West, and I do not mind the attitudes of those who remain unconcerned about Me, and even of those who oppose Me. But I am constantly eyeing your obedience to Me, because it is

futile to have love from the whole world in the absence of the required degree of obedience from you.

"I do not mean that you intend to disobey Me or that you disobey Me deliberately, when I insist so often on your obedience. On the contrary, I do not forget your sense of duty ...

"The point I wish to drive home is that it is never too late to obey Me, that you should obey Me to the end, that you should obey Me with a courage undaunted by any disaster; and that, above all else, you should obey Me when I stand face to face with the Dark Cloud.

"For six months you take care of what I say to you, and after that I shall take care of you. I say again, do not leave Me and live to repent later, when there will be no remedy for your loss. For six months, do not give up obeying Me at any cost—come what may, remember Me and do as I say. Make all other thoughts subordinate to your resolve to please Me with all your heart.

"Although to let go your hold on My Daaman is always easy, it is never easy to hold on to it, and it may, during the next six months, be more difficult than ever before. But if you try with all your heart to do so, I shall surely help you. Once you let go, remember that it will be very difficult to grasp My Daaman again.....

"Now, for six months, up to March, 1958—

1. "Be ready and determined to do whatever I ask you to do.
2. "Do no lustful action whatever; even husband and wife had better remain celibate.
3. "Be honest. Honesty demands that you deceive no one, give no false hope or empty promise.

4. "Try your very best not to hurt the feelings of others, but not to the extent of doing any lustful action.

"Those who have not surrendered to Me or who cannot do so, but would nevertheless like to obey Me, should consider the last three injunctions as My orders to them."

(The Awakener, Vol. 8, No. 1, pp. 4-6)

These orders covered the weaknesses of one or another individual. A Baba devotee attending school had to write a term paper and was offered one written by someone. He reworked it and handed it in. Then he realised, too late, that Baba had specifically prohibited dishonesty! It is astonishing how the occasion for failings presents itself unflinching, once the order has been given. Baba was increasingly aiming for the 100 per cent mark in His expectation of obedience from His lovers.

Very important orders were sent out by Baba from Meherazad, in June, 1960, "to all those who love Me", which had serious repercussions in the lives of all Baba lovers. Any infraction brought an automatic reaction from Maya, and a number got themselves hurt physically shortly upon receiving these orders. This served to alert them and others to adjust themselves to stricter obedience.

Baba said, "This is to all of you who love Me and obey Me, as well as to all those who would do so. Most particularly it is to all of you who have replied in the affirmative (yes), stating your resolution to obey Me and hold fast to My Daaman under all circumstances, and, irrespective of whatever may or may not happen, to stick to Me to the very end.

"I want you all, My lovers, to take this period of My Seclusion as most important from all angles. "I want you to help Me by helping one another through practicing greater tolerance towards all, even towards those who cause you provocation. I want you to do this through love and not through compulsion.

"I want you to live in accord and to maintain cordial relations with all, especially during these six months of My Seclusion which will test to the utmost your forbearance, thus making you aware of the extent of your love for Me.

"I want you to know that I will definitely break My Silence; and I want you to cling to My Daaman till the very end, irrespective of whether I speak or not. I *am* the Highest of the High, and want you to love Me not for any spiritual or material gain, nor for the impending breaking of My Silence and My Manifestation, but I want you to love Me for Myself, as being God in human form.

"I want you to remain undisturbed and unshaken by the force of life's currents for whatever the circumstances, they too will be of My creation.

"I want you to remain absorbed as much as possible in thinking of Me during My Seclusion of six months, when circumstances will be so created during this period that they will try to drift you away from Me. This is the reason why I have repeatedly stressed, while at Guruprasad, that the time has come when I want you all to cling to My Daaman with both hands—in case the grip of one hand is lost, your other hand will serve in good stead.

"And lastly, I want you all to remember NOT to disturb Me in any way during My Seclusion, not even by writing to Me to acknowledge this or to reaffirm your love for Me.

My LOVE to you each.

(The Awakener, Vol. 7, No. 2, pp. 1-2)

We wish to touch upon the point of genuine tolerance of friend and foe, that Baba requests. Many come to the spiritual path after having lived a difficult and confused life in society—not adhering strictly to social modes and values on the one hand, and not yet feeling restrained by spiritual principles or

love for God. For instance, a spiritual novice worships God by offering flowers, playing sacred music, singing devotional songs, etc. He sees no reason why he should not pluck some roses from the rosebush in the yard as an act of worship to God. But he deprives his fellow tenants of the joy of seeing those roses after looking forward to it for months. He has made people unhappy, but his excuse is that God comes first. In fact he realizes that he himself misses them, and thus is now able to see the others' point of view. Not loving God does not prevent people from loving nature.

Or his music and singing may disturb the people in the next apartment, who are not religious or who may want some quiet. To disregard the feelings and interests of others is far from spiritual; and yet this often happens, even among Baba lovers. Hence Baba's orders are very practical and significant. If God is real, then His Will must become ours—the sooner the better. The ethical sphere is the last outpost of egoism.

Now to give an idea of Baba's orders to one individual. This is besides the general orders to all Baba lovers. Each one has his individual nature, habits, problems, qualities, faults—in a word, impressions. Baba, being Omniscient, Truth personified, deals with each one according to his nature and needs. He knows everything about everyone, not only the past and future of this life time but from eternity to eternity. Baba has been guiding and protecting His lovers even before they met Him personally. This is a fact that one can corroborate by thinking over his own past—the miraculous escapes from death, indirect preparation for spiritual life, and experience of deep love for a Master (living or described in the Scriptures, etc.), a child, one's parents, a sweetheart or wife. He sees now that all his failures and misery had been necessary to keep his ego down and to soften his heart. In short, all his past life has been a prelude to the momentous personal meeting with the Divine Beloved in answer to His Divine Call: "**Come All Unto Me.**"

This particular Baba lover was mysteriously drawn to New York City, from the West Coast, where almost immediately he discovered the Baba Group. Shortly after, came Baba's invitation to Western men to visit Baba's Meherabad Ashram,

in India, for three weeks, in 1954. Whether it was possible or impossible, Baba saw to it that those whom He wanted would be there. As Baba said to an older professional man, who arrived late and against his own will, "I wanted you here, so you came." When the connection with Baba is there, then Baba has a duty to fulfill, it seems.

On the ship going to India with the Baba lover was a young Yogi, a follower of Sri Ramakrishna, and his advice was to try to get an **Order** from Baba, because this was a blessing. It turned out that the worst possible thing is to force the Master's hand. In the first place he did not yet accept Who Baba Is; secondly he was practically showered with orders from Baba, who wanted to avoid a showdown, but he didn't realize that he was getting the orders; and thirdly when he finally got the order from Baba, he failed to grasp its real meaning, much less did he obey it! The result was drastic, and but for Baba's *Nazar* on him always, it might have been fatal.

This pattern of getting orders from Baba and failing to understand their full meaning, and then not obeying them became a regular pattern. Indeed, most of the "orders" from Baba, after a time, were never given nor even implied; it seems that Baba expected this lover's love for Baba, which he got as a special grace from Baba, should inform him what Baba wanted. To this end, Baba relayed a message to him via a Mandali, who said, "I'll tell you a secret: when you have a question, ask yourself the question and forget it; don't think about it and the answer will come." This is how it has been. When he did something wrong and received punishment, not knowing why, he'd say, "Baba, what did I do wrong now?" Or "Baba, what shall I do?" Sure enough, the truth would dawn on him shortly. This was unfailing, even though there was at times trial and error, especially, if he did half a dozen things wrong the same day ...

Here is a list of Baba's expressed orders to this lover, each to unfold its full meaning in due time, which Baba fixed:

1. "Be worthy of the trust I have given you." (He did not know to what Baba was alluding, until 10 years later.)

2. "Remember everything I told you." (He thought this meant what Baba had just said, but Baba thus helped him recall all that Baba had ever ordered him to do).
3. "Resist temptation; control yourself." (Baba closed a fist to indicate this, He laughed in self-assurance. Baba looked grave.)
4. "Remember, no sex involvement; no money involvement." (This hurt his pride so much that Baba jumped away to avoid possible violence!)
5. "Don't criticize him. Forget him. He is working within Illusion." (This was in reference to a former teacher. "Don't criticize" meant not only in this case but to get rid of the habit.)
6. "Think of that loved one in America." (He didn't know who this was but presumed it was his child, who had passed away. The spirit of this child, incidentally, he was informed by a medium who he happened to meet on the way to Baba, was right there with him! He had purposely tried never to recall his child. Years later he received a picture of Baba visiting a beautiful little girl on her second birthday. Still later, a Mandali said to him, "It is ours." Baba once said to a whole group, "This is how God works." The child had suffered terribly from a lack of love, and there she was near Baba, the Ocean of Love. Baba reminded him, indirectly, "Do not grieve.")
7. "You work alone and bring lovers to Baba." (This seemed a paradox and still remains so. Baba has called him "one of my fishermen", but so far the results have been meagre. This slowness is the fault of the disciple, of course.)
8. "Don't make Me suffer." (When he failed to embrace Baba, thinking to spare Baba after Darshan, Baba looked after him with an imploring look that an actor would envy. Years later, Baba indicated the same thing by opening His mouth which seemed like the door to a hot furnace.)

9. "Don't teach Baba to the others when you get back to America." (This was a tendency he had. Baba also meant not to practice the teaching profession. This order was disobeyed on several counts.)
10. "Be in joy, in cheer, in peace." (This came via letter as reassurance after a serious disobedience. The effect of repeating this is to feel it.)
11. "Baba does not want you to feel the pinch of money." (His Karma seemed to call for poverty, so this was Baba's blessing—and it worked! It also referred to penny-pinching in order to give to Baba's Cause.)
12. "Be calm, diplomatic." (He was anything but that.)
13. "Don't attend any meetings of Baba groups." (In this he failed several times by rationalizing. It also meant lectures, sermons, theatre, etc., and this he lived up to.)
14. "I want your body, mind and possessions." (This was clear, but so general that one was bound to fail in many ways.)
15. "Don't talk to me about music, etc." (Baba meant he should not talk right then and also try to be silent in future.) He missed the point.
16. "X is very intelligent and s-s-s-silent." (The first part was Baba's blessing, the second was stuttered by the interpreter, to show that even a blessing wouldn't be enough!)
17. "When a bad thought comes, let it come and let it go; don't act on it. When a good thought comes, let it come, and act on it. When a bad thought comes repeat My name and image Me. (The imaging part has been all but impossible.)
18. "Why don't you eat cooked food?" (Although he ate only raw food, he ended up by eating practically only cooked food.)

19. "Don't bring Me people from the street." (This he understood eventually.)
20. "Say it so loud they hear you on Mars." (This referred to an immediate situation, but eventually it released him from undesirable circumstances.)
21. "Say it if it's true." (Baba says things in a positive way. He also meant not to exaggerate.) He had answered a question as to whether Baba was loved in India in the negative!
22. "Do it with love and courage or it is no use." (This referred to success at work as well as to Baba's work.)
23. "Love. Baba." (Two cables received at the same time, saying the same thing, meaning to love Baba, or love Baba more, as he didn't realize that this is the main thing, not disciplines, intelligence, work, etc.)
24. "You must go to India." (This had already been said in a group. It was Baba's blessing. It turned out that the money was borrowed from a Baba lover, whom he had never met.)
25. "I want an expert." (This was in answer to whether **God Speaks** should be translated, but it had another meaning which became clear years later.)
26. "Baba's work is more important." (This was in regard to desire for leadership, but it applied in many other cases.)
27. "You do what you want." (This meant that Baba had no orders to give him, but also applied to stubbornness in future situations.)
28. "I love children." (This meant to develop love for them, and Baba did put him among them, i.e., children would come to play in his yard.)
29. "Make way for God." (This was said to a youth inspired by Baba, to clear the way for Baba, but it was also meant for him, indicating he was too full of self, to love Baba.)

We have chosen this case of a Baba-lover receiving orders from Baba, not because it is typical but because it is available. It is rather atypical, in that he is so prone to give in to Maya without suspecting it. This is due not only to his being a rank beginner in spirituality but also to the fact that he was chosen for work, and important work, for Baba's Cause. It is much easier to simply love Baba and try to obey him. But Maya is after those, in particular, who are rendering creative service to the God-Man.

Once the intellectual accepts God as real, or Baba as God, he still finds it difficult to grasp the truth that Maya is an active, intelligent principle back of the universe, which picks out Baba's workers as special targets for attack. That's why Baba quoted Hafiz: "Maya will do her best to thwart your labor." In one Seclusion, Baba said, "These days Maya is playing tricks on Me." But whereas Baba is Master of Maya, we are not. Hence Baba's repeated warnings and assurance of His help, otherwise one would panic.

This individual is a frustrated neurotic, and a problem-child for Baba. Although a Bhakti type, his background is so loveless that he normally would turn to some kind of Karma Yoga or some other disciplinary way. But Baba has given him the opportunity to work out his nature by making him a worker-lover, both. This is an immense labor, even for Baba, who indicated that he was "a burden" to Baba. But then again aren't we all, to a greater or lesser extent?

Baba has once told us:

"As you all become more intimate with Me, with opportunities to come closer to Me, all that is good and all that is bad within you comes out in sparks, as it were ... all the impressions of the past, the accumulations of past sanskaras—of all illusory things, which includes both good and bad, come out ... My proximity, the intimacy with Me, just change that mass of sanskaras and sometimes you find sparks of good and bad flying out." (The Awakener, Vol. 5, No. 2, p. 20)

In any event, this case has served to show how infinitely patient and loving is our Beloved Compassionate Father, Meher Baba, as well as His Omniscience. He knows one, since he

became a "drop" in the Ocean and a stone in the world, all through the evolutionary stages to the present human state. It has also served to warn against forcing Baba's hand, to get orders for the sake of blessings. He does not merely give points for improvement but activates mental and subtle impressions, releasing psychic energy that must express in the gross. Above all it shows that we ought to be eternally grateful for whatever we receive from Beloved God, Baba.

DIVYA VANI

(An English Monthly)

To our Subscribers Abroad :

Annual Subscription :

For those living in U. S. A. \$. 6-00 Inclusive of Postal
Charges by Sea only.
in England & Australia £. 2-00 do.

N.B:—If copies are to be sent by Air Mail, the annual subscriptions will be *double the amounts* mentioned above

Helpers:

Those who donate \$. 12 or £. 4 or more every year are deemed to be our helpers and they shall be supplied with a copy each of "Divya Vani" Monthly, published during the year, post free and cost free (by Sea).

Patrons:

Those of the *donors* who pay at a time as their Love-contribution \$. 100 or £. 40 are deemed as our Patrons and they shall be entitled for one copy each of the Journal, cost free and post free (by Sea).

If the copies of the publications are to be sent by Air Mail, the Extra Postage that may be required will have to be sent in advance every year.

Kindly note that the subscription for the year is from July to June and is payable in advance. The amounts may be remitted to us through either: Mr. Fred Winterfeldt, 100 West, 57th Street, New York, N. Y. 10019, U.S.A., or Mr. Bill Lepage, Meher House, Kalianna Crescent, Beacon Hill, (N. S. W., Australia) or Mr. Douglas H. Eve, 71 Grosvenor Ave., Carshalton, Surrey, (England, U. K.) from the respective countries. —Editor

God, Thy Neighbour

by K. K. Ramakrishnan, Poona.

Meher Baba says, "God alone is Real, all else is illusion. and the goal of life is union with God, through love."

To begin with, I wish to remind ourselves that when Beloved Baba says this, He is not telling us anything new on spirituality. If He is, He would not have been the God-Man or the Avatar of the age. For Buddha had said in reply to a question by one of his foremost disciples, that if the Perfect One (meaning himself) had anything new, he would not have been the Perfect One. For, spiritual truth is as old as God, who is beginningless and endless. The God-Man, the Avatar, the Messiah, the Prophet or the Sadguru gives only a new dispensation of the ancient Truth. A new dispensation of Truth means presenting the same old truth in a new garb, that is in a language intelligible to and in a form appealing to the generation of people, for whose redemption He comes, at any given time.

The essence of all religious teachings in this world is one and the same, although the masters have appeared at different places and at different times in history and spoken in different languages. One of the humanly understandable reasons for Meher Baba's silence is that the mankind has already had enough of words on truth and the time now is, to understand those words and live and experience the truth, and to enjoy the bliss of life.

The essence of all religious teachings, and the innumerable spiritual disciplines and practices, in this world is contained in this one message of Meher Baba—"God alone is Real, all else is illusion and the goal of life is union with God, through love." To illustrate this I shall refer to the two great religious scriptures of the world.

If we study the Bible carefully and dispassionately, the substance of the entire biblical teaching appears to be in the following:

"Love God with all one's life, with all one's mind and with all one's soul and to love one's neighbour as one's own self."

Love of God is synonymous to love one's neighbour as one's own self. Why? Firstly, since God resides in the heart of everyone, He is in the heart of one's neighbour as well and thus one's neighbour is the nearest manifested physical form of God. Secondly, since the goal of human life is union with God through love, one's neighbour is a comrade in the march to the goal of one's own life.

One might say, "My neighbour is not a religious minded person." Another might say, "My neighbour is an out and out atheist. He does not believe in any God at all." A third might say, "My neighbour is not a Baba lover." Answer to these objections is very simple. One's neighbour might appear to be an irreligious man, or to be an atheist, or one who is not able to recognise Baba. But, when we observe life around us in relation to the life of each one of us, we will find that differences are insignificant and are an outcome of our own incapacity to understand and appreciate the divine theme of life. An unbiased and comprehensive observation of life will make it clear to our mind that there is nothing like being religious or irreligious; nor there is any one who can be strictly called an atheist. And there is definitely none on this earth, who does not love Baba.

Visiting temples, churches, mosques, Gurudwaras or shrines of saints and sages does not qualify one to be called a religious person. Performing certain rituals and ceremonies, traditionally handed over to us and unquestionably accepted by us does not qualify one to be called a religious person. And neither dressing in a particular form nor applying sandal paste, or ashes, or kumkum or black sindhur on the forehead does qualify one to be called a religious person. The end of religion is love for God. Religions are different roads which lead to the door step of God, who resides in the heart of every man. Hence he alone can be called religious, who loves God, with all one's life, with all one's mind, with all one's heart, with all one's soul, and loves one's neighbour as one's own self. As long as he does not love God, ceasing to love everything else, he remains irreligious.

Everyone on this earth is a Meher Baba lover, so long as he loves life, loves freedom, loves peace, loves happiness. Love in any form is love for Baba; for He is in everyone and everything.

It is the conviction that brings a radical change in the outlook of a person's life that really counts—the conviction that makes one live up to the ideals which one expects others to live. That is why Beloved Baba again and again asks His lovers to have a pure heart and clean mind. He also says, "Let your life itself be My message of Love and Truth to others."

When Godhood (Aham Brahmasmi state of Consciousness) is conceived and accepted as the goal of all life, it cannot be denied that one's neighbour is also on the march, consciously or unconsciously towards the same goal as oneself. When God is conceived as one without a second and as one who resides in the heart of everyone, one has to inevitably and unquestioningly accept that 'that one without a second God' resides in the heart of one's neighbour as well, and hence to love God without loving one's neighbour is baseless, impractical and impossible. When God is called as the Father of all creation, it naturally follows that all men on earth are God's children and hence our brothers and sisters. And thus our neighbour is our brother. One who hates one's neighbour hates God and his neighbour at one stroke.

There is a Christian saying that when one goes to the temple of God, to give one's offering at the altar of God, at first he has to make sure, if he has anything against his brother. If one has hatred against one's brother in his heart, his offerings are not accepted by God. God says, "Lay thy offerings aside, and first go home and reconcile yourself to your brother, before you offer your love for me." So long one has hatred in his heart for anyone of God's creation, access to the abode of God is sealed for him. How wonderful it sounds, but how many Christians are there who follow it, and how many Christian nations are there on this earth who practice this precept in their political policies.

Similarly we have to ask, how many Hindus are there who follow in their lives the precepts of the Gita?

In the Gita, Bhagwan Krishna says:

Sarvadharmā Parithyadjya Mamekam Saranam Vrajah

Renouncing or discarding all religions, surrender yourself to Me. Me means God, who assumes a human form and walks; on this earth, age after age. Me means the Avatar.

Similarly, Jesus had said, "Leave everything and follow Me." Me here means God, Father in heaven, assuming the form of a man—Messenger or Messiah—who walked on this earth. Me means the Avatar.

The Avatar is above all religions. As Baba says, "No religion was ever intended to be anything more than the Gateway to God as Truth, but every religion has in the course of time got converted into a veil, obscuring the undimmed perception of the one Truth." Religions are but various roads through which man sought to find God, after He had dropped His human form and entered His beyond beyond State.

It reminds me of a song very often I hear on radio ...

bathao koi kon galee gava Syam

The lover of God says or rather appeals to those around, to show him the path by which Syam (Krishna) has gone away. Sri Krishna, while in human form, was herding the cows with the Gopals on the banks of Yamuna, dancing with the Gopis of Vrindaban and singing the song of divine love through the flutes of human hearts, echos of which even now inspire many of us to love God. After He had left us, many margas—Gnyana marga, Bhakti marga—Karma marga and others have been laid by His followers to find Him out.

God as Jesus walked on the shores of Galilee, just as He as Krishna walked over the banks of Yamuna tending cows. Just as Krishna played into the hearts of the Gopis and the Gopals, Jesus played into the hearts of men, who were casting their nets into the sea of Galilee to catch fish and each of them became a source of inspiration to the seekers on the path towards God.

In short, when God walks on this earth as Man, you need no religion, no rituals, no temples, no churches, no mosques; you need only to love Him. Hence the only message Meher Baba has given us is 'Love Me.' The only message Sri Krishna had given was 'Surrender yourself to Me'. The only message Jesus had given 'was 'Follow Me'.

In the Gita, it is further written—

**Yo Mam Pasyati Sarvatra Sarvam Cha Mayi Pasyati
Tasyaham Na Pranasyami Sa Cha Me Na Pranasyati**

He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never separate from him nor he from Me.

Why? because

**Sarvabhutasthitam yo mam bhajaty ekatvam asthitah
Sarvatha vartamano pi sa yogi mayi vartate**

He, who established in unity of all life, worships Me, as residing in all beings, that Yogi, though engaged in all forms of activities, dwells in Me.

Some might interpret the second part of that biblical teaching—love thy neighbour as thyself—to mean the man next door only. The Gita does not leave any room for such doubtful interpretation. Apparently, the Gita goes a step further and reveals the divine truth in all fullness. But in reality, between the truth revealed and the one who revealed the truth, there is no difference at all. Jesus could not have done better. The people in those days, who did not hesitate to nail living men on the cross and expose them to the sun and rain could not have that broad mindedness and intellectual insight to accept the truth in all fullness. Hence Jesus had to content himself by teaching them to love *at least* the next door neighbour, instead of confusing their minds with a preaching they could not have grasped. The Gita was revealed to Arjuna, who was intellectually mature, to comprehend the truth.

Thus according to Gita, one's neighbour is not only the man next door, but means all beings in existence. For, God is the indweller of every being in existence.

Meher Baba says, "See Me in everyone, Love Me in every one and serve Me in everyone; for I am in everyone." In the Life Circular No. 47, issued on 30-6-60, before entering into His seclusion, He said, "I want you to help Me by helping one another through practising greater tolerance towards all, even towards those who cause you provocation. I want you to do this through love and not through compulsion."

God is the totality of all life in existence. Hence to love God is to love all life, as one would love one's own life.

Just imagine a society, where God is worshipped in the shrine of human hearts, instead of worshipping Him within the four walls of temples, churches, mosques, etc.

Just imagine a society, where everyone loves one's neighbour as one's own self. There would be no domestic disputes nor any family feuds. Neither social injustice nor any linguistic problems could agitate the minds of men in such a society. No communal or racial strife could mar the beauty of human life on this earth. Wars would disappear from this world, when man walks with God in his heart and hand in hand with one's neighbour.

Om Siva Mastu Sarva Jagatam
Parahitaniratah Bhavantu Bhoot Ganah
Doshah Prayantu Santim
Sarvatra Sukhee Bhavatu Lokah

May we all pray with one voice—

May the blessings of Beloved Baba's Love reach every heart, enlightening every mind to see the unity of all life in God!

May every man everywhere be inspired to love each other, serve each other!

May all be free from ignorance!

May all be free from weaknesses of every kind!

May all on this earth be happy!

May there be Peace! Peace! Peace!

What is Baba?

by T. K. Ramanujam, B. E. (Hon.), Kanpur

Baba is a Journey – To complete,
Baba is an Opportunity – To utilize,
Baba is a Dream – To realize,
Baba is a Beauty – To worship,
Baba is a Tragedy – To face,
Baba is a Sorrow – To overcome,
Baba is a Love – To enjoy,
Baba is a Song – To sing,
Baba is a Song – To hear,
Baba is a Soul – To be near,
Baba is an Adventure – To dare,
Baba is a Child – To care,
Baba is a Promise – To fulfill,
Baba is a Duty – To perform,
Baba is a Game – To play,
Baba is a Life – To live,
Baba is a Struggle – To accept,
Baba is a Bliss – To taste,
Baba is a Kiss – Never to miss,
Baba is a Truth – The only Truth.

After all What is Baba? What is Baba? What is Baba?
Baba is "Nothing" but also "Everything"

Bapusaheb Reaches Baba

Bapusaheb Bahiraji Shinde, one of Beloved Baba's dearest lovers, one of the workers for His Cause in Poona and one of the Trustees of Avatar Meher Baba Poona Centre, dropped his physical coil at Dr. Grant's "Ruby Hall Nursing Home" in Poona, on Monday, the 13th December 1965 and his soul reached beloved of all hearts, Meher Baba, to rest in Him eternally. He was forty-three.

Bapusaheb B. Shinde was a Hindu by birth, and belonged to the Chambar community. He came from a very poor family of Islampur, in the Satara district of Maharashtra State. He had only a nominal education, as he was compelled to leave his homestead, while yet young to seek a job. His search for sustenance for himself and his family landed him in Bombay, the metropolitan city and the melting pot of all races and communities of India. There he worked in one of the shoe shops as a salesman. Later on, he left this service and came to Poona and started a business of his own with the help of his elder brother, Dada Saheb Shinde, who was then serving in the rationing department. Samarth Leather Works, Budhawar Chowk, Poona 2, stands as a monumental testimony to his untiring labour and business acumen. Kumar Foot Wear, in Deccan Gymkhana is another shop, he owned. He was a supplier of leather goods to the army and other government departments. In a comparatively brief period of his life, he had built up an estate and everything that man counts as real in his earthly sojourn. He had a name and a position amongst the business community of Poona, particularly of those dealing with leather goods. He was a loving and lovable man, with a sense of social service. This part of his life is an example for man to follow—that it is by persistent effort man can raise himself in any field of life.

But, Bapusaheb had another side of his life, which was dedicated and directed by Avatar of the age, Meher Baba, to

whose grace he attributed all his success in life. This—his dedication to the Avatar and his faith in and love for Him is displayed in the name of his bungalow at Ghole Road, Deccan Gymkhana, Poona. The Bungalow, where the Shinde brothers lived is named "Meher Prasad".

Every man has a dual life—a life that is expressed externally and engrossed in earthly attainments and another internally inquiring into the meaning and purpose of life. The inner life of inquiry as to who, whence and whither I am, is eclipsed by one's over engrossment in a life of earthly attainments. It is rightly said that one cannot serve two masters—God and mammon. It is also aptly expressed that it is easier for a camel to pass through the eye of a needle than for a rich man to go to the Abode of God. Bapusaheb Shinde is an exception to this rule. Rich he was, house-holder he was; devoted he was to both. Yet he had his life centred in Meher Baba, whom he loved as his only God.

It was Shri R. K. Gadekar, when he was Deputy Director of Social Welfare in Poona, along with Shri D. S. Sulay of Amraoti, who first pioneered Baba work in Poona, somewhere in 1947. At first a weekly meeting was held at the Devajibuva's Math in Raviwar Peth every Thursday, where a devotional atmosphere was created under spell of the inspiringly melodious songs by one Ramachandrarao Gaikwad, accompanied by Subhadra Bandellu, Madhusudan S. Pund, Pratap Ahir, Thade family and others. Most of these members afterwards formed the Meher Bhajan Mandali of Poona led by Shri Madhusudan. Shri R. K. Gadekar and Shri D. S. Sulay used to explain messages from Beloved Baba and the various incidents of His life to those assembled. Bapusaheb Shinde was one of the trustees of this Math and was regularly present in such meetings. In 1948, Bapusaheb with Shri R. K. Gadekar had his first darshan of Meher Baba at Meherabad, which left a lasting impression in his heart. Thereafter the weekly meeting was shifted to his shop, Samarth Leather Works in Budhawar Chowk, where Meher Baba lovers from the vicinity assembled to listen to His discourses, read out by the earlier disciples. This place gradually became a Centre for Baba activities, Baba lovers from

out-stations and abroad visiting this place when they passed through Poona. Beloved Baba Himself blessed this atmosphere with His divine physical presence on the 11th of December 1955.

Beloved Baba gave His first public Darshan in Poona on 14th Jan. 1956, when thousands from Poona and other parts of India had the 'prasad' of His love. The elaborate arrangements for this mass darshan programme, which lasted for more than 10 hours was managed and financed mostly by Bapusaheb. Shri Bapusaheb, thereafter actively participated in all Baba activities in Poona, Ahmednagar and Bombay. He played an active and significant part in the 1962 East-West Gathering and 1965 May Darshan programme in Poona. As has already been pointed out, he was one of the originators of Avatar Meher Baba Poona Centre and was also one of the seven trustees of the Centre.

Great was the love of Bapusaheb for Baba. Greater still was Beloved Baba's love for Bapusaheb. Bapusaheb often said that all that he was and he had was beloved Baba's gift of love for him. Beloved Baba gave Bapusaheb a special place amongst His lovers in Poona, giving him more opportunities to be in His sahavas, than anyone else, except of course those of the mandali members, who are fortunate to live with Him. It was Baba's love for Bapusaheb that supported and sustained him to get over the losses he suffered in the 1961 floods in Poona, and to re-establish his business on firmer foundation.

Bapusaheb fell ill on the 2nd of July 1965 and was laid up since then. He was admitted to Dr. Grant's "Ruby Hall Nursing Home" on the 1st of December 1965 and he died on the 13th. Bapusaheb suffered as no man could have borne during this illness. But his suffering had drawn the attention of the Avatar on him, as perhaps no other lover of Baba ever could have and his suffering ultimately led his soul to rest in Beloved Baba eternally, as is evident from this telegram received from Beloved Baba:

"Bapusaheb Shinde has come to Me to rest in Me eternally. One of My dearest lovers and workers Bapusaheb served Me wholeheartedly and shared in My suffering. Circulate this to all Centres." —**Meher Baba**

R. K.

News in Brief

Avatar Meher Baba Vishakhapatnam Centre:

As arranged by the Vishakhapatnam Centre, Sardar Amar Singh Saigal, M. P., visited Vishakhapatnam, Narsipatnam, Kotauratla, Anakapalli. Vizianagaram, Srikakulam, Narsannapeta and Beemunipatnam during the last week of December 1965. At Vishakhapatnam, the meeting held on 21st December '65 in Sri Jagannadha Swamy Vari temple, under the presidentship of Sri A. A. Ramam, Chief Accounts Officer, Railway Projects was attended by about 500 persons. At Srikakulam, besides the public meeting on 24th, another gathering was also arranged on 25th morning by Sri Surya Rao, Advocate in the local Ramakrishna Theatre.

At Narsannapeta, the meeting was arranged on 25th, in the local High School. which was largely attended. Earlier, Bro. Saigalji inaugurated a Baba Centre at the residence of Sri V. Appala Suryanarayana, Burmah, Shell Agent, At Bheemunipatnam, the meeting was arranged on 26th by Sri A. Satyanarayana, Sub-Treasury Officer, in the Panchayat Samiti Hall. On the same day, the local Centre was also inaugurated at the residence of Sri Satyanarayana.

72nd Birthday Celebrations of Avatar Meher Baba

We are very happy to note that in Masulipatam and Kakinada (in Andhra Pradesh), the celebrations have been commenced 72 days prior to His birthday, i.e., from 16th December '65. At Bombay also, Baba-lovers have arranged 72 days continuous 'Nama Japam' at "Meher Hall", as one of its activities in this direction.

At Hyderabad, under the auspices of 'Meher Vihar', it is proposed to have 72 days of active participation in the happy celebrations of Baba's 72nd birthday, commencing from 25th February '66 by way of 'Sankirtan' and holding of public gatherings, at ten different places, for 7 days in each place, in the twin cities of Hyderabad and Secunderabad. We take this opportunity to renew our request for news items to be sent to us, so as to share the joy of progress of Baba work throughout the world,

(Continued from 2nd cover page)

The Quest by Francis Brabazon (Published in Australia)	1.00
Sparks from Meher Baba (Published in England)	1.00
The Highest of the High by Meher Baba (American edition)	0.50
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba (American edition)	0.50
Meher Baba by His Eastern & Western Disciples	0.50
Meher Baba Diary (Very limited copies are available)	1.25
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription including registered postage from July to June)	10.00

D I V Y A V A N I

(An English Monthly)

To our Inland Subscribers:

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

Helpers:

Those who donate Rs. 25/-or more every year are deemed to be our helpers and they shall be supplied with a copy each of 'Divya Vani' monthly published during the year, post free and cost free.

Patrons:

Those of the donors who pay Rs. 200/- at a time as their love-contribution are deemed as our Patrons and they shall be supplied with a copy each of the Journal published every year, post free and cost free.

Available from:

MEHER PUBLICATIONS

King's Road, A H M E D N A G A R

Maharashtra—India

Regd. No. H. 554.

Divya Vani



Edited, Printed and Published on behalf of The Meher Vihar Trust by Swami Satya Prakash Udaseen, Hyderabad-29 & Printed at Avon Printing Works, Hyderabad (A.P.)

Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
brithday	birthday	5	1	4
(a line was omitted)	ignorance ... expiation of	10	4	4
catastrophies	catastrophes	11	1	2
tranquillity	tranquility	15	1	4
kee	keep	20	6	4
specia	special	23	2	2
paddaled	pedaled	23	5	2
occured	occurred	25	1	2
cane	can	26	4	1
al	all	28	5	4
superiro	superior	30	3	4
liesure	leisure	31	2	4
stubborness	stubbornness	43	9	3
opportuni	opportunity	56	4	7

Page 10, para 4, line 3, add "of ignorance without hope of conscious expiation of" following "expiation"