

DIVYA VANI
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Monthly:

August 1966

D I V Y A V A N I
(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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(Continued on 3rd cover page)

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August 1966

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(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor :

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor :

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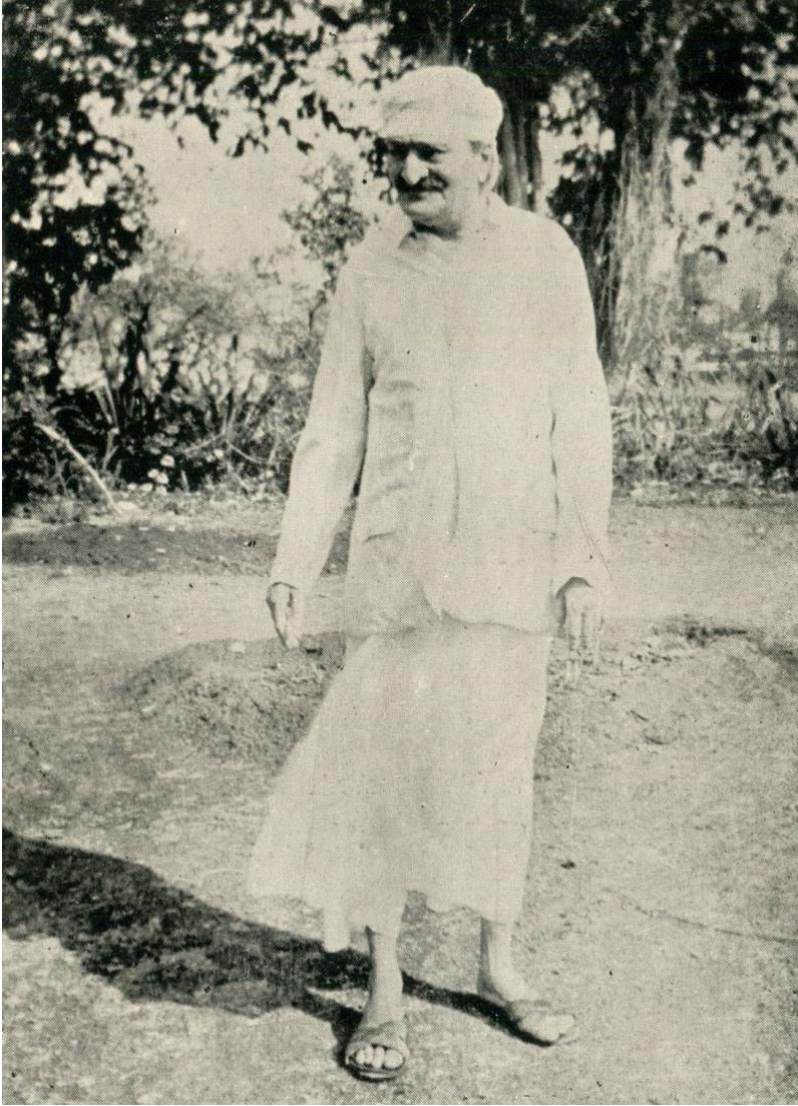
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"Believe that I am the Ancient One. Do not doubt that for a moment. There is no possibility of My being anyone else. I am not this body that you see. It is only a coat I put on when I visit you. I am Infinite Consciousness."

— Meher Baba

Editorial:

MEHER VIHAR,
OUR CHERISHED HOME

We are happy that the 3rd anniversary of our cherished home, "Meher Vihar" has been celebrated on the 22nd, 23rd and 24th of August '66, with the Love-Blessings of our Beloved Lord, Meher Baba. In fact the heart of every lover of Beloved Baba is an abode of His love and our Vihar is a rendezvous of such lovers, whose loving dedication and complete surrender in His Service is doubly blessed, by His Divine Presence and constant companionship in thought, word and deed. The three-day functions at the "Vihar" served as a thrilling experience of His Loving Presence and a new Life has emerged out of it. Every one, whose faith in the Beloved has brought him to take part in these celebrations has been benefited to the extent of the joy he shared with others of the Baba-family during these days of 'sahas' under His benign benediction; for, we all assembled in His name and with determination to serve His Cause.

Beloved Baba once said about the New Life: ..."this New Life is endless and even after My physical death will be kept alive by those who live the life of complete renunciation of falsehood, lies, hatred, anger, greed and lust; and who, to accomplish all this, do no lustful actions, do no harm to any one, do no back-biting; do not seek material possessions or power, who accept no homage, neither covet honour nor shun disgrace, and fear no one and nothing; by those who rely wholly and solely on God, and who love God purely for the sake of loving; who believe in the lovers of God and in the reality of

Manifestation and yet do not expect any spiritual or material reward, who do not let go the hand of Truth, and who without being upset by calamities, bravely and wholeheartedly face all hardships with 100% cheerfulness and give no importance to caste, creed, and religious ceremonies."

So, it is the bounden duty of those who have shared His Love and His Blessings and had the experience of His presence to emerge with and keep up endlessly this New Life of Divine Love by living the life of complete renunciation of all its negative aspects like falsehood, lies, etc., and to accomplish this do all that is ordained by Baba. It shall also be necessary to rely wholly and solely on God in doing all actions in life and love God purely for the sake of love. Besides one shall not expect any spiritual or material reward, but on the other hand face all hardships bravely and wholeheartedly, with 100% cheerfulness, and also shall not give any importance to caste, creed, and religious ceremonies as such. It is true that all these and many more such qualities are unquestionably of divine calibre and shall be imbibed by Divine Grace and cannot be acquired by mere wishful thinking alone. But, as Baba-lovers we have the rare privilege in the live contact of the Divine personality, who is most benevolently bestowing on us that Divine Grace out of His Infinite Compassion, having come down from His state of the Highest of the High, to the state of the lowest of the low. It is for us NOW and HERE as Baba-lovers, worth the name, if we are serious about it, to analyse our selves, in thought, word and deed and be prepared to receive His Love Divine, by being always alert and awake every moment of our lives. Our responsibility has become manifold and we cannot afford to ignore our duty towards ourselves and also towards our fellow beings.

Once explaining about the pure love, which has led Majnu to God, Beloved Baba said: "At last, it led him to God... No thought of self, but of the Beloved, every

second and continually. You would not be able to do that if you tried. It needs Grace. Trying leads to Grace." And many a time, out of His Compassion for us, He also told us in unequivocal terms that He has come to bestow on us that Grace Now and Here as the Divine Father in human form, being the Avatar of the Age. And so it is the height of folly to lose such an opportunity in life; for the Avatar comes into this world once in every seven to fourteen hundred years and we cannot be certain of our own human existence and this conscious contact with Him when such an advent occurs again on this earth. It is the rarest privilege and even the angels envy us for our fortune to have Him now amongst us and enjoy His Love as His choicest children and as His lovers. By His lovers we mean not as those who love Him as He ought to be loved but more so because He loves us most, out of His Infinite Compassion and bestows on us His Divine Grace, whether we deserve it or not, just like the rays of the sun that fall on a beautifully blossomed lotus and also on an ugly piece of dirty mud, with divine equanimity and love.

Now we have completed three years in dedication and surrender unto His Cause of Love and Truth, though we have our own short-comings. It shall be out of His love for us that we will grow day by day, as we become instruments of His Divine Service and be the recipients of His Divine Love. It is our own earnestness of purpose that matters and the success or otherwise shall be at His Will and pleasure. Therefore our endeavour shall be to serve His Cause with unstinted faith and sustaining love, which alone will make our hearts pure and simple, and 'Meher 'Vihar' the real abode of Peace and Divine Love. We are sure that His Grace shall fulfil this in its abundance of Divine Love, Life and Light.

It is by the Graceful Blessings of our Beloved Baba that we could progress in our work day after and day and it is the loving co-operation of our dear sisters and brothers that has been sustaining us all through these years of hard

work. By the benevolent love-contributions of the members of Baba-family, we could by now establish the English Monthly Magazine, "Divya Vani" and the Telugu Weekly, "Meher Jyoti" and also commence the Telugu Publication Series by name "Meher Sudha Tarangini" in order to provide all Baba-literature in Telugu for the benefit of non-English-knowing public of Andhra. In fact as the actual number of subscribers for each of the series did not exceed three digits, it was with great difficulty that we could manage the printing of these publications though with much delay each time, due to the difficulties with the local printing presses. And so we are happy to inform our dear readers that our own printing press by name "Meher Art Printers" has been inaugurated on the 22nd of August '66; we have made a humble beginning with an investment of about 25 thousand rupees over it. It is our earnest hope that we will hereafter be in a position to provide all our publications to our readers in time as we have already started our work in right earnest.

It was on the 7th May 1966, that our Revered Brother Shri Adi K. Irani had, with the Graceful Blessings and kind permission of our Beloved Baba, inaugurated the "Building Fund & Printing Works Special Donation" Scheme for minimum collection of a lakh of Rupees net, for the said purpose. And we are thankful for the spontaneous response from many of our dear sisters and brothers, here in India and abroad, as loving members of Baba-family, who have full faith in the ideals and objects of the "Vihar" and its work that has been carried on till now.

However there is still a great task before us. We have to establish the "Abode" on a firm basis, and also make provision for Boarding and Lodging arrangements for the Residential and Non-Residential Members of 'Meher Vihar' who dedicate themselves for the service of our Silent Master and His Cause. And so, we earnestly seek the hearty cooperation of one and all, in

whatever manner it may be possible for them. We invite most heartily, real workers who have got absolute faith in the Avatarhood of our Beloved Baba and are prepared to devote the rest of their lives in their own humble way and in kind coordination and understanding, along with other members of the "Vihar" to accept our humble call to join us and live with us as children of one Baba-family and share the joy of His Divine Service, in absolute dedication and complete surrender unto Him. We also take this opportunity to appeal to the generosity and fraternal love of all others to kindly respond and contribute to the best of their abilities, so as to make our endeavour a complete success in every way.

May He, our Beloved Lord, the Avatar of the Age, Meher Baba be pleased to Bless us all! Jai! Avatar Meher Baba Ki Jai !!

A HUMBLE REQUEST

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

With loving regards,

Yours fraternally,

Swami Satya Prakash Udaseen

Managing Trustee, The Meher Vihar Trust,
3-6-441, Himayatnagar, Hyderabad-29
A. P., India.

* My Girl

by Francis Brabazon

I met one who was so beautiful
She promised to love and be dutiful.
I gave her my very heart and all—
But she was not true to her vow.

She met another who was so tall,
Handsome, proportioned and rich withal;
He looked like a prize-horse in a Show-stall.
Or in a Circus making its bow.

She met another she thought more suitable
(If you think I'm jealous it's regrettable):
He danced like a bull-calf at the Ball,
That had lost its mother the red cow.

Her name was Maya the First-of-all
Who came into existence at God's call;
Later she was Known as Eve-of-the-Fall.
I wonder where my girl is now?

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

*** Meher Baba and my Spiritual Path**

by Countess Nadine Tolstoy

(Continued from July '66 issue)

I was born from parents who had decided mystical inclinations, especially my mother. As a girl of about fifteen years she had unusual experiences, seeing in full size and light the Divine Mother standing on the threshold of her room: at another occasion—a shining large cross. From an ecclesiastical ancestry, she had, nevertheless a naturally broad understanding of an uncertain God and Love.

As a child I have heard many conversations on occult subjects and phenomena right in our home.

Since I can remember myself I was always longing for love and ardently loved my brothers and friends. Suffering people, the poor and the beggars always touched my heart. I used to be at an early age a spontaneous solicitor before my father for his greater love and kindness to my mother. I shared all her feelings, and suffered her tears. Love in all its beautiful manifestations was the constant dream of my heart and sincere feeling towards the world. How easy it was to love when the poison of the sting of experience did not spoil the harmony of whole integrity. As a child of seven or eight years old, thinking and wondering what is God, as so many children do, I remember the outstanding experience of my life when I was lifted into a state of inexpressible floating peace, dissolved in union—a state of expanded likeness and oneness. I also often had dreams of floating in the air in masses of angels and roses.

At about fourteen I had an extraordinary experience of oblivion in ecstasy of bliss. Natural frequent blissful

* Reproduced from "Meher Baba Journal" June 1941 issue.

state, inspirations and love of the world and of all sufferers; ecstatic love of beauty of nature; arts, science, singing, music, devotional friendships made my life full of high emotions, balanced by the mind eager to know. Idealistic inclinations and enquiries brought me to a state of ecstasy when once (fifteen or seventeen years old) I was awakened at night by a beaming light within me and without. I fell on my knees and prayed God to make me perfect, loving servant of a great cause, to serve my people—those who suffer and need love, to make me His and good. Mystical longing never left me in my life. Joy and constructive efforts in my life have often been succeeded by a longing loneliness, by sudden sadness; it is not that—where "is that" real supreme "something"? It must be great in an inner sense, and may be also in some great acts; in a higher destination or in a great love! Jesus Christ, even in my more agnostic years of philosophical studies in the University was the image of perfection, of true beauty and of supreme love. To walk in his steps would be a great happiness! To know the way,—now! but how to find it full, as *He promised!* Oh, the fortunate ones who lived in His time and followed Him! Serene, pure, all understanding, the miraculous love of Jesus Christ was my unquestionable ideal, His Truth so simple, pure and profound was calling for the highest in ourselves, for the One eternal beauty in all to live and realize.

Interrupted in my studies by illness, I was wondering where to turn and what to do! Longing for a higher purpose of life and new experiences I went to a remote, isolated Russian village to teach the peasant children and older peasants, so eager to learn. Among them I found poets and philosophers and made friends with these simple people for whom I had so much deep love and sympathy. Morning and evening classes, lectures and Sunday School filled my life with pure thrills and joys, unconsciously and spontaneously following the call of my heart to express myself in life. It was the most beautiful time in my youth.

By force of circumstances I had an opportunity to travel, and having free time, I left with a friend of mine for Switzerland, to study and to see the world, and the beauty of the mountains and lakes in foreign countries. About twenty years of age, in Switzerland high in the mountains, I remember the points in my diary: "I must find the *fulcrum within me*, for the essential thing is *within us*—as Archimedes was seeking to find the centre, the law of the lever saying, 'give me this point and I will turn the world.'" As all of us, so I have the centre of all strength and wholeness which makes us free and happy. I felt and intuitively was then sure that we are born happy if we do not let the world's false impressions and our own weak wrong reactions invade and disturb our primal nature, serene wholesomeness and our inherent joy of being. I was full of decision that I must be free, intact holding to that truth. At that time I remember a strange moment when looking over the highest summits of the Alps, I had a strange feeling when one *knows* as it comes from the depth of our unknown; I said then, that a great unusual life is ahead of me in some far off distance and time, that I must return to Russia.

Then a sudden turn from science into studies in conservatory was a clear inner guidance leading away from certain inclinations of my mind thus balancing it by spontaneous emotional expression. A remarkable and enigmatic dream I had, which seemed to be another form of the same intuition, which prophetically linked my life with later events.

Having directly Jesus Christ as my God and ideal to follow, I could not accept anybody's interpretations about Him, for they could not be complete, coming from a human mind. With all my admiration for the genius of Leo Tolstoy and his ideals, he did not seem to have found the complete realization of the truth of Christ, which requires a Perfect Guide and the means of superconscious

understanding much purer and beyond the reasoning-rational mind, even of the greatest men. Once I had a dream: in a deep cave of a desert in the dark night, crawling on our knees, deep into the depth of the cave, searching in the dark was Leo Tolstoy whom I never met and myself; suddenly he finds a parchment scroll and as it was unrolled, he solemnly gives it to me; amazed and greatly elated, I unrolled this scroll: in large golden letters high Truth was written; I remember only the feeling and the supreme greatness and the sacred awe about it all; in profound silence I drank it in and woke up never to forget the prophetic, dear old figure of this man and the inner meaning of the event. Sometimes after that I have seen another dream, his son Ilya Tolstoy, whom I never met before; amazing it was, that soon after I had to meet him in the house of my friends.

As I looked deep into his eyes, I immediately felt and knew within my heart what was destined to be against all my wishes and intentions—against all obstacles and circumstances of this time. Even after refusing at first to marry him, a deep compelling force made me accept the second offer, mostly in the name of his father for higher considerations and mystical purposes of life and also for the sake of our need of each other. I told then to my friends what I knew of my future, so they could remember the correctness of my statement. So it had to be in spite of all, and I found in him more and more the true companion of my life.

Later we both got interested in some psychic research, but books, interesting contacts, nothing seemed to open the door to real light. Yet in Scriptures it was promised to men that they shall be free and know, and that they shall find the Kingdom; so it must be true—and within reach of those who seek. What was the obstacle? Who could tell and show the way? Suddenly once it dawned upon me: spontaneously I asked, and almost screamed to God;

to this immense Unknown in agony of search—for Faith! Faith to know and to be happy as those who have real faith; Faith to be at peace and strong—a master of myself—not a victim. Faith which makes the vision plain and sure.

The unfulfilled ideals of youth, the lost joy through sickness and uselessness of life, longing for those great things of life for this great beauty of the heart which filled my early dreams. Arts, books, discussions, social ideologies, every day routine of life—seemed all unreal existence. Being away from my country, restlessness and unbearable loneliness brought real, inexpressible agonies. I wanted to find the key to it all with burning earnestness, but where? who? Where is that example to follow? True Love to fill the heart and to inspire!

At that time of dark sadness all of a sudden something was happening to me and I felt dying, all cold, stiff and yet conscious, and telling even to others what to do. Three times it happened during a short period of time and stopped. The experience of detachment was indescribable, for I became so aloof from this world and the world seemed somewhere so far, that I could not understand it all and the terrible fear and sad loneliness has kept me sleepless for months. Hardly anyone knew what was going on—what was happening and who could understand if I could not. Singing, reading, painting, friends—all lost its charm and importance. In spite of all the reasons, as people say "to be happy and contented", joy left my heart and there was only one thing to be found, something and somebody above all I ever knew, of real enlightenment, of real superhuman quality,—one who is and knows the reality of our existence; one who knows its laws and the secret of happiness. No more words which everybody knew. They had no power. Philosophies only tired my brain. Activities! But what? why? when no inspiration and no real purpose in life! Faith, only Faith I asked, because Faith *can* when everything else fails and wavers, only Faith will bring close to that "higher

something", eternally true and sublime, which triumphs over everything; Faith will solve, open new life, flood with new strength. Faith will bring harmony and peace, will make me free. Faith will make the complex problems of the mind so simple and clear. Faith will raise the divine latent in us.

At last it worked. My call was heard. One after another opportunities opened for contacts with higher souls; even better financial conditions poured on us. Christian Science, Divine Truth, New Thought, a saintly priest—Mr. Berenius—who left the Church to serve Christ in life. At last *yogis* of India. I looked into everything with whole-hearted ardour, but with no real souls around! Only word remedies and mental ideals. The promises of *yogis* seemed to have a practical experience, offering helpful ways of meditation, *Bhagvad Gita* opened a new meaning of life—a new vision—and touched my inner self. It has cleared up even the New Testament and all religious problems within. I began to feel I was not alone in the world. That we have within ourselves the great resourcefulness of heart and soul and this as a tangible fact. Filled with exaltation I retired in my studies, in myself for several years, digging with my mind and drinking the wisdom of the East. Inspired beyond words, full of hope and faith in the ultimate joy and light, I plunged in meditation. It was all so alluring. Simple meditations opened naturally my inner experience: glimpses of *samadhi* became my consolations. Now I knew that those preliminary steps will lead to greater light. I prayed to meet a Perfect Guide—a liberated One—a Source of Pure Love to feed my heart—so thirsty for pure rays of True Love. Nothing seemed so necessary and important, utterly essential to my very existence as to find God and Peace. Love and knowledge of one who is high and who *can* lead and give his Grace.

Unfortunately confident and inexperienced I took the offered Higher Initiations. Since then, I began more and

more to drop out of my first found paradise. Sickness, disturbed conditions of my life, my personal unfitness for those practices was fatal and threw me into a state of darkness and despair. Left alone with no one to guide with supreme authority I was sinking down, torn by conflicting forces and wondering how best to face it all: I began to lose control, not knowing which way to turn. It is not necessary to describe all the fatal results, but it ended in terrible catastrophe.

I always retained my best friendly feelings to my teachers for all the good and happiness I received at first. Such was my destiny now to face.

As ever the high ideals of Christ shined ever present and was sustaining the center of my being. Now I knew the source that helped me even then. For, in my early meditations I have seen the Christ, the very image of my Master—Meher Baba—in the light. *(to be continued)*

DIVYA VANI

(An English Monthly)

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BABA IS

by Dorothy Levy, U.S.A.

Music is written with notes
Poetry was made to rhyme,
Beauty of nature and soul—
Is God Love combined,
For it all belongs to Him
If it is written in verse—
Or being sung in hymn.
It is His creation—working through all
Making the Sun to shine and stars fall;
Tuning our heart—each one He guides
As the Moon changes the Ocean tide.
Nature works perfectly—for all to see
In harmony with the Universe—as intended to be.
There is no beginning—or an end
When awakened in love from within,
Here we find Beloved Baba a true friend.
What else is there to seek or see
He is our loving Father for all eternity!

Relief from Suffering:

"Man or woman, rich or poor, greater or small, each is under the spell of some sort of suffering. The relief from every kind of suffering is within ourselves if we try, under all circumstances, and in every walk of life, to think honestly, to act honestly and to live honestly.

"When we put our whole-hearted faith in God, that relief will be found. We are already in possession of infinite power and happiness, but it is our way of life which prevents us from enjoying these eternal treasures of God."

—Meher Baba

* Sufism Reoriented

by Dana Field, U.S.A.

Baba and Qawwali Songs

Very often, when Baba meets His devotees or when He gives public Darshan, there is a program of Qawwali songs and music. These are songs by the real lovers of God, who pine for their Divine Beloved. They are in the Sufi tradition: Baba loves to listen to them and explain their meaning. Here are a few that were sung at Baba's East-West Gathering, in 1962—the first was a *Ghazal*. Baba Himself translated it on the spot:

"The lover says, 'Never let any one drink the wine of Love! His life is then nothing but turmoil. He is like a fish out of water; he experiences a volcano within. All his existence gets torn to pieces.' And yet he pleads, 'Let me have that Wine of Love!' But once he gets that experience of Union with Beloved God, he realises the Divine Bliss. Then he experiences himself as the only One, the Reality."

The Qawwali songs were sung by a group, except the first. These songs are based on God the Beloved and the pangs of separation felt by His lovers. Baba summarized:

"Because God is infinitely close to you He appears to be infinitely at a distance. He is closer to you than your own breath. But you cannot find Him unless you become dust at the feet of a Perfect Master."

Baba continued explaining:

"These are wonderful words. The lover tells the Beloved, the Perfect Master, 'O my Beloved, I am

* Continued from July, 1966 issue.

also non-existent in your love. I am burned up from head to foot. I am a live volcano all aflame! Don't stop the tears that fall in the pain of separation from You! Don't comfort me—don't wipe away my tears with your *daaman*—otherwise your own *daaman* will burn. I only want Union with You, nothing else—otherwise, keep away! This is the complaint of the lover.

"The lover warns other lovers: 'Beware! Once you drink the wine of love, you don't belong to yourself. You are dead to the world. You cannot complain, for love seals your lips!' Here is a warning to Baba lovers: Either keep away from this wine of love of Beloved Baba, or if you taste it, seal your lips against all complaints!"

Baba continued:

"The *joke* is that the lover says, 'I try my best to tread the Path, yet when I see you I lose myself. I do not know where I am!' It is impossible to appreciate this Qawwali without understanding the depth of the meaning of the words. They are full of love, it is the language of the heart.

Another song:

"Whoever is struck by this disease of separation from the Beloved never feels rested; he is always restless like a fish out of water. But he can't complain."

(The Awakener, Vol. 9, Nos. 1 & 2, p. 40 & 41)

The Yoga or Path of Baba is love. People do not know what spirituality is. Baba says that on the spiritual Path there is no place or opportunity to rest and relax one's efforts; that what the lover of God seeks is not peace but ultimate Union. Hence though, like an old soldier he grumbles about his heart-aches and frustrations on the Path of Love, he is always embattled. Although these are the rare

lovers of God, yet Baba wants many more to become like them—Baba is here to infuse such love into the hearts of those who come to Him, while keeping them balanced*. Baba says He prefers songs and stories of lovers of God to those about Perfect Masters, understandably so, since Baba is the Divine Beloved. It is the greatest Saga, in which the lover through Love merges into the Beloved.

Although love is the main creed of Sufism, most of them do not know what true love is; for that is a gift of grace from the Perfect Master, and few of them are blessed with such a contact today. The five Perfect Masters now in the world are non-functioning and little known. Baba is the sole Authority of the Age.

Baba continued:

"Here in the meeting hall are the select few who dared to drink the wine of love. Here there is no room for those that are short-sighted and weak of heart. Here one must have great daring; one must be prepared to carry one's head on the palm of one's hand.

"It is no joke to love ... If you have come to see this as fun, you will become fun yourself! The singer is saying, 'I tried to see You a thousand ways, but I could not see You. I see a face, eyes, nose, limbs, but I can't see Your Oceanic Form. I have knocked my head on a thousand thresholds but I cannot see Your Real Form.'

"But only one in a billion can see Me as I really am, in My Real Form. In this hall all the cups of wine are empty. But when the Divine Wine-seller opens His eyes; simultaneously all cups (hearts) will

* To His disciples Baba once said:

"You must be able to face disappointment, criticism, negative forces, with perfect calm and inner poise. And you must submit yourself at all times to the Will of God." (Avatar, p. 170)

be filled with love! Let us hope it will be soon! When I break My Silence with that Word of Words, all your cups will be filled full of Love—then you may drink to your heart's content, I am that Drop that has swallowed the whole Ocean! If you were to really love Me, may be one day you will see Me as I really am. Love Me wholeheartedly and you might one day get a glimpse of My Reality."

(The Awakener, Vol 9, Nos. 1 & 2 pp. 41-42)

In 1963, during Baba's stay at Guruprasad, Poona, a noted singer and Baba lover, M. Y. Mohan, came from Bombay to sing Bhajans and Ghazals for Baba. Baba interpreted the songs, first giving an illuminating introduction or explanation, with a few interpretations:

"On the Spiritual Path, there comes a stage when the Beloved (Master) asks the lover to continue to live and not think of dying. And when the lover struggles to live, he is asked by his Beloved (Master) to be ready to die! But in the end the lover becomes one with God in Love. He gets drowned in Love. May God help the man in whom the fire of Divine Love is blazing intensely. Apparently, his life is a misery. He loses everything, including himself, in the end. But then the easiest way for all is to hold on to My Daaman till the end.

"How indifferent and independent God is, although He Himself is everyone and everything! The more you love Him the more He turns His face away from you. But if you persist, you compel Him to turn His face to you.

"God is closer to you than your breath; and yet He is so far away.

"The lover says, 'To gain You, is to lose myself.'

"What is love? What is the effect of love? Your making Me helpless and My becoming helpless."*

(Awakener, Vol 9; No. 3, p. 24)

While the singing program was going on, an old man with hemiplegia was brought to Baba. Baba told him that if he lived till Baba broke His Silence, he would be able to walk. A child of four came to Baba, bowed and sat next to Him. Baba remarked that His lovers of the inner worlds, the God-intoxicated souls, were like that. This child has *Masti* (Intoxication) for she is unmindful of the crowd. Other children also came up for Baba's Darshan. Baba said:

"They come to Me because I am also a Child."

(Ibid. p. 25)

This is different from the Christian understanding of why the children flocked around Christ, i.e., simply as their Friend. The Indian people are spiritually advanced. For instance, the children in some Baba Centers participate in the activities at meetings, singing Bhajans, offering prayers to Baba. They love Baba very much and take Him to be God. In other Centers they have their own Mandir or prayer room, carrying on joyfully in imitation of their parents, and putting on plays. Often children entertain Baba with dancing, singing or a play about Baba. In one such play, entitled 'The Avatar' one of the twins was "Baba" and the other was Baba's interpreter, upon whose arm he leaned heavily on entering. Then he gave "Darshan"—having the other children bowed down to him, etc. Baba was immensely pleased and a photo shows Him with a handkerchief to His eyes.

* Baba says that He is "the Slave" of His lovers' love: He has to take on their burden of suffering due to their impressions, and He has to help them attain a higher state of consciousness. It is the imperfect love that "burns the Beloved" and "throws the burden" on Him, because there is constant Interference by Maya.

On another occasion, children enacted the origin of the universe; Baba brought down from the Paramatma state by the five Perfect Masters; getting Realization from Babajan, etc...

As a disciple from one Baba Center commented: "They are doing their best in their own way to love Him, but we elders have not been able to do all that ought to be done. We are far behind in understanding Baba and His Avatarhood."

How much better for children to know that there is a God, that He loves them, that He is approachable as a Man! Children are open to this wonderful truth, but unless they get it in early childhood, the ego and mind begin working and it is often too late. It is definitely a mistake to "let them decide for themselves when they learn to handle ideas," which is around age sixteen; there's hardly a chance then, for the mind has been growing at the expense of faith, love and intuition, i.e., at the expense of the heart. When God comes first, all other values fall into place.

How we in the West *cheat* our children of this love and security of certainty about God! And what can be expected of them when they grow up?

These were the songs, or rather their meaning according to Baba, which Shri Mohan sang for Baba:

"The lover says, 'I am not on this earth nor even in heaven; I am like dust floating about everywhere in search of the Beloved.'

"It is against the precepts of his religion for a Muslim to drink. If he is seen drinking, he is called a sinner. But the lover says he has drunk the cup and yet he is not a sinner. But if he is considered as one, then he is such a sinner that even Paradise is awaiting his arrival since thousands of years.

"Only after ego-annihilation can one become One with God. Only when the body and the mind are pulverized does one become united with God." Baba added here: "This is not easy! Who would like to become dust?"

Then he resumed: "My love has reached such heights that even the Beloved cannot cure me of this love."

(Ibid. p. 25)

Is anything too much to offer to the Divine Beloved? A man in love with a woman will not hesitate to give his life for her. Should not body, energy, mind, ego, possessions—life itself—be offered at the altar of pure love?

Whatever calamities befall the lover of God, he is not unique in suffering, though his mental agony is much more acute than that of ordinary people. Nothing is of consequence as long as we retain and augment our spiritual purity. Whatever helps our spiritual growth is all to the good; whatever makes us deviate from truth and love is disastrous. Things that the world condones frequently demoralize and corrode character and integrity. This is due to opportunism and superficial standards, as compared to the true values of the Path.

An ounce of Baba's love is worth a ton of prayers and disciplines. One love-laden word of Baba is more precious to the soul than a library of books studied. The real tragedy lies in wasted energies, wasted time, wasted spiritual opportunities, wasted love and life ...

Origin of Sufism

Professor P. K. Hitti, a high authority on Arabic in the West, says: "Students of Islam will find in Meher Baba's 'GOD SPEAKS' a novel and interesting treatment of Sufism—especially in its mystic, theosophic and pantheistic aspects—as integrated with its counterpart in other Asiatic religions, particularly Hinduism. They also find a confirmation of the fact that in Sufism there is an

important religious element common to Islam, Hinduism, Zoroastrianism and Christianity."

Sufism came into existence as an organization after the death of Prophet Mohammed, but Sufis* existed before that and they held the wisdom of the ancients. Mohammed spoke very highly of them, and they had little difficulty in co-existing with Islam in the beginning. But eventually dogmatism, legalism and fanaticism set in, and it took hundreds of years, much persecution, and many martyrdoms before intellectual and spiritual giants like El-Ghazali of Persia and Ibn El-Arabi of Spain were able to get Sufism under the *Shariat* or religious law. Even so, Sufis had to use subterfuge: writing in veiled language, meeting secretly, operating under the guise of alchemists or some other trade. Hence the names Attar, the Chemist, El-Ghazali, the Spinner etc. Titles of books were in code, e.g., *Thousand and One Nights* decodes into *Source of Records*.

Sufi Works

Sufi teachers and Masters often had a unique balance of humility and independence. The main theme of their poetry was divine love, separation from the Beloved, longing for Union. They used sensual language and thus antagonized the orthodox just the same, even though the real "heresy" was hidden. The Sufis created a literature that was the inspiration of similar themes in Asia and Europe, e.g., the romances of chivalry, songs of the Troubadours, Dante's *Divine Comedy*, encyclopaedias, books on theology, mathematics, science and philosophy, and especially in the field of medicine, astronomy and the arts.

A few important and popular works can be mentioned here: *Gulistan* (Rose Garden) and *Bustan* (Orchard) by

* The word 'Sufi' comes from the Persian 'Saf', which means pure and clean.

Saadi of Shiraz; Attar's *The Conference of the Birds*; Rumi's *Mathnavi* (A collection of poems); Al-Hujwiri's *Revelation of the Veiled*; Omar Kayyam's *Rubaiyat*. What the Irish poet, Fitzgerald, did with the latter's poem is probably being done by Francis Brabazon under Baba's direction with Hafiz's. Baba has called this Sufi disciple "the Hafiz of the English language," while of the latter Baba said: "There has been no poet like Hafiz for the last 2,000 years! All Urdu and Persian poets have taken inspiration from the works of Hafiz." (*The Awakener*, Vol. 9, No. 4, p. 31) So this is how the Avatar initiates a new cycle of creative writing, among a thousand other ways. There follows an explosion of vitality, love, intuition and intelligence, during and after His Advent.

The great pioneer of science in the Middle Ages, Roger Bacon, learned from the Sufis the superiority of inductive over deductive knowledge, i.e., the surer certainty of *experience* as against purely intellectual certainty. The Sufis adopted Rumi's dictum, "He who tastes not, knows not", as their principle of learning about spirituality. They are quite realistic, practical and balanced.

Baba's Sufism Reoriented

An editor of a scholarly Sufi magazine offered us to list points where Baba's Teaching differs from Sufism. No doubt there are differences, otherwise why the Reorientation? Although the greatest Sufis like Rumi openly wrote about reincarnation;* and while Inayat Khan who

* The Ascending Soul

"I died as mineral and became a plant,
 I died as plant and rose to animal,
 I died as animal and I was man.
 Why should I fear? When was I less by dying?
 Yet, once more, I shall die as man, to soar
 With angels blessed; but even from angelhood
 I must pass on; *all except God doth perish.*
 When I have sacrificed my angel soul,
 I shall become what no mind e'er conceived.
 Oh, Let me not exist! For Non-existence
 Proclaims in organ tones, "To Him we shall return."

—Rumi (God Speaks, p. 30)

organized Sufism in the West, discusses impressions, karma and Avatars, on the whole Sufis do not believe in these doctrines. But Sufis themselves do not think of their spiritual philosophy as static and complete but rather organic and evolutionary. They are now about to receive "a new dispensation of the One Eternal Truth," which it is Baba's Divine Mission to bring to all mankind. In the Introduction to the Charter Baba gave to Sufism Reoriented, He declares:

"Meher Baba is connected with one and all religions, and because each of them teaches the same divine Truth and leads to the same One GOD, He is also detached and above all religions. Therefore Meher Baba has only to AWAKEN the followers of the different cults to the real meaning of the diverse "isms", in their true spirit by Reorientation of the main roads that lead to the one ultimate End.

"Among many various spiritual ways, Meher Baba is most concerned with the five principal Highways to God which converge into the one central Reality—the end of all questing in human life. These five principal approaches leading to the core of Existence, which is God, are Sufism, Vedantism, Christian Mysticism, Dasatirian Zoroastrianism and Broad Buddhism.

"God is to be realized as one's own Self by *actual experience* through one or more or all of the above "isms."

"Sufism as Reoriented by Meher Baba is based on LOVE and longing for God, and the eventual union with God in actual experience. With an eye to make it non-dogmatically universal, the Reorientation is fundamentally based, on the one hand, on enlarging the concept of Sufism in order to make it all-embracing for the matter of its knowledge and practice. On

the other hand, the original value of Sufism, which lies in its *Tariqat* (Divine Path), its *Marefat* (Divine Knowledge), and its *Haqiqat* (Divine Realization of Truth) is maintained intact.

"This Reorientation is symbolized by the numerical figure of one (1) embedded in a diagram of the human heart with wings of freedom on both its left and right side;



Sufism as a universal teaching is the inner side of Islam, but most people equate it erroneously with that religion, transferring to it what hostility the West bears towards Moslems. In fact, it was the itinerant Sufi dervishes who, following the conquering armies of Islam, converted the populace by their exemplary lives of service as much as by their effective teaching. As early as the ninth century these dervishes, called *Hanifs*, were teaching in the Far East.

Sufis are very adaptable in their contacts with different social conditions, as it is part of their training to serve the community. The dances, music, poetry, art, stories and humor of the dervishes had an irresistible appeal to their audiences. And these have been copied and imitated everywhere. But Sufism has been on the decline in the modern era, due to the lack of illumined Sheikhs and also due to our skeptical, materialistic civilization. But in this respect they are not unique—hence *the Advent of Avatar Meher Baba*.

The Sufis early came upon the principle of evolution, which they applied to many fields: nature, man, spirituality, religions, individual psychology, consciousness. Whereas the Theory of Evolution in the West was understood as referring to species, and led to the sanction of force which

resulted in War I, in the Orient natural evolution was related to consciousness and led to individual effort to attain spiritual consciousness, peace, bliss, knowledge and power by Involution, i.e., the Spiritual Path.*

Symbol of Sufism Reoriented

The symbol of Sufism Reoriented is the numeral 1 embedded in a diagram of the human heart with wings at the sides. This differs from the Sufi emblem which has a star and crescent in the heart. The significance of the wings is spiritual freedom, as the basis of all other freedoms; that of the heart is true love. Baba concentrates on the heart. Baba says that "the heart is the seat of Truth," and so He is concerned with its awakening which Baba's Love achieves—but that heart must be humble, obedient, contrite, contented in suffering, free from evil, full of God-praise, joyful. On its wings of spiritual freedom, the *heart-consciousness* soars like an eagle above the pettiness and sordidness of the world, above divisiveness and conflicts, pride and prejudice, sectarianism and exclusiveness, selfishness and egotism. It is the consciousness of One Truth, One God, One Scripture, One Love, One Spiritual Path, One Brotherhood, One Master, One

* Meher Baba's immortal "Divine Theme for Meditation: the Journey of the soul through creation to the Over-Soul" is the essence of His monumental work, *GOD SPEAKS: The Theme of Creation and Its Purpose*,

The English mystic Anna Kingsford describes a vision of Deity and His creation: "Forth from His right hand streams the Universe projected by the omnipotent repulsion of His will; back to His left... returns the Universe, drawn by the attraction of His love." (*Clothed. by the Sun*) Baba calls this "the travail of the soul in its Journey from God-Unconscious to God-Conscious."

There is a tradition in Sufism, little heeded by modern sufis, that the infinite disparity between man and God, can be bridged only with the help of the living Evolutionary Link—the God-Man (*Barzac*).

Goal.* It leads to the consciousness of the Subtle and Mental spheres—that of the yogic planes and those of advanced souls, the saints. Baba's Love in one's heart and selfless service in life are the way to eventual Realization, Union with the Beloved One. As their motto says, in Baba's own words: "God alone is real; and the goal of life is to be united with Him through love."

Who is a True Sufi?

The Sufi Master Sahl-bin-Abdulla gave this brief definition: "A true Sufi looks at everything with the eyes of God, and knows that the mercies of God are showered on one and all alike."

(Meher Baba Journal, Nov. '41)

The ideal Sufi may live apart from or in the midst of the social order. They also have their own communities, or monasteries. The Sufi Saint (*Wali*) is a Saint like any other.** How simply he is described by Abu-al-Mawahib al Shathili:

"The saint is a servant worshipping and fulfilling the duties of servanthip (*ubudiyat*): he is truthful, faithful and righteous according to Sufism. The poor man he prefers to the rich, the small quantity to the

* The numeral 1 also refers to "Unity of Existence (Wahdat-al-Wujud), which in Vedanta is *Advaitism*;" also Ibn-Arabi's definition of Unity of Existence: "from the heights of Ahadiyat (Conscious Unity), and the Gnosis pertaining to this stage is, therefore, *"Hama ust"* (Everything is He)." Baba says that Ahadiyat is the Oneness of Divine Consciousness or the Beyond State of God, whose nature is Infinite Power, Knowledge and Bliss, used by Perfect Masters and the Avatar for the universe. The One stands also for the "One and the Same Avatar," appearing at different cycles of time... Now BABA. (Quotes are from GOD SPEAKS, pp. 236-237)

** Baba explains that Sufis have three types of Walis or Saints: God-merged, God-intoxicated and God-absorbed (Majzoob-Allah, Mast-Allah and Mashghul-Allah). But rarely does a God-communed aspirant become a Wali; they are the school-trained.

(*The Wayfarers*, Dr. Wm. Donkin, p. 26)

large, and the low to the high; he is of genuine feeling in the opinion of men... A saint is one who occupies his time with all kinds of meritorious works (*qurabat*) so that his time is blessed even as his place is blessed by him ...

"The saint is one who smiles if saluted; in conversation he is pleasant; when asked he shall give; should you trespass in his presence, he utters not a malignity; when others divulge secrets, he conceals; of princes he knows he is not proud, and the poor he does not disdain; nothing shall mar the radiance of his face; the next world he does not sell for the present. Through God he is rich; before Him he is humble; from Him he takes; to Him he gives; on Him he depends, he fears none other than God; his trust is only in God.*"

Baba has explained in GOD SPEAKS that this is the *Salik* or consciously active type. There is also the *Majzoob* or God-merged, who is so drowned in the Bliss of God that he is oblivious to all else, including himself. However his pure consciousness is a focal point for the work of Perfect Masters with humanity, and so it is by no means a selfish enjoyment of ecstasy. Also, those who come near them receive a spiritual benefit.

Role of a Sufi

Sufis see themselves in the role of unifiers, servers and lovers of humanity and God. Having pierced through the walls of formal religion and conventional thinking, some of them become Guides or teachers. In fact their goal is to become perfect. This means becoming a Boddhisattva, i.e., after realizing God (Nirvana to

* Margaret Smith, *The Sufi Path of Love: An Anthology of Sufism* (London: Luzac and Co., Ltd., 1954) pp. 143-144. The above was translated by E. J. Jurji.

Buddhists), to "return," as they say. However Baba has indicated that actually their goal has been Illumination of the fifth and sixth planes of consciousness, the sphere of mind, which a number of them attain, but not Realization. Sufis speak of "subduing" the ego, but it has to be annihilated! Here is how Baba explains this Return or perfection:

"To penetrate into the essence of all being and significance, and to release the fragrance of that inner attainment for the Guidance and benefit of others, by expressing in the world of forms Truth, Love, Purity and Beauty—this is the sole Game which has any intrinsic worth. All other happenings, incidents and attainments can, in themselves, have no lasting importance."

In this connection, the Sufis love to tell this story. (They are great at illustrating points with an anecdote, allegory, etc.) Four men of different nationalities were traveling companions. As they had only one coin between them, an argument arose as to how it should be spent. The Persian insisted on *angur*; the Turk wanted *uzum*; the Arab expressed a preference for *inab*; the Greek clamored for *stafil*. Another traveler, witnessing this inharmonious scene, offered his expert help by demanding that they let him have the coin. Off he went and soon returned with four portions of *grapes*. Everybody was delighted because that was what each was asking for, in his own language. "Truth is One, called by the sages by various names," say the Vedantists. The linguist was, of course, a Sufi.

As far as grapes are concerned, Baba has settled that Problem for the next 700 years—Baba will give people the *Masti* (Intoxication) from drinking the Wine of the vintage of Divine Love, which He shall pour out "in measureless abundance" when He breaks His Silence; and people will lose their appetite for the grapes of outward religion, the grapes of materialism, the grapes of intellectualism.

Baba's solution to the grape story would be, in His own words: "Say 'I don't want anything' and be happy!" *Baba* takes away the "grapes" of our impressions that cause us to crave for things, and in their place bestows on us His grace.

The use of the word "wine" for Divine Love (which is also Divine Light) and "intoxication" for its effect on the lover of God brought the persecution of the Moslems upon the Sufi Masters; for Moslems are forbidden to drink intoxicating liquors. In many cases the would-be Sufis took advantage of this symbolism to indulge in drinking.

God-Intoxication

Even in our own society, where drinking has become acceptable, the use of the word "drunkenness" may displease because that condition is not tolerated. But there is a great difference between the states of consciousness in the ordinary inebriated man and the lover who has *Masti*, divine intoxication. The latter's state is much superior even to that of the sober person. It is usually the lover without a Master whose divine intoxication goes out of control, but nevertheless it burns up his ego-impressions. *Baba's* work with these spiritually-dazed souls all over India is of greatest benefit to them as well as for the spiritual uplift of all humanity. *Baba* has given it prime importance over the years, and it has its special significance. Although *Masts* are child-like and enigmatic on the surface, they have mystical vision and knowledge. Therefore it is no wonder that *Baba* says:

"I love these lovers of God! They know nothing of the world; they are so blissfully indifferent even to their bodily needs ... All for their love of God-when the whole world craves and cries for Maya (lust, greed, etc.) and rushes to each other's throats for its gratification."

(M. B. J. May '39, p. 55)

Speaking of such Masts, Baba says:

"In the divine madness of masts, the advancing urge to realize the Highest brings about a complete shattering of the mental structure, and of all its normal tendencies and capacities. This condition of the mind ultimately leads to a total *inhibition of the mind*, which is the gateway to the *unmani-state*. * The successful termination of the steady impulsion to Truth initiates the mast into the supramental state of integral understanding and direct realization of the Supreme Self. But this drive for the Truth, in its process, entails far-reaching ravages in the psychic field. It involves a complete *break-up* and a *reconstitution* of the mental structure, and of existing tendencies. There is no wonder that the inevitable, intermediate mental states are, in their expression, found to be as much removed from average states as are the abnormal states of mad persons

"Compared with the ordinary man of the world, the mast may seem to have less balance of mind; but it is important to remember that the average man himself has not really any balance of mind. The average man has only *an appearance of balance*, because he can often effect a provisional adjustment between the warring elements in his mind. The adjustment of conflicting tendencies that he succeeds in achieving for some time, is based upon a working compromise between them. This working compromise enables the average man to bring his outward behaviour into

* In the Foreword to "The Wayfarers," by Ramjoo Abdulla, we read:

All philosophy, spirituality and mysticism might be summed up in what I once heard offhand from Baba:

"Mind stopped is God.

Mind working, is man.

Mind slowed down, is mast.

Mind working fast, is mad." (p. 19)

conformity with the established conventions of society; and because he fits into the average pattern of responses and reactions, he gives an appearance of balance.

"The working balance of compromise that the average man is able to strike between the conflicting sanskaric inclinations of his psyche, is dictated by the exigencies of the situation. It is not determined by a careful evaluation of conflicting tendencies. The result is that the balance is only temporary, and is accompanied by a sense of partial frustration. The average mind is like a house that is divided against itself, and has in it a constant sense of insecurity and unsteadiness.*

"The mast is seeking a higher and a more lasting balance of mind, that would be securely based upon true values. He has taken in his own hands the task of intelligent psychic re-adjustment and new experimentation. This task is very different from the theoretical manipulation of ideas. It involves the courage to face oneself with unfailing honesty of purpose. It involves also the necessary intense ardor for bringing about the practical overhauling of the contents of the mind. The spiritual yearning for lasting Truth brings about in masts a complete unsettlement of the working balance of compromise that is characteristic of the average man of the world.**

This is part of a very illuminating discussion about Masts by Baba, something original, for no one has ever been able to fully comprehend them before, excepting the

* The "adjustment cult" in education got a jolt when they saw that in trying to curb the child's growing ego they were building mediocre citizens,

** Dr. William Donkin's *The Wayfarers'*, Foreword I by Meher Baba, pp. 4-7.

Perfect Masters.* All the above is to introduce the following discourse by Meher Baba, on "Wine and Love":

"The Sufi Master - poets often compare love with wine. Wine is the most fitting figure for love because both intoxicate. But while wine causes self-forgetfulness, love leads to Self-realization.

"The behaviour of the drunkard and the lover are similar; each disregards the world's standards of conduct and each is indifferent to the opinion of the world. But there are worlds of difference between the course and the goal of the two—the one leads to subterranean darkness and denial; the other gives wings to the soul for its flight to freedom.

"The drunkenness of the drunkard begins with a glass of wine which elates his spirit and loosens his affections and gives him a new view of life that promises a forgetfulness from his daily worries. He goes on from a glass to two glasses, to a bottle; from companionship to isolation, from forgetfulness to oblivion—oblivion which in REALITY, is the Original State of God, but which with the drunkard, is an empty stupor—and he sleeps in a bed or in a gutter. And he awakens in a dawn of futility, an object of disgust and ridicule to the world.

"The lover's drunkenness begins with a drop of God's love which makes him forget the world. The more he "drinks" the closer he draws to his Beloved, and the more unworthy he feels of the Beloved's love; and he longs to sacrifice his very life at his Beloved's

* Under Baba's supervision, one of His mandali rehearsed with these God-intoxicated inmates of His Ashram the play *Raja Gopichand*, which has a spiritual theme—the Raja renouncing his throne for God, and they performed for a public audience very well; the one interruption was a spontaneous out-cry from a performer, "I fall at your feet; I give you my life; I die for you!" Inwardly, he was addressing Baba, the Divine Beloved. (Avatar, p. 252)

feet. He, too, does not know whether he sleeps on a bed or in a gutter, and becomes an object of ridicule to the world; but he rests in bliss, and God the Beloved takes care of his body and neither the elements nor disease can touch it.

"One out of many such lovers sees God face to face. His longing becomes infinite; he is like a fish thrown up on the beach, leaping and squirming to regain the ocean. He sees God everywhere and in everything, but he cannot find the gate of Union. The Wine that he drinks turns into Fire in which he continuously burns in blissful agony. And the Fire eventually becomes the Ocean of Infinite Consciousness in which he drowns."

(The Everything and The Nothing, pp. 2-3)

Baba has explained that the mal-adjustment of the advanced lover of God, is not the result of a conflict with the realities of ordinary life and environment; it is due to the breakdown of his sanskaric mind as a consequence of facing squarely up to the problem of God and Truth, without benefit of right guidance.

Nevertheless, such a lover of God would be less tolerated in the West than an ordinary drunk, for the simple reason that he is practically unknown in this hemisphere. People would not tolerate a person, who, to all intents and purposes is quite healthy and able to earn a livelihood, sitting by the roadside half-naked, etc. They call it "living like an animal". As Baba says elsewhere, society is the product, for the most part, of Mayavic thinking and standards, so "It is not what the world thinks of us that counts, but what GOD knows about us!" The lover's disregard of the world is his strength, not weakness—for he is not at all an escapist. He seeks the "More Abundant Life".

As there is a subtle difference between normalcy and abnormality in material life, so there is also in the realm of spiritual life Baba has referred to much that passes for religion today—including dogmas, rituals and ceremonies—as a "farce." Baba, being the One worshipped, knows the shades of difference between sincere or "normal" spirituality and one that is assumed or "abnormal."

Shah quotes Rumi to the effect that the spiritual treasure "is the reward of the pulling down of the house" (Op. cit., p. 350), *i.e.*, the aspirant should tear down his ego. Granted that the seeker has the faith or intuition that the "treasure"—for Sufis Truth, for lovers of God the Beloved—really exists and that he is willing to tear down his ego, does the aspirant know how to do it? Baba has refuted the assumption that the aspirant can or will do a thorough-going job of it, without the aid of a Perfect Master. Baba may tell you to get rid of your ego, but He always means that it be done with the Perfect Master's help. Sufis seem to think otherwise.

To "tear down one's house" has an ominous sound, even for a treasure beneath it. Now, in relation to Baba's Reorientation of Sufism, let us see the metaphor used by Baba for the same idea. Baba has explained that the ego and mind are sustained by impressions that express as cravings, desires and actions, and these bind consciousness further within illusion. Baba gave this message to a professional person who said he had neglected to seek God:

"God exists. If you are convinced of God's existence then it rests with you to seek Him, to see Him and to realize Him.

"Do not search for God outside of you. God can only be found within you, for His only abode is the heart.

"But you have filled His abode with millions of strangers and He cannot enter, for He is shy of strangers. Unless you empty His abode of these millions of strangers you have filled it with, you will never find God.

"These strangers are your age-old desires—your millions of wants. They are strangers to God because want is an expression of incompleteness and is fundamentally foreign to Him who is All-sufficient and wanting in nothing. Honesty in your dealings with others will clear the strangers out of your heart.

"Then you will find Him, see Him and realize Him."

(The Everything and The Nothing, p. 7)

This makes the above Sufi conception look pale in comparison. Baba's Teaching is very up-to-date, in line with our psychology and temperament. Here we have unequivocal talk about the how and why of our ignorance about God, and what to do to "find Him, see Him and realize Him," with the Master's help. It is not put on a basis of "take it or leave it": We can't go on living with all those undesirable "strangers" in our own house! We can all appreciate that. We have brought our troubles on ourselves and we now must take the *initiative* to oust them. We attend properly to our bodily needs, but when it comes to the mind we don't know what to do; much less do we know what to do about the needs of our souls. Hence the importance of Perfect Guidance. Christ used a similar example as Baba, in his parable of the seven great devils appropriating the home of the absentee owner.

Baba advised a devotee who had a drinking problem: "Fill your cup with the Wine of Divine Love; then you will not want to drink anything else." Baba often tells us that God is Love, Infinite Love, and that the world is zero. Time is nothing. With Realization everything disappears, because it is Maya—divisions, dreams, ignorance.

When someone asked Baba about *habits* and becoming a slave to them, Baba replied:

"If you become addicted to God, then all of your problems are solved. Go on drinking the love of God until you become one with God. It is good to be addicted to the love of God...

"One who knows what love is, enters deeper and deeper *within* and finds that he has Four Journeys (the Path, Realization, Return, Passing Away) to make there. These Journeys within have no space, yet it is an infinite process.

"Only Jesus Christ knew what Baba knows—how to suffer. No one is more eager than I to break My Silence. As soon as I break My Silence everything will go easily.

"God is so close to each of you—closer than the very breath of your life. You have to give up everything, including yourself; then you have Baba to yourself. God is beyond religion, beyond love. When you love God intensely, then there is the experience of real separation from God.

"When you have the gift of love, you love your Self. The false self becomes the lover of the true Self. There is nothing but God. Clean your heart completely—not a stain, no desires, not even a desire for God-Realization, and just be conscious. That is the solution.

"I have been always telling My lovers, 'No ceremonies, just love Me.' Ages have come and gone, but I keep on telling them that they should worship God with love, step after step within, until they find within them the Infinite Ocean—yet they seek for God outside.

"Do you know what would happen if I gave you My real 'embrace'? May be I would crush you and

make you the 'dust' at My feet. If I gave you the real embrace, you would burst. Christ did not give this embrace, even to Peter.

"Repeating My Name is not enough, it should be done with all love and faith. You should continue to love Me more and more. It is true that man can become God *just through loving Me*.

"Hafiz says: 'It is foolishness on your part to desire Union with God; but if you are mad enough, become the dust under the feet of the Perfect Master.' "

(The Awakener, Vol. 9, No. 1 & 2, p. 9-10)

Idries Shah quotes Sheikh Shahabuddin Suhrawardi's 'wine allegory' (excluding the last line):

The seed of Sufism
 was sown in the time of Adam
 germed in the time of Noah
 budded in the time of Abraham
 began to develop in the time of Moses
 reached maturity in the time of Jesus
 produced pure wine in the time of Mohammed*
 (and has intoxicated in the time of BABA).

(Trans. Col. W. Clarke)

This is the evolutionary concept again—that there is a Sufi chain of transmission of *Irfan* (gnosis), methods of Self-realization, etc., throughout the ages. Baba has given us several examples of gradual development, growth or manifestation in nature—that of a day, a tree, a child, and also in connection with Baba's own Work: the "Declaration, Confirmation, Clarification and Decision." GOD SPEAKS, from beginning to end, is an exposition on the EVOLUTION OF CONSCIOUSNESS and the Oneness of God.

* *Opus cit.*, p. 263.

That Sufism is of ancient origin can be inferred from Baba's statement, "I am the greatest Sufi of the past, present and future." (The Awakener, Vol. 4, No. 4, p. 10) Being the full Avatar of God,* this necessarily follows. The fact that Baba was born a Zoroastrian, and not a Moslem, shows that Sufism is much broader than Islam, which has been its outer frame for the past 1400 years. It is a point of interest that Baba received God-realization at the hands of a Sufi Master, Babajan.

In this connection, Baba once referred to His Godhood, as Avatar of this age, in these terms:

Kabir (a great Sufi Master in India, worshipped by Hindus and Moslems alike) says:

"Pilgrimage to holy places bears one fruit.

Company and guidance of '*Sants*' (Saints) bear four fruits.

Oh Kabir! the grace of a '*Sadguru*' (Perfect Master) bears infinite number of fruits."

Vedas say:

"Out of thousands of men, one becomes a '*Sant*' 'Saint' out of thousands of '*Sants*' one becomes a '*Brahmi-Bhoot*' (God-realized); out of many such God-realized ones, one becomes a '*Sadguru*' (Perfect Master)."

I say:

"During the Avataric period the five Perfect Masters make GOD incarnate as MAN."

(The Awakener, Vol. 5, No. 2, p. 1)

Vedantists may claim that Ramakrishna was Avatar of this age, pointing to his statement: "I was Rama, as I was Krishna;" but he was referring to the Consciousness which all three had in common, *i.e.*, the "I AM GOD"

* Jesus was $\frac{3}{4}$ manifestation of God, Baba has revealed.

state, not to their Office pertaining to their universal Authority and Work, which is infinite; whereas the Perfect Master's work is limited to humanity, more or less. Also Perfect Masters come up through evolution and involution, whereas the Avatars are God's direct descent. Baba has explained this in GOD SPEAKS, viz. pp. 131-145. The Sadguru is Man-God; the Avatar is God-Man. This is not to say that Ramakrishna or any other Perfect Master should not be worshipped as God in Person, even after their passing away.

(to be continued)

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THE SPIRITUAL PATH

By P. G. Nandi, Jabalpur

Spiritual Path to traverse isn't an easy affair,
It's beset with all sorts of difficulties diverse;
A sudden crisis makes an aspirant slip off his Path—
When, more often than not, his awful bad luck he
will curse!

It has been stressed by the sages of ages gone by
That the Path is similar to the razor's sharp edge,
When one can neither stay, nor can his good balance
lose,
But has to keep on walking with a firm divine pledge!

Never for a moment can he afford to relax
But ever to remain determined for the Journey's end;
Never for a moment should he miss the Goal of Life,
But ever towards the Hill Top, continue to ascend.

Maya watches him keenly throughout his long, long
Journey,
To catch him at a very weak moment off his guard,—
So that she might negate his exalted, advanced state
And his valued hard-earned acquisitions make him
discard!

An aspirant has to surrender to his Master,
But for His help none can jump the abysmal
"Final Gap";
With MEHER as the Guide and the Spiritual Master,
One is as safe as any child in his mother's lap!

THE UTTERING

by Dr. Chakradhar D. Deshmukh,
M.A., Ph.D. (London), Nagpur

41st Silence Anniversary Message of
Avatar Meher Baba reads:

"God's first Word was 'Who am I?'
God's last Word is 'I am God'.
And the Word that I the God-Man
will utter soon will be the sound
of My Infinite Silence."

This article is mainly concerned with the 'Word' (referred to in this Message) in its aspect of meaning. Word is always much more than mere sound, which is its vehicle. It can have aspects in excess of purely intellectual meaning like the hedonic tone or aesthetic appeal or bliss-imparting value. But the real inner meaning being integral, would include *all* these other aspects and is incapable of being reduced to *mere* dry conceptual analysis. Sound does not become word unless it expresses inner meaning in all its integral fullness. Sound, taken only as a vehicle, apart from its inner meaning, cannot be of great spiritual interest: and this would be true of *all* sounds on all planes, gross or non-gross.

Even ordinary judgements yield their inner meaning in its living fluidity only when word and even corresponding concepts are allowed to melt in their separateness and are grasped as an unfoldment of an indivisible meaning. The more you stick to them in their conventional rigidity and separateness the further you are taken from the inner meaning, which they are intended to convey. Much more so is the case with *God's-Word*.

Now let us come to the Message with this preliminary back-ground of deeper *understanding of even ordinary words and their meanings* (which God's Word comprehends in their living integral totality). The UTTERING also has to be understood in the light of the Truth, which is as it were, the 'soul' of God's Word.

'God's first Word' (referred to by the Beloved Avatar) is obviously *not* one of the many Words in the dictionaries or present languages. Nor can it consist of any of these Words, in its *essence*. It is His initial *impetus* actuating the entire evolution of consciousness. This impetus cannot be regarded as just blind, meaningless, or mechanical push or pull or propulsion, since it actually is found to lead to consciousness as well as values as experienced in different phases of life, sub-human and human. Though essentially different from ordinary conscious and purposive actions of humans, it is also analogous to them in so far as the products of the acts are found to have some *value*, and the relationship between the processes and the products can never be treated as just a mighty joke or accident or chance-coincidence. Therefore the impetus is fundamentally teleological or purposive. But the teleology being not purposive in the *conscious* manner (usual to human actions) must be regarded as *implicitly immanent*.

Therefore, to make the beginnings of creation, intelligible to humans, in their language, the Impetus has been rendered by question and not an assertive proposition. *At the human level*, the nearest approach in the understanding of this initial Impetus, is the question, 'WHO AM I?' God is not intended to be understood as having said or spoken in some language the Words 'Who am I?', in the beginning of creation. But all the same, He as it were, did start the creation, by setting before Himself the *problem of Self-Knowledge*. And when you bring this initial impetus within the ken of human consciousness, it gets formulated as an explicit intelligent question, 'Who am I?' Here though

the problem has been formulated in a three-worded question, the problem is *one*. So the Message refers not to God's first words, but Word in the singular.

Similarly, God's last Word! (referred to in the Message) is in the singular and expresses the final attainment of all travail of creation and evolution. It stands for conscious and explicit solution of the initial problem and is essentially *one* integral experience of realisation by God of Himself in His indivisible unity. Since, it is the last attainment and the last value, it turns out to be the Meaning of meanings, the true value of all Being and all processes (sub-human and super-human) and the fruition and culmination of all Love. It is *the* Truth of truths. Again God is not to be understood just as saying out to Himself *three words* (in any language) 'I am God'. But God *has* according to the Message, now realised Himself fully and consciously, in all explicitness. And the nearest approach to understanding this significant attainment, of conscious infinity and divinity, in the *translation* of human intellect, at *ordinary* levels of experience is in the form of self-affirmation, '*I am God*'. The *unanalysable* experience of self-realisation of infinite divinity, has therefore, in the Message been referred to as God's last Word, in the singular.

Again God is not intended to be understood as having expressed Himself in *two* separate unconnected words, utterly alien to each other, one released in the beginning and the other at the end of evolutionary creation. The Message expressly emphasises that the last Word is the Answer to the question set forth in the first Word. So the apparently two separate Words, are required by the Message to be taken in their intimate inter-relation and the apparently two different Words of God, are intended to be seen as two moments or aspects of *One* Word, in its latent and patent phases. It is this *One Eternal* Word as Truth that God-Man has promised to utter soon.

Elaborate expositions of the Word, as Eternal Truth, are plentifully available in Messages and Books of the Beloved Avatar. In *this* sense, the meaning of the Word has been already conveyed to the world. The problem of 'Who am I?' and the solution-answer 'I am God', have both been fully explained. The meaning of these phases or moments of God's Word has also to be imparted by Him through His Silence, in His own, unfathomable and inimitable way, far more effectively than any spoken or written language. And yet, even the best of scholars often succeed in only touching its periphery without necessarily penetrating to its inner significance, because they are like most humans trying to grasp it, through sanskaric limitations, by which intellect is wrapped.

Therefore, the UTTERING of the Word becomes all-important. *The implicit has to become fully explicit.* Though the possibility of speaking by mouth is not ruled out as a probable part of the 'UTTERING,' the uttering referred to by Him can never be regarded as *merely* speaking by mouth. Here 'UTTERING' stands for Manifestation or explicit and full communication of the Truth, or the Meanings, for which only the Word of God-Man can be adequate. Beloved Baba may of course utter it by mouth in the physical body, and also release or utter it on all the inner planes, when the time is ripe for His Grace.

Being universal manifestation, the whole world will 'hear' the 'UTTERING', each according to his receptivity. But if the 'Word' uttered is heard and received as it should be, there can, in the moment of the realisation of its Truth, be *no* division between the Word, He who utters it and he who listens to it. And Beloved Baba will be revealed as the *only* Truth. In His irresistible self-communicative UTTERANCE or Manifestation, we shall be so completely taken up by Him into His own Truth (Being or Reality) that we shall have no existence as separate listener-selves. This is the essence of the Avataric 'UTTERING' assured in this great Message. The 'Word' as well as its

'UTTERANCE' are beyond the ken of intellect and forecasts of metaphysical flights. But surely we can all alertly receive the awaited 'Word' which comes to humanity as a descent of Grace from its eternal Beloved, God Himself, in human form. Coming to us from the heart of Eternity, the Truth, it will manifest, will be inclusive of all the truths and the Love, which it will release, will be inclusive of all loves. It will be a free and universal outpouring of conscious Infinity and Divinity.

The goal of human life is to realise consciously and explicitly within himself the goal of the entire creative cosmic evolution, as set forth by Divine Will. To use human analogies and terminology, God, as it were, decided to *solve the problem of self-knowledge or self-realisation through self-expression* and the Beloved Avatar's Utterance of the Word is God's self-communication or Manifestation to humanity, as an act of His Grace. The existence of this Word of words is referred to even in the Geeta by Shri Krishna, when He declares, 'Om ityeka-ksharam Brahma' (Om is a single Word—Brahman itself). 'Om' of ordinary spoken speech (*Vaikhari*), however is just a *shadow or an indicator* of the reality of the *Sound of sounds*, which will be released by Beloved Avatar Meher Baba, through the UTTERANCE from His Infinite Silence. The Utterance *shall* be 'heard' *universally*, in the sense that its tremendous spiritual *impact will be received*, felt and availed of by each and all in the universe on each plane, according to receptivity. Being released from its very Source, the UTTERANCE of this WORD, will inevitably give spiritual push to the whole world.

*Meher Baba and His Silence

by K. G. S. Pisharody, Bilaspur

Silence is the background of all thinking, all feeling, all willing, all imagination. We cannot imagine even for a moment a mood or a state of mind from which anything creative can arise, unless we can conceive of a prelude to silence. Silence is the seed-plot of ideas. Silence is the ground which generates feelings. If only we observe the relationship between a mother and a child, we will see that, apart from the few endearing terms the mother might use, the communion is in silence. Our very life itself, in its spiritual dimension, is one of silence. Poet Wordsworth, when he talks about human life, describes it as 'moments in the being of the eternal silence'. Now, in this world, we live in many worlds. An individual life consists of many states of mind, many experiences. In the course of a day, we live in manifold worlds,—the wakeful state, the deep slumber and the dreams. These are three distinct states of being and radically different experiences. These modes of being are linked only by silence. Now, words, as you all know, are the tools of thinking, are the tools of communication. It is only when you have to communicate something in words that you have to use speech. When you have only to feel and to commune, you do not have to use speech.

Meher Baba's Silence is something which has created a good deal of speculation. Meher Baba by His Silence for the last 41 years has sanctified silence, has made

* From the speech delivered by Shri K. G. S. Pisharody, Commissioner, Bilaspur Division, Bilaspur, on the occasion of the 41st Silence Anniversary Function at Bilaspur on 9-7-1966. Though we do not entirely agree with some of his views, we publish it, as it would be of general interest to our readers.

—Editor.

silence dynamic, has made silence eloquent. I have read quite a lot of literature on Meher Baba and most of it is provoked by His Silence. It would be idle to speculate on what exactly He means by the observance of silence, but it is easy to infer and understand that silence is the language of love and, in a world which is now torn with strife, in a world where the minds of men are haunted by the perils of nuclear war, when the destructive element in science has conquered even the realm of the arts, there must be something left for mankind to survive. Science has made the world ready for destruction. In many countries of the world, the little culture which they inherited from the past is fast losing its grip. The entire Western culture can be traced easily to Socrates, Plato and Aristotle. How many people except those in the colleges study Plato or Aristotle and what is the impact of Plato's thoughts or Aristotle's teaching on the present thought processes and the activities of the world. Similarly, in India, we have a long glorious tradition of saints and mystics. From Buddha onwards, we have a number of great personalities who have moulded the destiny of this nation. Even in the present, when we are frantically trying to improve the standards of living of the masses in this country, there is a place for the perennial culture of this country and Meher Baba in His own way has exemplified the perennial character of Indian culture and heritage which is not confined to this country only but is universal. Meher Baba is right in the classical tradition of Rishis of this country. I have had occasion to read through some of His books. It is not that He has not produced an intellectual thesis which will challenge comparison with the best philosophies of the world. In the book 'God Speaks' He has given a comprehensive study of the very evolution of the human mind until it reaches the Divine. Briefly, He has shown how in the evolution of the ages, human mind is the final product of a series of metamorphoses and at the stage of human mind, self-consciousness or awareness of one's being begins. The spiritual journey, which

is the rest of the process of evolution that man has to traverse, He mentions in terms of involution, that is going back to the source of consciousness. In a beautiful image, Meher Baba has explained that God is a powerhouse and human individuals are like the separate bulbs and the same current flows through all; a bulb can become conscious of the power in it, and through the connection go back to the power-house and establish contact; that is precisely what happens when a mystic or a saint or a bhakta tries to establish contact with the Divine Grace. It is like the power in the bulb going back to the power-house. It is significant that in a world, where the lives of men are consumed with purely selfish and narrow interests, that a man who can bear comparison with some of the Rishis of this country in the past is observing silence for the last 41 years and leading a life which generates such a lot of feeling, such a lot of thinking about God. I am sure that His dedicated life will serve this country and serve as well as this world; and the message of Love which He conveys without speaking a word will ultimately prevail because this is the only message that will enable the world to survive.

Sudden demise of Sri I. C. Mallikarjuna Rao

It is with profound sorrow that we have to inform our brothers and sisters about the sudden and sad demise of Sri I. C. Mallikarjuna Rao, Secretary of Meher Publications (Andhra) and Joint Secretary of the Avatar Meher Baba Andhra Centre on 22nd July '66 at 1-00 A.M. at his residence at Nidadavole. Sri Mallikarjuna Rao was a prominent member of K. D. R. M., the very first team of group heads of Baba lovers in Andhra. The following telegram was received by Sri T. S. Kutumba Sastri, from Beloved Baba:

"Mallick is and was Mine. Inform Mallick's family to be brave and to remain resigned to Divine Will. My Love Blessing to them all.

—Meher Baba"

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—Editor & Publisher.

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News in Brief

41st SILENCE ANNIVERSARY OF AVATAR MEHER BABA

On 10th July, 1966, Avatar Meher Baba has completed 41 years of His unique and unfathomable Silence. On this day, His lovers all over the world, observed 24 hours complete silence, according to His orders. At several places, special functions were held by the Avatar Meher Baba Centres to commemorate the Silence Anniversary.

Avatar Meher Baba Delhi Centre:

On the eve of the Silence day, Baba lovers in Delhi gathered at D-425, Sarojini Nagar to celebrate the 41st Anniversary of the Great Silence. A good number of people from far and near participated in the Celebrations, which took place in an atmosphere of spiritual glory. After devotional songs rendered by Smt. Pushpa, Krishna and Vinod, Sri W. D. Kain spoke on the significance of Baba's Silence. He exhorted the audience to observe complete silence on 10th July 1966 and also explained Baba's Message for the occasion:

"God's first Word was 'Who am I?'
God's last Word is 'I am God.'
And the Word, that I, the God-Man
will utter soon will be the
Sound of My Infinite Silence."

On 10th July, which fell on Sunday, Baba-lovers as usual, undeterred by the silence observed by them and oblivious of the hazards of travelling in silence came nevertheless to the Centre, to attend the weekly meetings. Sri Jain and Kumari Vimala Kurbi, A. I. R. artists thrilled the audience with their selected songs on Baba, rendered with great devotion and love. Sri P. D. Gamta

rendered a 'Qawali' song, conveying the essence of Baba's Love. This was followed by Prayers and Arti. A special message was received from Baba for this day, which reads:

"My Love Blessings to all gathered to speak and to hear about Silence.

—Meher Baba."

Again on 17th July '66, a special ladies function was held at the residence of Dr. Goverdhandas Sateja. A large number of ladies, young and old, came from all parts of Delhi and attended the function. The meeting commenced with devotional music. Smt. Krishna spoke on the life and teachings of Avatar Meher Baba, which aroused a keen interest in the minds of listeners to know more about Baba's Silence and His miracles. At the instance of the ladies, Sri W. D. Kain addressed the gathering. He said that miracles do happen in the lives of Baba lovers, but Baba has warned that no importance should be attached to them, as they were just an illusion. According to Baba, the only miracle that He would perform would be when He breaks His Silence to "speak the One and the Last Word of all-embracing Divinity". That Word of words, he said, would irresistibly impart to those who are ready the "I-am-God (Aham Brahmasmi) state". Speaking further on the Silent Spiritual Splendour of Beloved Baba, His Glorious Divinity and Loving Grace, he said that Baba had come in response to the call of the suffering humanity and when He would utter that Word of Words, an era of economic stability, peace and universal brotherhood would be ushered in, and standards of Truth, love and honesty would be laid. He further explained that in order to derive the full benefit of His Grace, we should always remember Him and love Him, so that when the spiritual power-house of His Divinity is switched on, the tiny lamps of love in our hearts would glitter aglow, and the resultant 'Light' would reveal to us the One Truth. The meeting ended with Arti and distribution of 'prasad'.

Yeotmal (Vidarbha)

In order to celebrate the 41st anniversary, a special function was held in the New English High School, under the presidentship of Lokanayak Dr. Madhava Srihari Aney, M. P. Dr. C. D. Deshmukh, Editor 'Meher Mouna Vani' was the chief guest and speaker. Dr. Deshmukh in his speech stressed the urgency of expressing Baba's Message of Love and Truth, in practical life, first in the immediate context of 'here' and 'now', in which each happens to be placed and then in national, international and universal spheres of life, without any separative divisions, based on illusion. Earlier, Sri V. L. Manmode introduced Dr. Deshmukh to the audience.

Speaking on Baba's message for the Silence Day, Dr. Aney, appealed to the audience, saying, "Let us accept Avatar Meher Baba's Message for the occasion."

Avatar Meher Baba Nagpur Centre:

At Nagpur, the function was held on 9th July '66 under the presidentship of Sri B. N. Saoji, Editor 'Chawhata'. Dr. C. D. Deshmukh, who was the main speaker said: "God is essentially beyond mind and speech. In the Bhagvad Gita, Shri Krishna has declared 'Mounaschasmi Rahasyanam' i.e., 'Among the secrets, I am Silence,' thus significantly identifying Himself with Silence. Buddha also had decided to observe silence, but had to be persuaded by a deity 'Brahma Sampathir to speak, after much imploring. In and through Meher Baba's Silence, God Himself has been speaking to us irresistibly, inviting us to the Life in Eternity, a life of Love and Truth, which transcends all illusory man-made distinctions. God has never failed man in his crisis and we need Him today more than ever, when humanity is faced with the possible nuclear conflagration and sure annihilation. And no one except God can save man from possible disaster, which threatens the entire world, due to separative ignorance, mistrust, mutual fear and hatred. This can be

overcome only by releasing of Meher Baba's divine Truth of the unity of all life and the divine love, which He imparts through His eloquent Silence. Dr. Deshmukh further said, "We shall be able to understand Baba's Silence, only if we can make our minds and hearts tranquil in the inner silence of the spirit. We are indeed very lucky that we are living in these times, when God in human form is in our midst, as one of us. His Love and blessings are ever with all, who are ready to receive Him in their hearts."

Sri B. N. Saoji spoke on how he came into contact with Baba and why he is convinced of Baba's divinity. He said, "Since Baba is silent, it is the duty of those, who have faith in Him and love Him to talk about Him and His message to the world." The function came to an end with devotional songs and Arti to Beloved Baba

Avatar Meher Baba Chanda Centre:

At Chanda, Baba lovers celebrated the 41st anniversary by holding Prayer meetings from 3rd to 9th July in different parts of the city. On 9th, a special meeting was held at the local centre, when Sri Pisal, spoke on the significance of Baba's silence. Sri Talarwar Guruji performed 'Kirtan' on Baba's life and teachings and impressed the audience very much.

Avatar Meher Baba Bilaspur Centre:

At Bilaspur, a grand function was arranged on 9th July '66 in the beautifully decorated and illuminated 'Raghavendra Rao Hall', which was inaugurated by Sri K. C. Reddy, Governor, Madhya Pradesh State. Sri R. P. Sharma, Minister for Irrigation, Sri Vedram, Minister, Sri Amar Singh Saigal, M. P. and Sri Sharma, Collector were among those who attended the function. On his arrival, the Governor was received by Sri J. C. Rishi and was introduced to Baba lovers. At the request of Sardar Amar Singh Saigal, Sri Reddy garlanded the portrait of Beloved Baba. Sardar Saigal recited Prayers followed by

songs by Smt. Zaibunnisa, Sri K. C. Reddy, while inaugurating the function said: "In my opinion the best and model way of inaugurating the function would be by observing complete silence. However if I do not make a speech, I would be misunderstood, so I have to utter some words and disturb the atmosphere.... Meher Baba went into silence, because He realised that nothing can be done by way of speaking." During the course of his speech, he explained the seven realities, viz., Surrender, Control, Knowledge, Renunciation, Sacrifice, Love and Existence as 'Satpadas', which carry the message of Baba. Later, Sri K. G. S. Pisharody, Commissioner, Bilaspur Division, spoke on Baba and His Silence. Sri Prayag Narayan Mishra recited the Prayer and also read Baba's message received for the occasion. The meeting came to an end with Arti recited by the students of the Govt. Girl's Degree College and vote of thanks by Sri J. C. Rishi.

Avatar Meher Baba Bombay Centre:

To celebrate the 41st Silence anniversary of Beloved Baba, a public meeting was arranged on 9th July '66 at Sunderbai Hall, Marine Lines, Bombay, under the presidentship of Prof. Ram Panjwani of Jai Hind College. Sri Bejan N. Desai, Principal, "Boys' Town" Nasik, was the Chief Guest on the occasion. The programme included devotional songs by well-known Music Director, Sri Avinash Vyas and his party and speeches by Baba lovers.

Avatar Meher Baba Challapalli Centre (A. P.):

On 10th July '66, all the Baba lovers gathered together at the Centre and offered Prayers and Arti to Baba, all in silence.

Avatar Meher Baba Dowlaiswaram Centre:

To commemorate the Silence Anniversary. Baba lovers held a meeting at the Centre on 9th evening, performed 'Sankirtan'. Excerpts from Baba's literature were read and explained to the audience. They met again at the

Centre at 12 midnight, and commenced observance of silence after offering Prayers to Baba. On 10th mid-night, the lovers gathered at the Centre premises and broke silence with loud cries of Avatar Meher Baba ki Jai, from the bottom of their hearts. On 11th instant, a special Ladies function was held, which was addressed by Smt. P. Jagadamba from Kakinada, On the same night, another gathering was held at the residence of Sri A. Kondal Rao.

Madras:

An informal meeting was arranged on 31st July '66 at the residence of Sri Karlapati Appa Rao, Zamindar, with the co-operation of Sri Vadivelu Mudaliar, Sri Canniah Naidu and Sri N. Manga Raju. Sri K. Appa Rao presided on the occasion. The meeting commenced with 'Meher Nama Smaranam' by Swami Kavi Yogi Shuddhananda Bharati along with the entire audience for about 20 minutes. After Prayers, Dr. P. V. Subbarayudu of Dowlaiswaram spoke on the need for an Avatar and the Avatarhood of Beloved Baba. Sri N. Krishnarjuna Rao of Narsaraopeta spoke in detail about Baba and His message of Love and Truth. Swami Shuddhananda Bharati also addressed the gathering and impressed them very much. Many persons including a good number of timber merchants from the surrounding area attended the function.

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—Editor & Publisher.

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