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25th August 1967

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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(Continued on 3rd cover page)

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25th AUGUST 1967

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(DIVINE VOICE)

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Devoted to Avatar Meher Baba & His Work

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SWAMI SATYA PRAKASH UDASEEN

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"Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avatic Form I observe Silence."

—MEHER BABA

EDITORIAL:

GOD-HOOD MADE EASY

Beloved Baba says that we are more fortunate to have the Avatar in our midst and that just a glance from Him can give us all we need and can turn our vision inward. During a Sahavas gathering, He further added: "You will be sitting here without any change, but you will become 'what you really are'. You have to wait for that moment. That moment is near and for that you have to love Me whole-heartedly, otherwise you will miss it. If I knock at your door and you are asleep, I will go away. In Avataric periods, one does not necessarily have to make the inward journey by stages. If you have the Grace of the Avatar, He just takes you from where you are to where you should be, where God wants you to be."

Thus we find that while the Avatar, who is God in human form, is amongst us, the attainment of God-hood has become more easy than at other times, for the contemporary humanity is blessed by His Divine Presence. Let us therefore consider how it can be a reality, so that, if we really desire to avail that privilege and attain the goal of our very existence, we can try to do so.

It is an acceptable fact that everywhere, and in every walk of life, man without exceptions, is thirsting for happiness. But however he seeks happiness of diverse kinds from the experiences of the sensual life or from possessions and attainments which feed and tickle the ego or from other experiences in life. As explained by Beloved

Baba, thus one seeks it in the world of duality and in the passing shadows of the Mayavic Illusion, which we call the universe, and finds that that happiness is so transient that it almost disappears in the very moment of experience; after which what remains is a bottomless vacuity, which can never be completely filled by any amount of multiplication of similar experiences.

In the present day world of materialistic speculation and surging political activity and individualistic striving, man is involved in a desperate trial to remedy the many ills to which humanity has become a prey. Beloved Baba tells us that all the creeds and faiths or religions and all parties or 'isms' are so many practical solutions offered towards this purpose. But though they are good in their intention and starting point, they often create confusion and chaos, because they lose sight of the inescapable truth that all external organisation is doomed to failure, unless it is implemented by inner spiritual transformation of the individual. He tells us that all joy, howsoever alluring, will fade away, unless it springs from Life in the Truth Everlasting; and that all suffering will only harden or embitter the heart, unless it is accepted with grace and resignation and utilised as an awakener to the real values. He warns us that suffering will haunt us again and again in numberless ways, unless we give up the illusion of separateness, arising out of false identification with the body or the ego-mind, and that true joy will evade us again and again, unless we get firmly established in the Imperishable Sweetness or Ananda of Life Eternal, which admits no divisions and accepts no limitations.

As Beloved Baba says: "Ultimately every one and every thing is God and that God, as Truth, can be realised through the Guru or the Master. Generally in this country, Vedantism is associated with this rendering of the Most High. Now I am not concerned with Vedantism

or Sufism or any other 'ism' but only with God as Truth, as He comes into our experience, after the disappearance of the limited and limiting ego-mind. God is an Unshakable and Eternal Truth. He reveals Himself and communicates Himself to those, who love Him, seek Him and surrender themselves to Him, either in His Impersonal aspect, which is beyond name, form and time or in His Personal aspect. He is more easily accessible to ordinary man through the God-Men, who have always come and will always come, for imparting Light and Truth to the struggling humanity, which is mostly groping in darkness."

He explains to us further: "Because of his complete union with God, the God-Man eternally enjoys the 'I-am-God' state, which equally corresponds to the Vedantic 'Aham Brahmasmi' and the Sufi 'Anal-Haq' or Christ's declaration, 'I and my Father are one'. In the experience of the Sufis, 'Anal-Haq' or the 'I-am-God' state is a culmination of 'Hama Oost,' which means everything is God and nothing else exists. Since in this approach only God without a second, is contemplated, there is no room for love for God or longing for God. The soul has the intellectual conviction that it is God, But in order to experience that state actually, it goes through intense concentration or meditation on the thought, 'I am not the body; I am not the mind; I am neither this nor that; I am God.' The soul experiences through meditation what it has assumed itself to be. But this mode of experiencing God is not only hard but dry."

Beloved Baba, the Avatar of the Age who has come to awaken the struggling humanity and to make the path more easy, out of His Infinite 'Compassion shows us the way thus; for He is the way unto Him:

"The Path is more realistic and joyous, when there is ample play of love and devotion for God, which postulates temporary and apparent separateness from God and

longing to unite with Him. Such provisional and apparent separateness from God is affirmed by the soul in the two Sufi conceptions, 'Hama az Oost', which means everything is from God and 'Hama Doost', which means everything is for the Beloved God. In both these conceptions, the soul realises that its separateness from God is only temporary and apparent and it seeks to restore this lost unity with God, through intense love which consumes all duality. The only difference between these two states is that whereas the soul, in the state of 'Hama Doost', rests content with the Will of God, as the Beloved, in the state of 'Hama az Oost', the soul longs for nothing but union with God."

Beloved Baba has also explained the significance of the apparent stepping into duality even by saints and Perfect Masters who have attained the Goal thus:

"Since the soul, which is in bondage, can be redeemed only through Divine Love, even Perfect Masters, who attain complete unity with God and experience Him as the only reality, often apparently step into the domain of duality and talk the language of love, worship and service of God, in His Unmanifest Being as well as in all the numberless forms, through whom He manifests Himself. Love Divine, as sung by Hindu saints like Tukaram, as taught by Christian mystics like St. Francis, as preached by Zoroastrian saints like Azer Kaivan, and as made immortal by Sufi poets like Hafiz, harbours no thought of the self at all. It consumes all wants and frailties which nourish the bondage and illusion of duality. Ultimately, it unites the soul with God, thus bringing to the soul, True Self-knowledge, Abiding Happiness, Unassailable Peace, Unbounded Understanding and Unlimited Power."

Beloved Baba says that in an important sense, all walks of life and all paths ultimately lead but to one

goal, viz., God, just as all rivers enter into the Ocean, in spite of the diverse directions in which they flow, and in spite of the many meanderings which characterise their paths; and that however, there are certain High Roads, which take the Pilgrim directly to his Divine Destination. He says that they are important because they avoid prolonged wanderings in the wilderness of complicated by-ways, in which the pilgrim is often unnecessarily caught up. He also tells us that rituals and ceremonies of organised religions can lead the seeker only to the threshold of the true Inner journey, which proceeds along certain High Roads, which remain distinct from each other, for a very considerable distance, though towards the end they all get merged in each other. He again clarifies that the quickest of these High Roads to God lies through the God-Man, who is consciously One with the Truth. In the God Man, God reveals Himself in all His glory, with His Infinite Power, Unfathomable Knowledge, Inexpressible Bliss and Eternal Existence; and that the Path through the God-Man is available only to those fortunate ones, who approach Him, in complete surrender and unwavering faith.

It is therefore more than clear that now God-hood has been made easy for us by the Avatar of the Age, Meher Baba and our Compassionate Father, and it is now left to us to take this God-given opportunity as His Blessing and hold fast to His 'daaman' until the very end with faith absolute and surrender complete and ever try to deserve His Loving Grace in all humility. May He Bless us all!

Avatar Meher Baba ki Jai !

READERS' OPINIONS

'Divya Vani' is such a wonderful medium for spreading Beloved Baba's love and I wish that it were possible to give you subscriptions to cover all the main Centres in New Zealand ...

Mr. Anthony W. Thorpe, New Zealand.

* * * * *

We are anxious to have bound volumes of your very excellent magazine in our Center, nor only for the sake of new comers who enter to find out about Baba, but for posterity as part of my archives ...

Murshida Ivy Oneita Duce, U.S.A.

* * * * *

Your magazine is so much better put out in appearance than it was originally and the content is most interesting I find, so I thought to tell you ...

Mrs. Elizabeth C. Patterson, U.S.A.

* * * * *

I think Dana Field's series of articles is wonderful...
Divya Vani is splendid ...

Mrs. Maud Kennedy, U.K.

* * * * *

It is always a great joy to receive your 'Divya Vani' you are putting out with so much love and care and I want to thank you for it wholeheartedly...

Miss. Ruth Ringer, U.A.S.

* * * * *

Please let me take this opportunity to say how much I look forward to receive my Baba magazine, and what a beautiful labour of love, it is for the Beloved. It hardly seems like five years since receiving my first copy ...

Mrs. Bernice Ivory, U.S.A.

* * * * *

***THE SILENCE OF AVATAR MEHER BABA**

by Dr. Hira Lall Chopra, M.A., D.Litt., Calcutta University

It sounds rather an oxymoron that one has to talk eloquently about the silence of a God-Man who has observed silence for 42 years continuously. It is an established fact that God, the Silent, created the silent creation and only the animate objects speak who lead an unnatural life. Nature is in silence and that which is not silent, is unnatural. The mountains, trees and running brooks have tongues to speak to the aspirants and seekers, though mundane people label them as mute.

The animate beings suffer after their creation in this world and it is customary that when a child is born, the worldly people feel happy over his advent because for them a new fellow-prisoner got admitted into the prison of this universe. The child weeps because it is snapped from its original moorings but gradually with the advancement of years, it gets used to it and conforms itself to the environments. All the sufferings of animate beings are due to their speech and the moment they are endowed with eternal silence, they are happy.

* The talk delivered on the occasion of the 42nd Anniversary of Avatar Meher Baba's Silence at the Academy of Fine Arts, Calcutta, on 8th July, 1967.

Speech is our mis-guide and a detractor. All scriptures ordain that we must retire to jungles and seclusion to realize the Self. It is evident that in seclusion and jungles, one has to contract and converge within one's self so as to 'know the SELF' by the concentration of all energies. We can realize the GREAT SILENCE by silence alone. The Psalmist is perfectly right when he declares: "Be still and know that I am God". And Isaiah corroborates it in the words, "In silence and in hope shall be your strength" and also "while all things were in quiet silence and the night was in the midst of her course, the WORD leapt down from heaven".

We utter words to realize and find out 'THE WORD', but the tragedy is that we do not realize that it is the Mother Silence which conceives and gives birth to her child, THE WORD.

Silence is a discipline for self-recollection, self-preservation and self-conservation and we dissipate and fritter away our energies in unnecessary and fruitless pursuits crying hoarse to the world about our achievements and tall professions, whereas actually they are naught. In the Srimad Bhagavad, Sri Krishna is depicted to be carrying away the clothes of the bathing *gopies* and leaving them nude. Actually and allegorically, Sri Krishna wanted to emphasise the importance and significance of concentration of energies on his spiritual aspirants, who were revelling in worldly pleasures. This concentration can be achieved by adopting silence as it is through silence that the Great Silent One can be realized.

Avatar Meher Baba, only three and a half years after His realization, took to this dynamic Yoga of Silence as He had seen the Unseen and the physical tongue was not adequately accomplished to express IT, He kept silent. His *kundalini sakti* was aroused and His *divya chakshu* opened and He conserved Himself for the opportune moment to express Himself.

It is also wonderful that during this period of Silence, He has given to the world, books which rank favourably with The Scriptures of the world. "*God Speaks*" and "*Listen, Humanity*" make even the advanced mystics mystified as to how all these mysteries could be unravelled so beautifully by a person who has taken to silence—(not even writing)—for such a long time. The answer to this wonderment is again Silence. Buddha, when asked to state the duty of a disciple took a golden flower and remained silent. He also remained silent when he was asked about the nature of Reality and *nirvana*. Christ also chose to be silent when Pilate asked him to tell him about Reality. Christ and Buddha both remained silent and allowed their questioners to conjecture about the possible answers; but Avatar Meher Baba though outwardly was silent Himself yet He answered all questions which were either put to Him in this life or in His previous incarnations in the form of "*God Speaks*" which sets at rest all queries about God, Man, and life here and hereafter. Lao-tze is far too wrong when he says that 'he who knows, does not speak'. This may be applicable to human beings, but not to Divine Incarnations. They make the speechless vocal, and the deaf to hear. Avatar Meher Baba saw the Divine Beauty and remained silent; but expressed Himself in ways more than one. First He took to actual writing, then to the alphabet-board and lastly His signs, gestures and gesticulations became the vehicle of His expression with the help of which He has composed works of great mystical importance which unravel the mysteries of life and death. Rumi, the great Persian mystic in his *masnavi* has said:—

"Lab bi-band o gosh band o chashm band
gar na bini sirr-i-Haq bar man bi-khand".
(Seal your lips, plug your ears and close your eyes,
If you do not see the secret of God, you laugh at me.)

By sealing the lips, the mysteries of Divinity are divulged. Sita, the consort of divine Rama could not express the beauty of her Master for the speechlessness of the eyes who have had the divine vision and was constrained to say in the words of Tulasidas: "*Gira anayan nayan bin bani*" (the speech has no eyes and the eyes cannot speak).

Silence has always been termed as golden and speech mere silvery. Silence is divine and progress in silence is progress to God-realization. "God has been working in silence, unobserved, except by those who experience His infinite silence." We are advised to retire into silence and jungles where every silent object reminds us to develop like other created things.

Avatar Meher Baba has thrown a challenge to creation when He announced that "In spite of My silence, I speak with all the tongues of the world" and "If My silence cannot speak, of what avail would be the speeches of My tongue?" or "I speak more eloquently through My silence" and He has enumerated the following three reasons for His self-imposed silence:

1. I feel through you all that I am talking eternally.
2. To relieve the boredom of *your* continuous speeches, I impose silence on *my* physical form.
3. All talk is idle talk in itself when not acted upon or lived up to.

He has, in other words, probed deep into the secrets of creation through His silence. The inaudible sound is from heart to heart and from the Great Divine to the Divine in Man. Emerson, the greatest American philosopher met Carlyle. Both sat silent for two hours, after which both admitted that they had very eloquent conversation. So has been seen about two other philosophers, Principal Diwan Chand, the ex-Vice-Chancellor of Agra University and Principal Sain Das of the

D.A.V. College, Lahore, who used to sit on the banks of the river Lidder in Pahalgam (Kashmir) joining their backs for hours together every morning in the year 1943 and when they got up, they felt as if they had been communing with each other throughout their silence and discussing problems of mutual interest. This silent communication penetrates through the mind and the heart.

Avatar Meher Baba's silence is not the stereotyped silence of a philosopher which is static and likely to produce results which are dead and inert. It is dynamic which means a silence of desires, passions, urgings and conflicts of body and mind. It puts a check on evil-seeing, evil-thinking and evil doing. It brings about calmness and harmony in the body and subjects it to complete self-possession. Buddha after talking to his disciples for 49 years had to admit that he did not speak a word. Meher Baba, on the contrary, in spite of not speaking to His disciples continuously now for 42 years, has always been speaking to them and from the very commencement of His silence, has spoken to them THE WORD. What a difference indeed!

Avatar Meher Baba often refers to himself as second person as if there is some other motivating and initiative force which is dictating to Him and it is not His own body which is speaking but it is the Divine Himself which has chosen Baba as His vehicle. Meher Baba has often declared that when He speaks, He shall speak THE WORD and the Word will reverberate for a full cycle of 700 years, which each individual shall assimilate according to his or her own dimension of receptivity and the time when He shall break His silence is approaching *very near*. He is conserving His energy so as to announce to the warring world, the futility of material, scientific and technical advances which have resulted in personal disgust and dissatisfaction, social inequality, national disharmony and international chaos. The utterance of

His Word shall usher in an era of peace and harmony, Truth and Life-Eternal and Light resplendent to make people tread along the path of righteousness. Truth in its absolute form, very much tangible and perceptible, will be delivered by Avatar Meher Baba when He breaks His silence and utters THE WORD.

We, who are observing the 42nd Anniversary of His silence, should listen to the jingling of His Temple Bells which are there to awaken the consciousness within us for Self-realization. We should whet our receptivity to be able to assimilate His Word when it is spoken. Our watchword should be:

Uttishthat jagrit prapya varannibodhat.

("Arise! Awake!! Stop not till the goal is reached!!!")

Avatar Meher Baba is ready to concede to us our rights and privileges, provided we perform our duties. He has inflicted upon Himself the *suffering of silence* so as to give us the *joy of eloquence* and as Nietzsche has said, He has to fulfil a divine mission for which He is specially ordained:

"He who has much to announce, first silences much to himself,
He who has to kindle the lightning must be the cloud for long."

In silence one holds oneself in front of Truth:

"Kah raha tha mauj-e-darya se samundar ka sakoot,
Jis men jitna zarf hai utna hi woh khamosh hai."

(The silence of the ocean proclaimed to the surging waves of the river,
Deeper one happens to be, more silent it is.)

Let us act according to the messages of Avatar Meher Baba and prepare ourselves to receive *The Word* when he utters it. He was the hope of yesterday, He is

the hope of today and He shall be the hope of tomorrow also for bringing in an era of love and truth, peace and harmony for all humanity as He has expressed Himself in a special message for this function which He has sent to Mr. Justice P. B. Mukharji, this evening's President, which is as under:

" I BIND MYSELF WITH SILENCE THAT, WHEN I BREAK IT, MANKIND WILL REALIZE WHAT REAL FREEDOM IS....."

On the completion of the 42nd year of His continuous Silence, Meher Baba gives the Message:

**"I was God,
I am God in Human Form
And I will ever remain God."**

Let us then surrender ourselves to Him, lock stock and barrel and realize Him so that He takes charge of us and relieves us of all our bondages.

PEACE! PEACE!! PEACE!!!

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"BE COMPOSED"

By P. V. Mrutyunjaya Rao, B.A., Hyderabad

"Be composed in the Reality of My Love." These thrilling words have emanated from Beloved Baba, on the occasion of His 72nd Birth Day. The full text of His special message on this occasion reads:

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

It is worthwhile to note the term "Reality" before the words "My Love". It seems Baba intended to emphasize the one aspect of His Love, viz. its "Reality". His Love is Real. His Love is not evanescent, but is everlasting and infinite. It is not subject to mutations. Just like Baba Himself, His Love is imperishable and is constant.

He loves us keenly too. He declared in His Universal Message: "I AM THE DIVINE BELOVED WHO LOVES YOU MORE THAN YOU CAN EVER LOVE YOURSELF." Baba loves so fondly and passionately that it surpasses all our love for ourselves. Every action has got a reaction. So also Baba's love for us. Baba says, "I HAVE COME TO RECEIVE YOUR LOVE AND TO BESTOW MY LOVE ON YOU." We all love and revere Meher Baba. Our love is a reciprocal action or a response to His infinite Love. He loves us so intensely and

sincerely that we cannot but love Him in return. However, our love for Baba is not usually so consistent. It has got its own phases. It rises and falls like the waves in the sea. Usually it so happens that when we are happy, we direct our love and thoughts to Him. When we are uneasy and agitated, we may not be able to love Him wholeheartedly. Our worries diminish our love for Baba. In our cares and anxieties, we may even forget Baba. Our love for Baba, thus waxes and wanes like the moon.

Illusion (Maya) may be regarded as the shadow of the "Reality". Similarly, our limited love for Baba is a shadow of His Real Infinite Love for us. The shadow lengthens and shortens while the object remains the same. When we are at ease, free from care and with faith, we may love Him more. Our love for Baba will, then, be long like the morning shadow. If we are agitated, worried and full of doubts, our love is dissipated. Like a shadow at noon it will be short.

Whereas our love for Baba, is subject to circumstances, His Love for us is real and everlasting. He loves us regardless of our goodness or badness and regardless of our piety or inequity. Like sunshine His Love falls on the so-called good and the so-called bad equally. His Love sustains the Universe. I often find comfort in the thought that in spite of my failure to love Him, He is loving me—in fact, every one of us! We are all assured of His Love.

Baba's words "BE COMPOSED IN THE REALITY OF MY LOVE" are in my opinion, nothing short of a boon to us —"I AM LOVING YOU. BE ASSURED OF MY LOVE".

* MEHER BABA

By The Honourable Mr. Justice S. M. Murshed,
Chief Justice. East Pakistan

Ever since the distant dawn of humanity the quest of the Infinite has been the Ultima Thule of the strivings of the human soul. This fascinating and soul-absorbing search for ultimate truth has attracted the best and the noblest of men from remote beginnings of time and has induced them to make superhuman endeavours to reach their highest objective. This goal has been reached by seekers of Truth, in every age and every clime, by various paths, for, many are the ways that lead to Rome. Therefore, every great religion that has left its impression on mankind has pointed the way to this Eternal City wherein the human meets the Divine. Through the march of time, at various intervals, the travellers on the path to the Infinite have reached their journey's end and from there they continue to guide the steps of those that follow the self-same path.

One such seeker is Meher Baba, born of Iranian parents, in Poona, in 1894. His father, a devout religious leader, saw a vision of his son's greatness even before the birth of the latter.

In 1914, while he was still pursuing his studies in College, he met a saintly woman of great repute, known as Hazrat Babajan, who was looked upon as a great

* From the speech delivered on the occasion of the 42nd Silence Anniversary of Avatar Meher Baba at the function held at the Hotel Shahbagh, Decca, East Pakistan, on 9th July, 1967.

Master of her time. She initiated him into the esoteric path of spiritualism towards God-realization.

In 1921, he began his mission of spreading light to seekers of truth and attracted to himself people of all faiths.

Then in July, 1925 Meher Baba entered into his self-imposed silence which has remained unbroken for forty-two years now, as the peace of God, which passeth all understanding, fell upon him. He has since then communicated his thoughts and messages by written alphabets and visible signs. This is the anniversary of that momentous event.

The teachings of Meher Baba bear a great resemblance to those of Muslim Sufis and I shall, therefore, deal with them presently. The influence of the Sufis and, more particularly of Iranian mystics on his mind is unmistakable.

The moral law proclaimed by Moses three thousand years ago is accepted by the generality of mankind, irrespective of different religious persuasions which individuals follow. The interdiction of Buddha, Zoroaster, Confucius, Christ and the Prophet, Mohammad, and the sins for which, according to the Book of the Dead of the ancient Egyptians, men are answerable, are still sins, after four thousand years.

If the nature of the unknown First Cause is ever to be grasped at all, it can only be done in the light of those unchanging moral principles which every one carries in his own breast. The testimony of our moral faculty, like that of the external senses, is the testimony of nature, and we have the same reason to rely on it. The idea of God therefore belongs to the domain of feeling and conscience.

Every religion accordingly contains some mystical tendencies. They have many points of contact, and by them, perhaps, will be bridged the gulf which separates one faith from another. The ideals of goodness and truth are manifestations of an immutable moral principle and they bind the human race in a glorious fellowship.

It is this irresistible search for something higher, this unquenchable thirst for the fountain-head of knowledge, which constitutes the highest and noblest side of humanity, and is the most indubitable pledge of its spiritual nature. Humanity takes on a grander aspect in them than in all its manifold efforts and successes. The history of this spiritual struggle, this unceasing and never-relaxed endeavour, forms the noblest aspect of the history of mankind. It has been truly said that he who sees the beauty of holiness and goodness sees the greatest thing in the world.

The phenomena produced by Islam in this respect do not fundamentally differ from those evoked by Zoroastrianism, Christianity and Buddhism, although there is a marked divergence in accent and emphasis. Sufism exhibits a remarkable development of these phenomena because it grew up in an environment which favoured their luxuriant growth.

Goodness is enjoined in the Qoran in the following verse: "Those who believe and do good work shall their Lord admit to His favour; verily this is the most manifest recompense." (Sura 45:28)

In support of his thesis that the individual is responsible to his Maker for his acts, the holy Prophet recited the following verses of the Qoran:

"I swear by Tur;

By a book which stands written on outspread parchment;
 By the house to which pilgrimage is made;
 By the lofty dome of heaven:
 And by the swelling ocean;
 That the judgment of thy Lord is at hand."

The conception of God and His essentially metaphysical existence is described in the Holy Qoran in the following text, known as the Sura of Light:

"God is the Light of the heavens and the earth. His Light is like a niche in which is a lamp, the lamp encased in glass—the glass as it were a glistening star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would well nigh shine out even though fire touched it not! It is light upon light!" (Sura: 24)

In the purifying process of spiritual endeavour the soul is compared to a clear mirror, which, itself colourless, reflects the colours of the object seen in it. The work of man in this world is to polish his soul from the rust of concupiscence and self-seeking, till, like a clear mirror, it reflects God. Itself colourless, it has the property of transmitting colours. To this end, the disciple must patiently bear the discipline imposed by his preceptor.

Imam Al-Ghazzali has narrated how he left his family in Baghdad and went to Damascus, where for two whole years he studied Sufism. In his lonely musings things were revealed to him, which, he said, could not be described, and he arrived at the firm conviction that the Sufis were on the way of God and that their teaching was the best.

For an intelligent being possessed of a body, thought is the joint product of the perception of events which

happen from without and the emotions which they rouse from within. The disciple of spiritual life continues to rise from knowledge to knowledge, from one station to another, till he arrives at the knowledge of the Divine. There are three things which God alone knows and He shares His knowledge with the good. These are the beginning of things, the cause of things and the end of things. To know these constitutes the highest knowledge.

The disentanglement from things appertaining to the sense and the consequent perception of invisible things takes place when the spirit, giving up the uses of exterior senses, only uses interior ones; in this state, the emotions proceeding from the former grow feebler, while those which proceed from the spirit grow stronger. The spirit dominates.

Love of God is the essence of all efforts in this behalf. It has been correctly said that the great secret of morals is love. That famous woman and saint of Busra, Rabiaa, has said in her ecstasy: "My God, if it is from fear of hell that I serve Thee, condemn me to burn in hell; and if it is for the hope of Paradise, forbid me entrance there; but if it is for Thy sake only, deny me not the sight of Thy face."

To the same effect is the message of Meher Baba who says:

"I have only one message to give: Love God."

Describing God in terms of eternity, he says:

"God, who is the sole reality, is comparable to a shoreless ocean. The biggest ocean on earth has shores and is accordingly limited. But, the ocean of Divine Life has no shores. It has neither surface nor bottom. It is eternal; it has neither beginning nor end. It is not limited by ever-lengthening shadows of the past or the

future. Such is the indivisible and unalloyed reality of God."

Jalaluddin Rumi says:

"In eternity without beginning, a ray of Thy Beauty began to gleam, when love sprang into being and cast its flames over the universe. On that day Thy Cheek sparkled even under Thy veil and all this beautiful imagery appeared in the mirror of our fancies. From the moment I heard the Divine utterance, 'I have breathed into man a portion of my spirit,' I was assured that we were His and He was ours. O, the blessed day when I shall depart from this desolate mansion and reach the spring and fountain of the Eternal!"

Such is the fascinating diction, and the still more fascinating faith, of the Sufis. Such is also the idiom of Baba Meher which breathes of the perfumes of Iranian Sufism.

I have said enough to bring my address to a close, although volumes have been and can be written about him. His is a mind, which, in the language of William Wordsworth, voyages through strange seas of thought. Yet, he communes in a familiar language. That which is good loves not darkness; it rejoices in being seen and exults over pointing fingers.

Meher Baba is great and every great man is a fit recipient of our love and veneration, although, like the eagle, he may build his abode in some lofty solitude. But, he is of us and with us. He has triumphed over this mundane existence and has moved towards universal goodness. He shines like a pillar of light on the threshold of history and there is a magic in his name. These constitute his title to immortality. On this forty-second anniversary of his great vow, I join his innumerable devotees, all over the world, in offering him our greetings and salutations on a significant day which we are celebrating this afternoon.

AVATAR MEHER BABA
On
'Suffering and the way out of it'

By RAMA SHARMA, M. A., Jabalpur

Avatar Meher Baba's approach to the problem in question cannot be said to be unique and different from the philosophical and non-dualistic approach, in so far as He considers individual as "cent-per-cent God and the world as illusion". He points out that suffering is born out of ignorance of the limited individual who maintains his separative egoistic existence through numerous worrying desires. As a non-dualist would do, He indicates that final and complete cessation of suffering and enjoyment of unadulterated Bliss is possible only on God-realization, towards which every animate and inanimate being is moving consciously or unconsciously.

The Price of God-Realization

In our economic world one has to pay for everything he wants; and God-realization is no exception to this rule. To quote Avatar Meher Baba, "The Eternal Bliss, the Absolute Truth, the Infinite Power, and the Unfading Glory of God-realization, are not to be had for nothing. The individualised soul had to go through all the travail of the pain and struggle of evolution (and reincarnations) before it can inherit this Treasure, which is hidden at the heart of creation; and the price which it has to pay for

coming into possession of this Treasure is its own existence as a separate ego." (Discourses, VoL. IV, P. 13-14)

Contrary to the common belief, the individual has only one continuous life, right from his unknown beginning to the definite end which is God-realization. During this very very long period of hundreds of thousands of centuries, he passes through innumerable births and deaths and experiences countless instalments of suffering and enjoyment. Baba says: "It is after ages of suffering that one is deemed worthy of being admitted into a Circle for God-realization. God-realization means the destruction of all *sanskaras*, the 'stopped' state of the mind, the end of all thinking." (C. B. Purdom's "The God-Man", P. 70)

Purpose of Suffering

Suffering is purposive. "Great suffering shall awaken great understanding..... Unprecedented suffering leads to unprecedented spiritual outcome; it contributes to the construction of life on the unshakable foundation of the Truth." (Discourses, Vol. IV, P. 9-10) But, ultimately suffering amounts to nothing. "According to the Law that governs the universe, all suffering is your labour of love to unveil your Real Self. In comparison to the Infinite Bliss you experience on attaining the I-am-God state, all the suffering and agony you go through amounts to practically nothing." (The Everything and The Nothing, P. 48)

Evolution and Involution

The evolutionary illusion or illusory evolution, of the individualised soul from its most primitive state passes serially through seven-fold Kingdoms of evolution, viz; stone, metal, vegetable, worm, fish, animal and lastly human. In the human form only, the consciousness of the soul achieves its full development; consequently, thereafter the process of involution of consciousness begins. The involution proceeds through seven planes of

consciousness, which are, figuratively, also called seven stations on the inward journey to God. All aspirants right up to the sixth plane are limited by finite consciousness; and they are all in the domain of duality and illusion. As Baba says: "It is only when the soul attains God-realization on the seventh plane, that the soul gets full control over its joy; the unlimited happiness, which is eternally his, does not, in any way, unbalance him, because he is now permanently established in the poise of non-duality." (Discourses, Vol. IV, P. 3)

Here is, now, a very important point to note that for an aspirant "to cross the sixth plane and experience the seventh plane by his own efforts, is quite impossible. At this stage the Grace of a Perfect Master is absolutely essential to help the mental-conscious human soul to dissociate himself from the consciousness of mind and to make him realize his unity with the infinite state, to experience infinite bliss consciously and to realize that he (atma) was eternally in bliss." (God Speaks, P. 50)

Karmic Determination and Grace

Whatever suffering and enjoyment, pleasure and pain, one meets in course of his life, is not due to whim or caprice of some unknown agency; they are the resultant fruits of one's own activity in past lives. Avatar Meher Baba advocates the theory of Absolute Determinism in life. He says, "It is through his own past unbinding *Karma* that a person invites the grace of the Master, just as it is through his own binding *Karma* that he invites upon himself the pleasure and the pain as well as the good and the evil, of which he is the recipient in this life." (Discourses, Vol. IV, P. 91)

Transcendence of Opposites

The spiritual unfoldment takes place through experience of opposites, such as, pleasure and pain, virtue and

vice, success and failure. These experiences are absolutely necessary for proper regulation and fulfilment of life. "In fact from a larger point of view, the opposites of experience turn out to be complementaries rather than contraries. They appear to be clashing incompatibles only for the mind that cannot transcend them." (Beams from Meher Baba, P. 59)

The experience of opposites is an evolutionary and involutory necessity. The only way left to the mortals is but to endure cheerfully and transcend bravely all desirable and undesirable experiences. Baba says: "One who can withstand both success and failure with equanimity is nearing a truer appreciation of both; and for one who goes beyond the extremes of opposites, the question of withstanding either does not arise." (Beams, P. 62)

To quote Baba again, "The law of opposites does not function through arithmetical or mechanical calculus but through the requirements of *Karmic* adjustments and a supreme need for full and free unfoldment of life in every form. Alternation between the palatable and unpalatable opposites is a game of see-saw which must continue until arrival at a dynamic poise, which is beyond the opposites and which is the unhampered expression of the unalloyed eternal." (Beams, p. 67)

Nature of Suffering

Let us now visualise suffering in concrete human situation and find out its cause and cure.

Every creature, including man, seeks happiness and avoids suffering. Though happiness is the motive force behind all human endeavours and pursuits, one inevitably encounters suffering. Pain, lust, anger, fear, greed, jealousy, untruth, ugliness, dirt, flood, drought, disease, old age, death, etc.—all these individually, and in groups, add to human suffering. Pain and worry incurred in possess-

ing material objects and the constant fear of losing them, makes human life doubtlessly miserable.

Suffering may be categorised into mental and physical. Avatar Meher Baba says: "..... mental suffering is worse than physical suffering; and in relation to mental suffering, physical suffering sometimes comes as a blessing, because it serves the purpose of easing mental suffering, by weaning away man's attention from the mental suffering." He adds that merely physical suffering "can be borne through the exercise of will-power and endurance. But true suffering that counts is mental; and even yogis who can endure great physical suffering without being affected by it find it difficult to keep free from mental suffering which is rooted in the frustration of desires." (Discourses, Vol. 5, P. 94)

Cause of Suffering

The root cause of practically all suffering is desire. Avatar Meher Baba says that for one who has no desires even hell is heaven for him. Again, to quote Him, "If a man does not want anything, he is not unhappy under any adverse circumstances, not even in the jaws of a lion. The state of complete desirelessness is latent in everyone; and when, through complete detachment, one reaches the state of wanting nothing, one taps the unfailing inner source of eternal and unfading happiness, which is not based upon the objects of world, but is sustained by self-knowledge and self-realisation." (Discourses, Vol. 5, P. 94)

Desire is either fulfilled or frustrated. Fulfilment of desire leads to happiness; non-fulfilment to suffering. Fulfilment of desire is never an assured thing; while pursuing fulfilment, one often faces non-fulfilment. Avatar Meher Baba compares a desire with a tree. "The same tree of desire has two kinds of fruit; one kind of fruit, which is sweet, is pleasure; and the other kind of fruit, which is bitter is suffering." (Discourses, Vol. 5, P. 89)

Fulfilment of a desire does not lead to non-desiring. On the other hand, one desire gives birth to many other desires, some of which may have recurring nature. For any human being, fulfilment of all desires is impossible, and even of some desires is not always possible. Hence a desireful man is always manufacturing for himself, and also for others, some or the other kind of suffering, sometimes even a great war.

Artificial and imaginary desires complicate life and deprive it of freedom and happiness, which accompany simplicity. Most of self-created suffering can be avoided by getting rid of unnecessary desires which are unrelated to our basic needs. Whenever this simple knowledge is discredited, nature plays its part and regulates human conduct through suffering. "Suffering has to come, when it is of use in purging the soul of its desires; it is then as necessary as medicine is to a sick man." (Discourses Vol. V, P. 96)

The Suffering of Renunciation

The state of desirelessness is not so easily and comfortably achieved as some might think. "The renunciation of desires is the curtailment of the very life of ego-mind; therefore, it is a process which is invariably accompanied by much acute suffering. But such suffering is wholesome for the soul, because it has come to liberate the soul from bondage." (Discourses Vol. 5, P. 95), As the desires gradually disappear from the mind, the person experiences greater freedom and better joy in living.

Sight of Suffering and Detachment

The sight of suffering most often affects man; sometimes for a shorter period and sometimes for a longer period; but he soon revives his pleasure seeking attitude. "The kind of detachment which really lasts is due to the understanding of suffering and its cause; it is securely based upon the unshakable knowledge that all things of

this world are momentary and passing and that any clinging to them is bound to be eventually a source of pain... Lasting detachment which brings freedom from all desires and attachments is called *Purna Vairagya* or complete dispassion. Complete detachment is one of the essential conditions of lasting and true happiness, for he who has complete detachment no longer creates for himself the suffering which is due to the unending thralldom of desires." (Discourses, Vol. 5, P. 92)

True Happiness through Pure Love

Desiring is creating suffering for oneself and also for others; but mere desirelessness cannot yield positive happiness, though it protects man from self-created suffering and goes a long way towards making true happiness possible. As Baba says, "True happiness begins to come when a man learns the art of right adjustment to other persons; and right adjustment involves self-forgetfulness and love." (Discourses, Vol. 5, P. 99-100)

True love can only be awakened by a living Perfect Master. In the words of Baba: "Those who want to be consumed in love, should go to the eternal flame of love. Love is the most significant thing in life. It cannot be awakened except by coming into contact with the Incarnation of love... Love begets love; it cannot be awakened by any mechanical means." (Discourses, Vol. 5, P. 99)

Avatar Meher Baba's Universal Suffering

Meher Baba has on different occasions declared that He is "the Highest of the High" , "living Krishna or Christ" , "that same Ancient One who alone is eternally worshipped and ignored, ever remembered and forgotten."

He says, "I know three things: I am the Avatar in every sense of the word. Whatever I do is the expression of My unbounded love. I suffer infinite agony eternally

through your ignorance." (The Everything and The Nothing by Meher Baba, P. 64)

"As Infinite Life I experience Myself as everyone and everything; I enjoy and suffer through you to make you aware that you are Infinite." (Ibid, P. 49)

At the same time, God is Infinite Bliss. Baba says:

"I am the Source of Infinite Bliss. To draw you to Me and to make you realize that you are Bliss Itself, I come amidst you and suffer infinite agony. " (Ibid, P. 48)

"As the eternal Redeemer of humanity I am at the junction of Reality and Illusion, simultaneously experiencing the Infinite Bliss of Reality and the suffering of Illusion." (Ibid, P. 67)

Lastly, the commandment of Avatar Meher Baba to the suffering humanity is: "Do not fear suffering or blame anyone for it .. Desire nothing but desirelessness."

DIVYA VANI

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—*Editor & Publisher*

NEWS LETTER

FROM MEHER SPIRITUAL CENTER

by Wendy Haynes (age fifteen), U.S. A.

"The Center is the Center, not the circumference!" How often we have heard beloved Baba's Elizabeth say this and how true it is. So many things seem to spring from the Center; so many different kinds of activities. Small wonder, for beloved Baba's Love is ever present at His home in the West. This love inspires so many to carry out Baba's wish: to help to spread His Message of Love and Truth. In this news letter we will try to describe a little of these efforts.

Happy Club and Community Service Council:

In mentioning these two projects we note that both were inspired and came into being through Baba's Love; both symbolizing in some way what Baba's Center stands for. In telling about Happy Club, it is so tempting to begin: "Once upon a time a little seed was planted with love. Every day it grew and grew just a little more. From it sprung branches bearing small fruits, but fruits indeed they were!" This is exactly how little Happy Club grew, and grew and grew! For there were three children; now there are forty-three. Happy Club as some of you know, was started especially for the wonderful Negro children, who live in and around Myrtle Beach. The children

visit the Center every Saturday from 11-30 a.m. to 3-00 p.m. and the day speeds by ever so quickly.

How the children respond to the beauty of Baba's Center! It is a constant source of amazement to them how the trees are so tall and towering, the grass so green. The quiet that envelops them, the beauty of the shimmering lake and the vast sea beyond all help to make them feel Baba's Love. Even in the cold weather all beg to be let out to romp in the grass to their heart's content. In between dancing and singing and drawing, a special treat to the children is to visit the boathouse at the end of "all those little steps"; steps trodden so many times by Baba Himself in 1952 and 1956. Part of their fun is to see who can spot the first brave fish that ventures near. Poor fish! The noise that follows!

March is well under way now and Happy Club has had its first birthday. The children have loved every minute of their Saturdays at the Center this past year. There was one time, December 18th, that they will remember for a long time. That was during the last Christmas. Christmas is a time when the spirit of giving is more in practice than at any other time. If only everyone could have seen the delight in the faces of these children when they opened their gifts at the Happy Club Christmas party; then the joy of giving would truly be felt forty times over. There were so many who gave so much with love to the children. There were little wrapped up candies and favours, and boxes of new clothing; all gifts from the Miami group, all contributing to make it a gala occasion.

This was not the end of Happy Club's Christmas festivities. The Community Service Council, organized by my brother Charles is a council of only High School members; it is one of the first integrated groups of its kind in this area. The meetings thus far have been held in the Center: first at our home, Meher House, and

also at Sheriah Gate House, the Ott's home (for their daughter Mimi is a member of the group.).

The CSC was formed to render true service to the community, working hand in hand. One of the projects thus far was a wonderful party for not only Happy Club members, but for one hundred children. This occasion marked the official beginning of the Council; since it has embarked on service work in the community. Our dear Bessie let the students paint the exterior of her home; later the upstairs of the Baptist Church in Harlem was painted at the invitation of its minister, Reverend Reagin. A child living in India has been adopted by the Council and monthly projects of beautification and help-programs are underway.

The Service Council has now about thirty members: it was started out of common interests and out of love: surely it is one of those branches of the seed planted earlier and nourished by Baba's Love. It has also been a means to make Baba's Name better known; the members have visited the Center; in fact just about the entire school (800) has heard Baba's Name. Working together in the community this way seems to illustrate Baba's definition of how to Love God: by making others happy. It is interesting to note that the group's work has come to the attention of adult leaders in Myrtle Beach: ministers and civic leaders, many of whom asked to visit the Center. The example of love at work is interesting and may be a little startling to some. To us it is easy to see that it is Baba at work, as always, everywhere; His Love and Truth bursting forth.

All over the country in fact we hear of so many young people coming towards Baba. We, here, at the Center have had that experience; we asked Charles to note for us some of the evidence of this growing force:

"Baba's presence at the Center is the powerful

gravitation that draws the ready soul from all over. People make a great effort to spend a few hours basking in Baba's Love. Warmed by their experience of Baba here, they return to their homes and share His Love with others. Thus the seeds of love are spread. Some live close in Myrtle Beach; others come great distances. For example, Tommy Leclair, the President of Myrtle Beach High School, was immediately drawn when I mentioned Baba's Name. Soon Tommy had sent another student, Louise Garrison, to hear about Baba. A college student Marshall Hay, came straight to Baba after hearing His name at the restaurant where Tommy and I worked. (And he has brought many students and professors since.) The links have continued to lengthen until most of the young people in Myrtle Beach now know of Baba. Each day more ask to see Baba's Center and to hear of our Beloved. Even church groups are drawn to Baba. The Luther League of the local Lutheran Church recently invited me to tell of Baba. They seemed to sense Baba's Love in His Message and in the showing of the 1962 Sahavas film. Soon I will go to the Episcopal Church and speak to the young people there who have asked to hear Baba's Message. Some while ago I took Baba's film to Savannah, Georgia at the invitation of Lee Minchley. There I found many wonderful people eager to come close to Baba, many visiting the Center since. This Spring I will travel to the University of North Carolina to speak of Baba to about fifty English students and invited guests. Readiness is the key word with Baba. He takes those who are ready: quickly and beautifully. His Name is like a match striking the Divine fire in the hearts of many. To witness His Love in action is a blessing second only to the receiving of His Love. Day after day we see, that from His Center the Ancient One sends forth His Call."

Baba's Christmas Day 1966

Promptly at five-thirty p.m. on December 25th

everyone was assembled at the main kitchen. Tables had been decorated in greens and reds with pictures of Baba and little Christmas trees, supervised by Jane and Phylis. Irene Eaton's beautiful Christmas tree sparkled in the corner of the dining room. Forty-two lovers of Baba, including several children and some newcomers to Baba were all welcomed to the celebration. A very interesting guest came to us at the last moment: Lyn Ott's sister Carol. She was leaving the following day for Vietnam on a government assignment to train chosen refugees, that would in turn train their own people, to better conditions. Then there were of course the Delavignes, the Eatons, the Appley family, Reverend and Mrs. Leroy Weathers and our dear Ruth White, Baba's soldier, all present and happy. After the blessing was asked by Reverend Weathers, a delicious hot dinner cooked by our dear Bessie, was enjoyed by all . . . so much that everyone went up for seconds!

As a surprise Phylis Ott had arranged a program in which her three children Leslie, Betsey and Christopher together with their young cousin from Mexico and George Eaton all acted out beautifully the Nativity scene. The pantomime was narrated by young Frank Eaton who read the Christmas story from the Bible. The most convincing actress of the play was little five year old Leslie. She looked so dignified and most confident of the fact that she was portraying the Virgin Mother with the little baby Jesus in her lap.

At the end of the scene, Charles read out the following words of our beloved Baba from *'In Lap of Love'*:

"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 THAT I PUT ON WHEN I VISIT

YOU. I AM INFINITE CONSCIOUSNESS. I SIT WITH YOU, PLAY AND LAUGH WITH YOU; BUT SIMULTANEOUSLY I AM WORKING ON ALL PLANES OF EXISTENCE."

This served to remind us of the true meaning of Christmas to all who love Baba. His Presence was warmly and deeply felt by all who gathered together at His Center in His name.

To climax this part of the celebration there was a musical time; Eileen Coates gave us to sing a lovely song that she had written herself and adapted to the tune of Dear Old Ireland. The first verse goes like this:

"May be some day we'll go back again to India;
If it's only at the closing of the day ...
Just to see again the face of our Beloved,
And to watch the One and Only at His Play."

All joined in the song which was sung over and over with great feeling; only one thought was uppermost in our minds: "Just to see again the face of our Beloved."

At this point the gathering moved to go on to Dilruba where Elizabeth and Kitty were to show slides taken by the Campens and Joseph Harb in India and at the Center. When all were seated, Elizabeth read out the beautiful cable that Baba had sent. The slides were shown on a new projector given to the Center by dear Ruth White. The slides were memorable, especially because we could hold them for any desired time, thus allowing us to gaze upon Baba's face and form for a long while.

Before I conclude my News Letter from Spiritual Center with the account of the Birthday Celebration held on Feb. 25th, the Meher Spiritual Committee will fill in with the following items.

"The daily visitors and enquirers at the Center grow

in number each year as also the number of those who come to stay awhile. We will quote from the mother of a family who were staying at the Center for the first time this spring. She writes:

"Ted and I can't tell you what those three days with you at the Center meant to us. It really was like being in a different world—one filled with love and peace instead of anger and confusion. You are all in our hearts ... in Baba's love we are truly able to recognize that we are all brothers, but loving all of you was so easy and natural. You have spoiled us for ordinary relationships, that was Ted's first comment as we left Myrtle Beach. It made me very happy to hear him say this as this was the first time he's ever met a Baba group.—S. H."

Another writes in the Visitor's book

'Where ever—There He is!

And so much here— A. C.'

'A touch of Reality— S. S.'

'Wonderful experience as always

Baba with us— S. L.'

One Ray from Meher Spiritual Center

Meher Spiritual is located in Harry County, the largest county in South Carolina. South Carolina is also one of the poorest States in U. S.

Through Phyllis Ott, wife of Lyn Ott and the mother of four children, all of whom are part of the resident Center family, Baba's boundless love for the disabled, the old, the needy blind and the minor children deprived of parental support for one reason or another is being carried from the Center. Phyllis is now working for the Department of Public Welfare as a case-worker. Thus daily from the Center, Baba's sunlight of Compassion travels into these more depressed areas in the everyday job of a

case-worker, making routine house-visits to determine eligibility for assistance funds. This emanation through one of Baba's disciples living at the Center carries His Message inwardly to several hundred souls in the surrounding countryside. We know well Baba's great love for the poor and the Meher Center's involvement with the poor in this State is a direct reflection of His Infinite Love and Compassion.

Baba's Birthday

Cable received from Meher Baba:

"I WILL BE WITH YOU ALL WHO GATHER FOR MY BIRTHDAY TO CELEBRATE MY BEING AMONG YOU. I AM WHEREVER MY LOVERS ARE. I GIVE MY LOVE BLESSING TO EACH OF MY LOVERS AT MEHER SPIRITUAL CENTER, IN MYRTLE BEACH AND ELSEWHERE IN YOUR CLOSE CONTACT, TO MY HAPPY CLUB CHILDREN AND TO SERVICE COUNCIL."

"I love small animals, for they are part of my creation. But I love children much more. For with them, I am the eternal child, and they in their happy play are my playmates."

—**Meher Baba**

The above message was given by Baba specially for children for giving out during the New York World's Fair. It reminds us how readily little children love Baba. They seem to know that here is someone Divine, who cares for them; thus they feel secure in His Love. Weeks ahead of Baba's Birthday the little Happy Club children greeted the news of the forthcoming Birthday with great excitement. They began preparations of their own in earnest, making colorful paper chains for decorating the dining room; making beautiful cut-out cards from Christmas cards given by neighbors for that purpose. The

cards said "I love you, Baba", "Happy Birthday", or just a big heart drawn by little hands. Meanwhile at Dilruba gifts of new clothing were again arriving from Pat Seeley and the Miami group, one gift for each child was carefully chosen and wrapped by Neece Jensen, here from New York. How more than forty pieces of clothing could be sized right for children from two years to fourteen, each one just right, only Baba could know (and do!)

The party began at the Center kitchen where forty-five children sang hymns and favorite songs. Mimi played her guitar for the children, which began with the singing of spirituals, including "He's Got The Whole World In His Hands" accompanied by clapping of all hands, including those of little two year old Charles Kennedy.

About an hour later the children were taken to Pine Lodge where Charles showed them films taken by Don Stevens and Charmian at the Center in 1956 and 1958. Also they saw a short film taken by Liz Sacalis of the East-West Gathering in Poona in 1962. Just before the films began, Charles spoke to the children a little of Baba's Love: then Jane held up cards to the children marked with large letters. After the card BABA she asked, what does Baba mean? and before the next card could go into place the answer came loud and steady 'FATHER'. Then, Baba says to do what? Clear and true the voices replied: 'LOVE GOD!' The final card said BABA LOVES..... and the answers were the same, though all different: 'ME, YOU, ME, US ALL'

How they loved seeing Baba actually at the Center at the places they could recognize, such as the boathouse and the Lagoon Cabin (the latter is the place where Baba always received His followers during the days He spent at the Center). The children sat absolutely still during the entire show—their faces full of awe and delight. When

the films were finished the card of Baba holding the lamb, with Baba's Message, were given to each child along-with their clothing gift. The lambie picture appealed so much to the children; each one grasped their own protectively all the way home. After some of the children had been dropped off, the car was driving away, when seven-year old Charletha came running back down the road, tears in her eyes, crying: "I left it ...where is it ..." She burrowed frantically in the car, came up with her lost picture and ran off happy and clutching it close. The "pre" Birthday party with the little ones gave all of us here so much joy and certainly put us in the proper spirit for the main celebration.

Baba's dearest Mehera wrote a lovely letter to Elikitruth with regard to the Birthday. She began:

"This is to wish you all dear Baba Gopees a happy New Year and more especially a very happy Baba Birthday. This year by the Parsi Calendar, Baba's Birthday was on the eighth. The Birthday will be celebrated on the twenty-fifth and all Baba Centers are preparing for the great event. It is amazing that new Centers have sprung up everywhere, some in places whose names we have not heard of before. The deep understanding that so many new Baba lovers, both of East and West, have of Baba is truly wonderful. Meherabad, the oasis of Baba's Seclusion seems quiet, yet Baba rays seem to work everywhere and do their work. This gives us an inkling of Baba's omnipresence."

On the evening of Baba's Birthday, Dilruba was the scene of the annual celebration of the Birthday. Once the gathering was assembled, it was noted that it was one of the largest groups ever gathered here for any occasion, outside of Sahavas. The highlight of the evening as always, was the reading of beloved Baba's cable by Elizabeth. Baba also sent a special birthday message that was included in the family letter or February 8th: "Births and

deaths are illusory phenomena. One really dies when one is born to live as God, the Eternal who is Beyond both Birth and Death—Meher Baba".

Kitty then read out a letter received from Mani that arrived exactly on Baba's Birthday. It made us so happy to hear Happy Club mentioned. Here is a portion of the letter:

"As I wrote in dear Elizabeth's letter, it was wonderful to know about the Happy Club Birthday program. The distribution of clothes in Baba's Name to His little ones will truly be Baba's "prasad" to them.

"The Florida group are blessed to have made it possible for Wendy to make Baba's Birthday a birthday for each of His little ones as well!" And Baba sent special love to "His little ones."

Music always seems to bring Baba so close to us all. Surely it was felt that wonderful night, when we heard a tape made by a devoted follower of Baba, Necie Jensen, who was unable at the last moment to be with us. The song was one that she had composed especially for her Master, entitled simply "Baba". She sang this, and also Eileen's lovely song, "Maybe someday we'll go back to India." Both were moving and provided a perfect setting for an unforgettable evening.

We soon learned that a special treat was in store for us. "The Three Incredible Weeks" film taken by Lud Dimpfl in 1959 was sent down from Fredelia Winterfeldt to be shown especially for Baba's Birthday. Kitty introduced the film and before each reel Charles read out excerpts from the 1959 Awakener account, which explained exactly what we would see. These made the film clearer and more meaningful, for when we saw Baba we could imagine His saying the things noted in the account. Some of the excerpts that were read were as follows:

"Precisely at nine o'clock Baba arrived. Giving the impression of infinite yet controlled power, He strode to the platform, spelled out on His alphabet-board: "Not as man to man, but as God to God, I bow down to you; so as to save you the trouble of bowing down to Me.""

The film continued, showing the flowing stream of humanity come to receive Baba's blessing. Then the Savahas account continued, with scenes of Baba and the Western men visiting sacred places connected with the early days. Charles read: "Alongside the little wooden hut is Baba's Dhuni, or sacred fire. Vishnu, one of Baba's mandali, told us of the drought in 1927, which was so severe that in desperation the villagers came to Baba, imploring Him to send them rain; whereupon Baba lit the Dhuni, and by the time the villagers had returned to their village, which was close by, it was raining.

"'They call it a miracle,' Baba said, 'but it was only a coincidence. I will perform only one miracle—when I speak the One Word—the Divine Word. That will really be a miracle.'

"Later on in the meeting Baba said: 'One who wants nothing, gets everything. Nothing means nothing, and one who wants nothing is never disappointed.' He asked Malcolm if this were not so, and received an affirmative reply. Then He turned to Francis Brabazon, whose remarks escaped recording, but in response Baba quoted a verse from Hafiz, which runs as follows: 'Do not ask for union with God, and do not bewail separation. Seek only the Will of the Beloved.'"

The program concluded with the playing of Baba's Arti. It always reminds us of the time when the Eastern and Western devotees performed the Arti for Baba in 1962. It was so beautiful to watch the flickering of candles as they sped round and round before the Beloved,

and to hear the singing in which everyone in that immense gathering joined in with all their hearts.

The Arti finished, all gathered in the dining room around the cake, one that was no ordinary cake. For it had been made in seven layers, each one a color of Baba's flag, which was hung by the cake. (The flag was a special one that had been sent from India ten years ago.) We all stood around the cake and sang Happy Birthday to Baba, after which little Leslie begged to blow out the candles. It was so beautiful that we were reluctant to eat it! Of course we did and with ice cream. Then everyone moved into small groups to talk of the *one* subject, ...Baba! It is always so wonderful to be all together in Baba's Love, because then we seem even closer to Him.

It was so wonderful an evening that none wanted to leave, and some didn't! Lynn, Earl, Tommy, Charles, John Haynes and Walter—all gathered close in an all men group to talk of Baba until after midnight! Only when Kitty suggested politely that 'we all go to bed' did they depart, tired but happy, and full of Baba's Love.

The last words of Eileen's song expressed what was in our hearts on this memorable Birthday: "If there's going to be a life hereafter, and somehow we know there's going to be, we will ask our God to let us make our heaven in that dear One across the sea."

The same joyous thought seemed to be with everyone, feeling so much of Baba's Love on this wonderful day: His cable and His promise, to see us all, old and new lovers, someday, somewhere, somehow. Will next year be the year? Only Baba knows, but our hearts echo the same hope, the same prayer, soon ... soon ... beloved Baba.

THY PRESENCE

By Dana Field, U.S.A.

"I am the Lord of the Universe and I am the slave of My lovers."

—MEHER BABA

It costs no effort to remember Thee;
It is impossible to forget Thee.
You an ever-present Guest
In the house of my loving heart,
It is for Thee that I clean it daily
And adorn it with fresh flowers.
Though at times I come empty-handed,
My heart ever brings gifts to Thee.
Of what use would be earnings
Unless they come through Thy hands?
It is for Thee that I work with a will,
And when I come home Thou greetest me.
Like any other human lover
You want to be met with a kiss,
A smile and a cheerful word.
Though I live all alone,
There are two chairs at my table:
You share my food and goods,
And the peace of my home.
You take part in my joys
As well as the pains of my life.
Because of Thee they have meaning,
Bringing me ever nearer to Thee.
What need have I of other company
When I can have always Thy Sahavas?

PUBLICATIONS RECEIVED

Meher Baba Is Love: Messages for Children 4 to 100: by Adah Francis Shifrin. This is a wonderful book containing more than 30 big size photos of Beloved Baba, with an almost equal number of exquisite drawings of birds, fish and animals in colour by Patricia Sargent. This enchanting book is very aptly dedicated to Beloved Baba, our Divine Father and Mother in One, who loves us one and all. The drawings, the short poems and particularly Baba's photos are very touching and illustrative of the Avatar's sayings: "I am One with all on every level". "I want to give you My Love." In one of the drawings, a bird says, "Why not sing more and cry less." And in another a camel says to another camel: "I too have been searching for BABA". These and scores of other sayings and poems contained in this book are sure to educate and inspire not only children, but even the parents.

Copyright Courtesy of Adi K. Irani, Meher Publications, King's Road, Ahmednagar, Maharashtra – India. Price: Not mentioned.

Hamirpur District tours of Meher Baba: This is a neat little booklet (mimeographed) containing a short account of Baba's extensive "Darshan" programme of 35 days, during the first three months of His Fiery Free Life from November, 1952 and a number of very important messages of Beloved Baba.

Re-issued by Maud Kennedy, Purcell Cottage, Heyford, Oxford, England, U. K. Price: 3/6 shillings.

Meher Prabha: This is a book of verses in Telugu written by N. Appala Narsimha Rao, a prominent poet and presented by G. Kannabai Naidu of Avatar Meher Baba Centre, Paikaraopeta, Vishakhapatnam Dist., in commemoration of the 42nd Silence Anniversary of Beloved Baba. It contains several beautiful poems in praise of the Avatar and His Messages, all in a very simple and lucid language. The readers in general and Baba lovers in particular will find the book very interesting.

Pages: 76. Price: Not given.

The Glow: A Quarterly towards Divinity: Vol. II, No. 3 (August, 1967 Issue) Edited and Published by Naosherwan K. Nalavala, 36, Lytton Road, Dehra Dun, (UP.), India. Annual Subscription: Rs. 2 –

As the latest issue of "THE GLOW" is a Silence Day Special, it contains besides other interesting articles an interpretation of Meher Baba's Silence by Princess Norina Matchabelli; In Rhythmic Silence, a poem by Khalil Gibran, and a very inspiring article 'The Great Fisherman' by Maud Kennedy.

APPEAL TO OUR DEAR SUBSCRIBERS

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

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

Editor and Publisher
'Divya Vani'

NEWS IN BRIEF

42nd SILENCE ANNIVERSARY OF AVATAR MEHER BABA

The 42nd Anniversary of the eloquent and Divine Silence of Avatar Meher Baba was celebrated by Meher lovers all over the world, either by observing silence or fast on 10th July '67. The news published here are just a glimpse of the activities on this occasion at some of the places.

KARACHI (Pakistan): A special meeting was held to celebrate the 42nd Silence Anniversary of Hazrat Meher Baba on July 9, 1967 in the evening, at the Theosophical Society, Jamshed Memorial Hall. The hall was almost full with members of all communities, including many prominent Christians and also a few leading members of the Ismailia community, participating in the function.

Mr. G. Allana, a prominent scholar and a former-member of the U. N. Delegation. was scheduled to speak on the occasion on 'The Power of Silence' but couldn't attend the function, due to the sudden demise of Miss. Fatima Jinnah. In his absence, Mr. Behram Sohrab Rustomjee, Ex-Principal of the Parsec Boys School, who had met in person Beloved Baba some years ago at Karachi, spoke very impressively on 'The Silence of Meher Baba'. This was followed by a brief talk on 'Meher Baba—The Silent Awakener' by Mrs. Rhoda Ali Dubash, which kept the audience in rapt attention. The function com-

menced with Prayer recited with love and devotion by Master Adi Arjani and devotional songs by Mr. Ghulam Hyder, a local radio artiste. The entire programme was so very impressive that representatives of a number of institutions desired the Baba Group to speak on Meher Baba, His Mission and His philosophy, before their members. Mr. Sam Driver handled the function and made the required arrangements in his usual calm and effective manner.

Before the commencement of the programme, a minute's silence was observed by all standing, followed by a prayer to Beloved Baba for the peace of the departed soul of Miss. Fatima Jinnah.

DACCA (East Pakistan): In Dacca, Mr. A. K. Arjani and other Baba lovers organised a special function on 9th July '67 at the Hotel Shahbagh, to celebrate the 42nd Silence Anniversary of our Beloved Meher Baba. The hall was completely packed with foreigners and the local dignitaries. Mr. Justice Syed Mahboob Murshed, Chief Justice of the High Court of East Pakistan, Dacca, who was the Guest of Honour spoke on 'Meher Baba' and impressed the audience very much. (Speech delivered on this occasion is included in this issue elsewhere). Mr. A. K. Arjani and Mrs. Amy A. Arjani also spoke on 'Meher Baba and His 42 years of Silence' and 'The Search for God' respectively.

AVATAR MEHER BABA CENTRE DELHI: In commemoration of the 42nd Silence Anniversary of Avatar Meher Baba, the Centre arranged a ten days' programme from 1st July onwards by holding meetings at different places in the City. At all the meetings the Meher Singing Group rendered devotional songs to create a proper atmosphere and among those who addressed the meetings were Sardar Mohkam Singh, Sardar Amar Singh Saigal, Sri W. D. Kain, Sri T. N. Dar, Mrs. Kapil and Master Mulkh Raj on different subjects about Baba, Viz., His Dynamic Silence, His Divine Love, etc.

A unique feature of the celebrations this time was the 'Prabhat Pheri' taken out by about 40 ladies on the 9th July '67 from 4 A.M. singing Beloved Baba's Bhajans from door to door in main Vinay Nagar, South Extensions in Greater Kailash and then in Defence Colony and inviting all to come to Community Hall to hear about Father of all, the Silent Meher Baba, the Eternal Supreme Lord!

The main function of the Silence Anniversary Celebrations was however organised on 9th July '67 at the Community Hall, Sarojini Nagar, New Delhi under the chairmanship of Sri C. M. Poonacha, Minister of Railways. The function was inaugurated by Sri V. V. Giri, the Vice-President of India and Dr. M. Channa Reddy, Minister of Steel, Mines and Metals was the Guest of Honour.

The programme commenced with devotional music rendered by Smt. Kusum, Smt. Kapil, Smt. Prabha and Aggarwal and the Master's Prayer recited by Sardar Amar Singh Saigal, M. P. Sri V. V. Giri garlanded Baba's portrait amidst loud cheers by the audience and inaugurated the function. The following message received from Beloved Baba was then read out by Sri W. D Kain:

"MY LOVE AND BLESSING TO ALL ASSEMBLED TO MARK THE FORTY-SECOND YEAR OF MY SILENCE STOP CONVEY MY BLESSING TO THE CHAIRMAN AND SPEAKERS AND ALL YOUNG AND OLD WHO ACTIVELY PARTICIPATE IN SILENCE ANNIVERSARY PROGRAMME STOP I BIND MYSELF WITH SILENCE THAT WHEN I BREAK IT MANKIND WILL REALIZE WHAT REAL FREEDOM IS.

.... MEHER BABA.

On this occasion, Dr. M. Channa Reddy, gave a very impressive talk on Baba and His Suffering. He said, "I

have seen Baba when He last gave Darshan in Poona ... and I felt as if I knew Meher Baba since long. It is through His greatness that a man like myself begins to feel the Power Of God ... He is bearing the burden of our sins on Himself in His Silence, like a father taking on the burden of his children on himself." In the end he prayed that we may get such strength from Baba as may enable us to progress in the world with His blessings. Then followed a moving speech by Sri M. Thirumala Rao, M.P., in which he said, "Baba's Silence is so dynamic that it is affecting millions of people all over the world. God manifests Himself in different countries in different forms to emancipate suffering humanity ... We are really fortunate in attracting the attention of Avatar Meher Baba and get His smiles and His embrace. We should take advantage of this and march forward on the path of emancipation and progress of humanity."

After a brief interlude—a devotional song by the Meher Singing Group—Sri C. M. Poonacha delivered his presidential speech. He said, "I am not very well versed in the various teachings of Avatar Meher Baba, but I have been trying to follow some of His teachings, which include a variety of doctrines and philosophy given to us from time to time. Man is not happy. He is agitated for want of real peace. And that peace is now being given by Avatar Meher Baba ...If we could turn our attention inwardly and try to realize the Self within us, the barriers of religion, caste and creed will not come in the way of Universal love. But although it seems to be so simple, yet it is difficult to realize. It requires a discipline and that discipline is given to us by Avatar Meher Baba... This has not been put to man so far in a more positive, more potential form than Baba has done it now." He further added that Baba has continued His Silence for 42 years to see that mankind comes out of the sufferings of the mundane world. And may He, the kindly Light, lead us on the Path of God-Realization.

The meeting was very well attended. Among those present were the elite of the City, including Members of Parliament and University teachers, doctors and lawyers, young and old, women and children, all of whom sat or stood in rapt attention. The meeting came to an end with vote of thanks by Sri T. N. Dar, followed by singing of Arti and distribution of 'Prasad'. The A. I. R. Delhi recorded the proceedings and relayed it in the following week twice.

Framed photographs of Beloved Baba were presented to the three distinguished guests, Sri V. V. Giri, Vice President; Sri C. M. Poonacha and Dr. M. Channa Reddy, Ministers, by Smt. Kusum, Smt. Kapil and Smt. Prabha Kain respectively.

AVATAR MEHER BABA NAGPUR CENTRE: At the invitation of the Centre, Sri A. K. Hazra of Jabalpur visited Nagpur and addressed meetings held on 8th and 9th July '67 at number of places to commemorate Baba's 42nd Silence Anniversary. He also visited Saoner on 9th instant and addressed a large gathering at a function arranged by Sri Pophali at Seetaram Maharaj Math. Presiding at one of the meetings, Dr. A. N. Deshpande, said, "Though in our age, many persons, who ought not to talk keep talking, and the Avatar Himself who ought to talk is silent ...and yet achieve His purpose of enlightening humanity."

On 9th evening, a special meeting was held at K. K. Berry, Mt. Road, under the presidentship of Dr. C. D. Deshmukh. Among the speakers were Sri A. K. Hazra, Dr. A. N. Deshpande and Sri B. N. Saoji. In his inspiring speech, Sri Hazra said, "I was a militant atheist and a non-believer in God. But Baba's ways are mysterious. At one period, I got confronted with a chain of miracle after miracles, which made me give up my atheism and brought me from reason to love and faith in Avatar

Meher Baba." During his presidential comments, Dr. Deshmukh said, "Because Baba is silent, it is all the more necessary for *everyone*, to whom He has revealed Himself, to testify to His Divinity and Avatarhood. It is the function of the mind or the intellect to keep doubting and asking for proofs; but this is not a direct or sure approach to understand Baba or His teachings. Though miracles play an important part in spiritual life, Baba Himself is beyond all miracles and is concerned with essentials. The world cannot have any pre-conditions of its own and meet Him with these in the background. All that is necessary is love for Baba. It is Love, which brings understanding and fulfilment. And that is why the Avatar is always stressing this in our age, when we are lost in separative creeds, nationalities and slogans."

The following special message was received from Beloved Baba for the occasion:

"MY LOVE BLESSINGS TO ALL THOSE WHO IN CELEBRATION OF MY SILENCE ANNIVERSARY CELEBRATIONS ARE ENJOYING THE BEAUTY OF SILENCE AND WHO, IN SILENCE, ARE AWAKE FOR THE ATTAINMENT OF THE DESTINATION OF THE PILGRIMAGE OF LIFE.

—MEHER BABA"

AVATAR MEHER BABA JABALPUR CENTRE:

In commemoration of Beloved Baba's 42nd Silence Anniversary, the local Centre, distributed a specially printed folder to about 8000 families from house to house in different localities of the City from 6th to 9th July '67. The folder contained the Life Circular No. 65 dated 10-6-1967, Beloved Baba's message for 10th July '67 and a gist of the nature and significance of Baba's unique Divine Silence, and the impact on the world, when THE WORD will be uttered by the Avatar of the age, Meher Baba. It also contained an appeal by the Centre to the

readers, irrespective of caste, creed and religion, to which they belong to make use of the opportunity by carrying out His Wish—the Wish of the Avatar. Besides, the Life Circular and an article on Baba's Silence were also published in the local Hindi Newspapers, 'Nayi Dunya' and 'Nava Bharat' on 8th instant itself.

On 9th July '67 a special function was arranged at the Centre, when Manava and party sang 'Quwalis' in praise of Beloved Baba. Baba's Lata, Kumari Limaye also rendered some devotional songs in her usual melodious voice. In his inspiring speech on Baba's Silence, Sri Girijanandan Dube, Principal of Jabalpur Vidyapeeth described Baba's Silence as that which envelops all types of 'Mouna' on different planes right from silence of speech of the gross plane to the silence of mind of the sixth mental plane, and the divine silence of the Perfect Master and yet beyond—the dynamic creative silence of Paramatman, now amidst us in the form of Avatar Meher Baba. In the end, he prayed Baba to give everyone that absolute faith and strength to love Him by surrendering the stormy intellect and an out of tune mind, so that each one could sing wholeheartedly that silent music (of the heart) which pleases Him. Then followed the recitation of 'The Prayer of Repentance' and reading of a telegraphic message from Beloved Baba by Sri R. P. Pankhraj, Secretary of the Centre.

AVATAR MEHER BABA TAMILNAD CENTRE:

A special meeting was held on 9th July '67 at the Centre Hall, under the presidentship of Sri K. Appa Rao. Sri N. Krishnarjuna Rao of Makkinavaripalem spoke on the significance of Avatar Meher Baba's unique silence, on this occasion.

MEHER VIHAR, HYDERABAD:

To celebrate the 4th Anniversary of 'Meher Vihar', an Association and an abode of workers and lovers dedicated to Avatar Meher Baba, Baba-lovers' meetings were held from 10th to 24th August '67 at 15 different places in the twin cities of Hyderabad and Secunderabad. The main public function was held on 24th evening at Balaji Bhavan, Himayatnagar, under the presidentship of the distinguished Chief Minister, Govt. of Andhra Pradesh, Sri Kasu Brahmananda Reddy. A special feature of the celebrations this year was talks on "Path to Union with God" by Rev. A. B. Masilamani, Secretary, Bible Society of India, Secunderabad; by Sri Md. Zainulabedeem, Dy. Director of Agriculture (Retd.) and by Sri M. S. Koteswaran, Director, Tagore's Home, Secunderabad, as shown by Lord Jesus, Prophet Mohammed and Lord Krishna respectively, followed by a talk by Swami Satya Prakash Udaseen on the 'Path shown by Avatar Meher Baba'. After the recital of Parwardigar Prayer etc., by Bro. R. S. Prakasa Rao, I. A. S. (Retd.) prayers of different religions were also recited, including one by Sri N. J. Bapooji under Zoroastrianism. Sri K. Brahmananda Reddy, Chief Minister also released the first of the series of Meher Vihar English Publications titled "The New Life of Avatar Meher Baba and His Companions" on this happy occasion.

The following telegraphic message was received from Bro. Eruch on this occasion:

SWAMI SATYA PRAKASH UDASEEN

MEHERVIHAR HYDERABAD

ON OCCASION OF CELEBRATION OF FOURTH ANNI-
VERSARY OF MEHER VIHAR ON THURSDAY 24TH
LOVERS OF AVATAR MEHER BABA IN AHMEDNAGAR
AND AT MEHERAZAD SEND THEIR FELICITATIONS
AND WISH YOU AND MEHERVIHARIS THE JOY OF
LOVE AND SERVICE IN THE

CAUSE OF THE ANCIENT ONE (STOP) HONOURABLE SHRI K BRAHMANANDA REDDY, REV. R. A. MASILAMANI, DR. S. S. KADIRI, SHRI M. S. KOTESWARAN, SARVASHRI R. S. PRAKASARAO, N. BHIMASANKARAM YOU AND ALL MEN WOMEN CHILDREN GATHERED FOR THE CELEBRATON IN THE LOVE OF THE AVATAR HAVE THE LOVE AND BLESSING OF AVATAR MEHER BABA.

—ERUCH

The function ended with vote of thanks by Swamiji and Arti and distribution of 'Prasad'.

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

**The New Life of
AVATAR MEHER BABA
and
HIS COMPANIONS**

(A compilation of all the 34 New Life Circulars
issued from 28th Oct '49 to 1st Feb '52)

*With an INTRODUCTION by
Shri ADI K. IRANI.*

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3-6-441, 5th Street, Himayatnagar,
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(Continued from 2nd cover page)

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