

DIVYA VANI
Volume 3 Number 4
October 1967

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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

Source and short publication history:

Divya Vani = Divine voice.

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

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

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

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

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

Monthly:

25th October 1967

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

"The Meher Vihar Trust" Grams: "MEHERVIHAR"

3-6-441, 5th Street,

Volume 3]

Himayatnagar, Hyderabad-29

[**Price:**

Number 4]

(A. P., India)

[**Re. 1-00**

MEHER PUBLICATIONS

(Revised and Exhaustive Price-List)

	Rs. P.
God Speaks by Meher Baba (Published in U.S.A.) with Charts	... 37.50
Listen Humanity by Meher Baba (Published in U.S.A.)	... 37.50
Avatar by Jean Adriel (Published in U.S.A.)	... 20.00
Civilisation or Chaos? by Irene Conybeare (2nd revised edition)	... 12.00
In Quest of Truth by Irene Conybeare	... 12.00
Stay With God by Francis Brabazon (Published in Australia)	... 12.00
The Everything and The Nothing by Meher Baba (for India – Published in Australia)	... 5.00
The Work of Meher Baba with Advanced Souls, Sadhus, The Mad and The Poor by Dr. William Donkin	... 3.50
Wisdom of Meher Baba by Ruth White (Published in U.S.A.)	... 3.00
Discourses by Meher Baba in 5 vols. (Vols. 1 & 4 are out of stock) each vol.	... 5.00
Let Us The People Sing by Francis Brabazon	... 3.00
Messages by Meher Baba (Eastern & Western)	... 3.00
Meher Baba in The Great Seclusion by Ramju Abdulla & Dr. C. D. Deshmukh, M.A., Ph.D.	... 1.00
Sobs & Throbs by A. K. Abdulla (mimeographed)	... 10.00
The Quest by Francis Brabazon (Published in Australia)	... 2.00
Sparks from Meher Baba (Published in England)	... 1.00
The Highest of the High by Meher Baba	... 1.00
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba	... 1.00

(Continued on 3rd cover page)

Monthly:

25th OCTOBER 1967

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor :

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor :

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

Phone: 36233

Grams: "MEHERVIHAR"

THE MEHER VIHAR TRUST

3-6-441, 5th Street,

Himayatnagar, Hyderabad-29

(A. P., India)

Volume 3]

Number 4]

Annual Subscription:

Rs. 12-00

Single Copy: Re. 1-00

CONTENTS

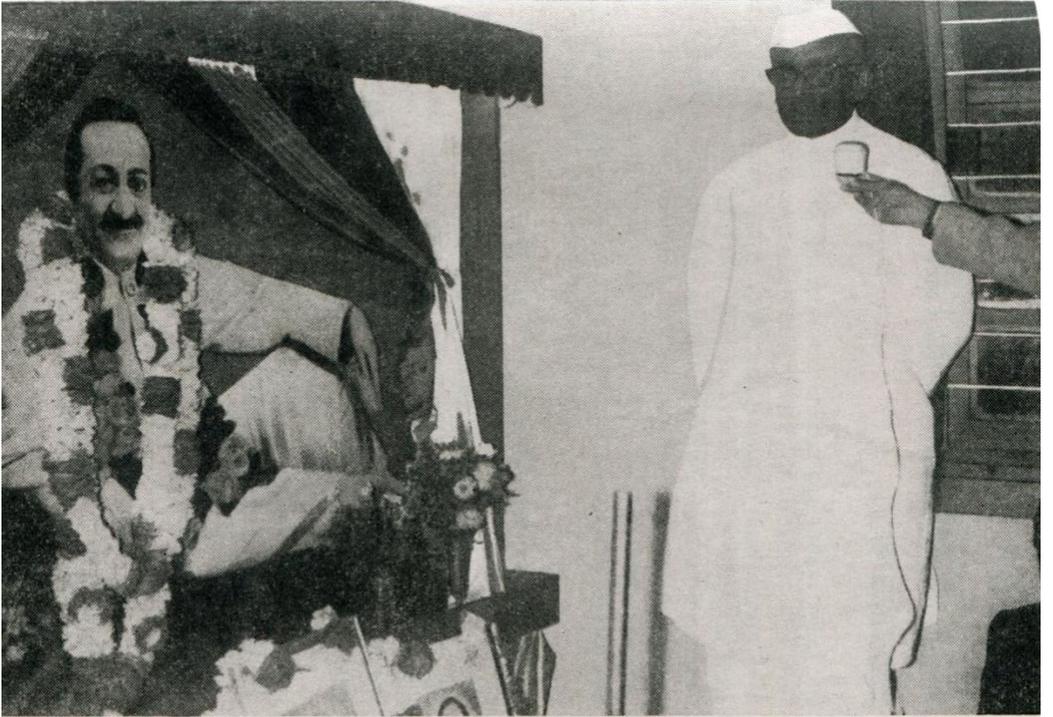
	PAGE
Message of Cheer and Hope to the suffering humanity <i>by Meher Baba</i> ...	3
The Holy Women (Poem) <i>by Delia deLeon, U.K.</i> ...	5
News from Meherazad <i>from one of the Mandali</i> ...	7
"Tear the Curtain..." Part II <i>by Moochewala.</i> ...	9
The Blind Phrase <i>by Abdul Kareem Abdulla</i> ...	30
Religion and Spirituality <i>by Dana Field, U. S. A.</i> ...	49
News in Brief: ...	54

IMPORTANT

THE NEW LIFE OF AVATAR MEHER BABA AND HIS COMPANIONS

We have to inform our readers that there has been a mistake in the announcement of the above book in the Aug. Sep. & October '67 issues of our Journal. The price of the book for Over Seas including postage by Sea Mail is \$ 1-50 but by Air Mail it is \$ 4-00 and not \$ 2-50 as already announced, since the expenses for sending the book by Air Mail amount to about \$ 2-50. The error is very much regretted.

—*Editor and Publisher*



Shri N. Sanjiva Reddy, Speaker of the Lok Sabha inaugurating Avatar Meher Baba's 73rd birthday function at the residence of Sardar Amar Singh Saigal, M.P. at Delhi.

* MESSAGE OF CHEER AND HOPE TO THE SUFFERING HUMANITY

By MEHER BABA

In the war-crazy world around you today, what do you see with regard to the quality and quantity of suffering and pain that has afflicted humanity in general? It is patent to all that not only those who have taken up arms and are actually engaged in fighting, that have suffered intense loss and pain, but even the innocent and the peace-loving section of humanity—men, women and children, have experienced and are experiencing crucial agonies and tortures both physical and mental.

Whatever may be the political and economic explanation of the worldly wise, in this respect, this sanguine phenomena, from the spiritual point of view, is a cyclic Divine visitation over which no earthly power has any control. The whole situation is simply and purely the resultant of the Divine law of 'Cause & Effect', which is the same as conveyed by the Persian adage meaning 'It is only from us whatever is upon us' (good or bad).

However dark the clouds and whatever may be the poignancy of pain and despair, one spiritual fact, embodying cheer and hope to suffering humanity, must not be lost sight of and which I am going to convey to you here today.

There are always two aspects of Divinity, perpetually and eternally active in the affairs of the world. The

* Read by Dr. Abdul Ghani Munsiff, at the meeting of the Shri Meher Baba Reception Committee held at Mr. K. K. Thakur's bungalow, Nagpur on 13-11-44.

destructive aspect of Divinity as expressed in Persian means 'Self-Glorification' and the constructive aspect of Divinity is called in Persian as 'Self-Beatitude'. The aspect of 'Self-Glorification' by God, when it gets palpably active, entails suffering and destruction on a colossal scale, as we see it today. The aspect of Divine 'Self-Beatitude' when it asserts itself, brings in its wake peace and plenty.

In the aspect of 'Self-Glorification', Divinity repels itself, through its own creation and in the aspect of 'Self-Beatitude', Divinity attracts or loves itself, through its own creation. The former is a negative method and the latter is a positive method and both these methods ultimately are instruments of Divine Wisdom, to rouse humanity to their Divine Heritage, which is 'Self-Realization'.

Further, both the aspects of God referred to just now not only affect humanity individually and collectively, but its intensity and force is directly in proportion to each other and they assert themselves in cyclic waves. Now that the Destructive phase is about to weaken, the aspect of 'Divine Beatitude' is nearly due to come to the force; and to invite humanity to avail themselves of this Blessedness to come is my Divine Mission in life.

Just as in the present world catastrophe, even the guilty and not guilty, the combatants and non-combatants have suffered intensely physically and mentally, similarly, in the 'Self-Beatitude' aspect of God that is to be manifested in the near future, not only the deserving but the non-deserving as well, have as good a chance of being the recipients of Divine Grace, provided they are wide-awake to the situation, which will be a cyclic dispensation rare and unique.

My blessings to all-those who heard my message and those who have not.

THE HOLY WOMEN

by Delia deLeon, U. K.

We danced for You O Krishna, as You play'd
Your flute with joyous grace, and from You ray'd
On us Your *gopis*, a warmth of love and bliss
To ecstasy, the awakening to Your kiss.

We learn't from You O Buddha, the joy of wisdom
Pointing us the way to the Kingdom
Of *Nirvana*, so we, beyond the round
Of birth and death, the Ocean blest hath found,

We were with You O Jesus, as You walked
The holy land. Of life and death You talked,
The Cross to Golgotha You took. Risen
By the tomb, You stood. Hail Lord Arisen.

We fly to You O Baba, the earth that You
Ensoil in Silence wrapt. Thy Will to do
Is all we ask. You come to Truth Awaken,
Sing the Angel Choir—Man Awaken!

READERS' OPINIONS

It was wonderful to receive your great book 'Divya Vani' and enrich my heart so infinitely more with all the precious Baba Messages and stories ...

Mrs. Pia de Buday, U.S.A.

* * * * *

We are always very happy to receive your magazine. It fills a very definite need for Baba devotees.

Mr. Joseph H. Harb, U.S.A.

* * * * *

The recent articles by Dana Field are very good. I think your 'Divya Vani' is a beautiful asset to Beloved Baba's work.

Mr. Kevin Murphy, U.K.

PUBLICATION RECEIVED

MEHER KEERTANA MALIKA: This book is a good collection 'of beautiful songs in Telugu written by B. Bhaskara Raju, V. Venkatarama Rao, M. B. G. Sastry, T. Munuswamy Bhagawatar, M. Ramamurthy and many other Baba lovers, set to tune by Vidwan Sri Annamalai Naicker and with an introduction by M. B. G. Sastry, It also contains Prayers in English, Telugu and Tamil languages and will be found very interesting and useful to Baba lovers. The book is published by Avatar Meher Baba Chittoor Centre. Pages: 66; Price: 0-50 paise. Copies can be had from The Meher Vihar Trust, 3-6-441, Himayatnagar, Hyderabad-29 (A.P.)

News From Meherazad

from one of the Mandali

7th October, 1967

As wished by Beloved Baba, a special Circular has been issued by Adi and sent to all in the East. Baba wants the Circular to reach all of His Western family. I reproduce it here for you dear ones:

Issued on 1st October, 1967

Avatar Meher Baba wishes all His lovers to know that His Seclusion will not end on 21st November this year, but will continue until the 25th of February 1968.

Meher Baba says that the fate of the universe hangs on His Seclusion, and the redemption of mankind depends upon His Manifestation, and He wants to remain absolutely undisturbed; and so under no circumstances should anyone try to see Him unless He Himself calls anyone specially for work, or until He Himself announces that He will give darshan to His lovers.

It should carefully be noted that the restriction on correspondence continues. Baba will not attend to any correspondence, including cables and wires. Also, none should write to me or to members of the resident Mandali regarding their personal affairs or the affairs of others.

After 25th February 1968 Baba will announce when He will see His lovers. Meanwhile, no one should come of his own accord to Him—but should await Baba's own announcement.

King's Road
Ahmednagar (M. S.)
India

Adi K. Irani
Disciple and Secretary
Avatar Meher Baba

Note : Avatar Meher Baba lovingly permits all His lovers to celebrate His 74th birthday on 25th February 1968 at the Meher Baba Centres or otherwise publicly. Those who wish to celebrate Baba's birthday should do so without expecting another intimation. As His 74th birthday coincides with His coming out of Seclusion, it should be an occasion of great rejoicing.*

Perhaps the Beloved's stretching His Seclusion limit to three more months will cause disappointment in the hearts of His lovers. Or, perhaps the lines of a mystic poet will voice their feelings: "Since I have been to the funeral of my desires, I live by the breath of Your desire." Wistfully we realize that until we can reach this sublime state of living we must remain wanting in that love which Baba wants from us, and which He alone can inflame in us! We realize too that loving us as He does, He places our need above our wants. Knowing our real need, which He has come to fulfil, He tells us: "Want what I want."

Having to send out this Circular-letter, I might as well make it a regular family-letter and chat on home news. As always there is a crowd of things to say; choosing from them is the head-scratching part of it. Half the time I find myself looking out into the garden,

(Continued on page 35)

* We gather that Baba-Centres are already shaping plans for the Birthday, and no doubt Harry Kenmore is straining at the leash to go all out on another public celebration!

"TEAR THE CURTAIN..."

*PART II

By MOOCHEWALA

From the college Mooche went to Meher Cloth Shop, where Majety and Chinta display Baba's photographs throughout the store. Then house visits began after some rest: Manikyalarao and family; the wife of a deep lover of Baba, D. G. Naidu, who recently passed away; and to Vijaya Press, which prints the Baba Literature of the city.

The public meeting in the evening took place in a large hall built by rice and oil Millers of Krishna district. The place was filled with the Vijayawada pearls of Baba's matchless "Buddha's Necklace," adorned with lovers who love Love in human form. Bhajans sang, words spoke and the eve of their Beloved's Birthday surged with joy.

There was no sleep that night for Majety and the others who had to look to the preparations for the morrow. They were arranging the roof of Meher Abode where the celebrations would take place.

About 3:30 Moochewala woke to the song of people working in the Name of the Living God. The music of the sankirtan which had been sung night-long made him re-enter the prison of his impressions with less than the usual reluctance.

Prayers were recited at four o'clock and at five arti was sung: at this hour seventy-three years past, God's life on earth began. The lovers sang and were silent.

* Part I was published in 'Divya Vani' July, 1967 Issue.

Music continued after arti. One man had come who played *sannai*—a long, straight reeded horn with finger holes—and the *sannai* he had was plated gold. Some persons told Moochewala that this golden *sannai* had been presented to the player by the citizens of the town, and he understood the reason for the gift when he heard the golden sounds the man produced.

When Moochewala spoke he asked some questions of the man who played *sannai*.

"I understand you won the State award," he said. "Did you have to practice long to play such music?"

"About ten years," replied the music-man.

"How long each day?"

"Perhaps four hours."

"Tell me," asked Moochewala again, "I notice that you have come in fine clothes and with rings of gold on your fingers to this performance. Yet when you play your hair falls completely out of place and you sweat until your clothes are drenched—do you care about your appearance while you're playing?"

"No," he answered, "when the music begins to flow I don't really even give a thought to those things."

"How about your wife and children, or tomorrow's rent and the rising price of everything? Don't you think about all this and sometimes, naturally, have worries?"

"Not while the music flows," he smiled. "It is like taking a vacation from all the world when I play *sannai*, and nothing makes me happier. I have to play every day, or else I feel as if I haven't really lived."

Moochewala delighted in his answers, for he thought this golden *sannai* had an analog in the heart. Everyone, he said, has a Golden *Sannai* in his heart. But mostly it

sits unplayed, because people either don't know it's there or don't take the trouble to learn to play it. The most beautiful and well-crafted *sannai* in the world makes no music without the breath of a musician. And not just any breath can make real music—only loving breath made wise from living long hours with the *sannai*. Only committed breath, which has given itself in marriage to the horn that she would play. Real music takes not months but years of pregnancy in the womb of the player's desire.

This man required ten years of practice to play well a *sannai* made from a metal of the earth. Will we need less dedication to play God's own Music on the divine *Sannai* of the heart? Can we expect a puff in the morning and a toot in the evening to result in the Music of Perfection?

A puff and a toot aren't music. The *sannai* player must breathe constantly into his horn to make notes become music. And Baba's instructions for making Divine Music are "Remember Me constantly and wholeheartedly." Remember a little and notes are played. The notes become music when remembering continues.

There is music and there is music. Playing the *sannai* continuously does not guarantee the Governor's Medal at the State Competition. After "constantly," Baba adds "wholeheartedly." The heart must wail like this man's *sannai* to keep its Audience pleased. And when we play our heart's Golden Sannai with such intensity of loving remembrance that we literally forget about our appearance and our dress and about yesterday and tomorrow, then there will be no thought even of the Competition. The pleasure of the Audience will be found in the joy of the Player, and that Song in the heart will dissolve both into Itself.

A man, ended Moochewala, can talk about *sannais* and music for a lifetime, or he can listen to such talk.

But the music remains unplayed by words both heard and spoken. Baba says that even **His** discourses and messages give one no progress on the Path. The work begins when the talking ends, and no Music will be played without the love of practice.

Harikatha—a song-telling of Baba's life—carried the lovers to the finale of the morning celebration. This last item was *pada-puja*, a symbol of surrender at the Master's feet. Everyone lined up before a pair of silver chappals which had been touched by Baba. One by one each lover anointed these "feet" of Baba in a silver tray with *Panchamrutam*, which per Vedic prescription consists of cow's milk, sugar, honey, ghee and the water of coconuts. Over this they sprinkled some petals of a rose, and then applied a *tilak* of sandal paste to their foreheads. Finally, taking a cupped palmful of water used once for washing Baba's feet, each one touched this sacred water to his forehead and then wiped it onto his head.

After the queue of women and the queue of men had each passed by the silver chappals and duly anointed them, this ancient procedure of ceremonial worship was finished. As each heart was, so were the chappals in the tray.

At noon the center fed seventy-three poor persons at a *choultry* (house for the poor)—the place where Baba's Mandali was lodged when Baba visited Vijayawada during one Andhra tour. Then the lovers fed themselves and rested, eager for the procession in the evening.

A banner led the way proclaiming Meher Year seventy-three through the main streets in the city. Behind the banner came a gymnastic troupe, a big brass band, the man with his golden *sannai* with accompanying musicians, and a cheering mass of men, women and children who loved the Avatar. On a jeep, which crawled along at the end of all this attention-bait, was His picture,

a life-size cut-out photograph of the present Form of God. The townspeople hung out of balconies and windows, gazed from alleys and door-ways, and sometimes they even joined this fantastic parade as it wound through Vijayawada for its thirteenth year in the Name of Meher Avatar.

All ate well at Majety's house at the dinner there that night, and the powerful wine of their Beloved's Love made Andhra's prohibition irrelevant.

On the 26th Moochewala rode to Masulipatnam after a final morning meeting with the lovers of Vijayawada. He was taken directly to T. Basavayya's home where he was going to stay and had a bath and lunch. There Yogi Shuddhananda Bharati was staying, who presided over the meeting that was held that night.

In the afternoon Moochewala with some other lovers visited the house of P. Lokanadha Rao, where Baba had stayed on His visit to Masulipatnam. Lokanadha Rao recounted Baba's sojourn there and served coconut water in happy memories of one of Baba's favorite drinks.

In the evening Basavayya took the Yogi and Moochewala to the site proposed for the building of a Masulipatnam Baba center. A pandal had been arranged there for the Birthday celebrations, and under it the meeting was held.

When he was in Calcutta Moochewala had witnessed a funny incident and he related it. Late one night when he was walking back to his room to go to bed, he saw a drunken stranger cursing at a rickshaw-wala and the wala cursing back. Inquiring the cause of the trouble Moochewala discovered that the grossly *masthi* foreigner was a Greek sailor and that the rickshaw-wala couldn't find the ship which he came in on.

"The docks, damn it, the docks!" shouted the sailor and the rickshaw-man, understanding no English, pulled his rickshaw away in disgust.

Moochewala asked a native-looking passer-by where the docks were, and the man said that he would show him. Moochewala told the sailor that he now had a guide, and he walked along with the two for a while.

The drunk was happy to be on his way and had settled down to telling Moochewala in pulverized English how badly he had been cheated in Calcutta. Suddenly he stopped in his tracks and asked the Calcutta-wala, "You sure this the way to docks?" The man assured him that it was and even explained the way that he was taking him, but the sailor had gotten a different notion.

"This the street," he growled, pointing to some lane which ran off the main road at a tangent. "I recognise because I came here on way from ship. Your way not right."

The native was remarkably patient in trying to make the sailor understand that he was guiding him correctly, but the alcohol had made this drunkard know too much. "This the way," he insisted with a hiccough, and off into the darkness he swayed.

The Calcutta-wala shrugged his shoulders and smiled. "Poor fellow," he said. "He'll learn soon enough that the docks aren't in that direction."

The man seemed interesting to Moochewala, and at his suggestion they went into a nearby restaurant for a cup of coffee. They made conversation about various things, soon focusing on the Avatar of the age. The man was interested in spirituality and eager to hear as much as he could about Baba. Just as Moochewala was relating

the difference, as Baba tells, between love, obedience and surrender the door of the restaurant swings open with a bang and the drunken sailor wanders in.

"This," laughed Moochewala, who with his companion had not yet been spotted by the disillusioned drunk, "is a perfect example. This sailor, you might say, loves his goal, inasmuch as he very much wants to get back to his ship. But in his 'profound knowledge' of the by-ways of Calcutta, he chose to follow his own hunch instead of the guidance of one who really knew the way."

And they called out to their spiritual example and asked him if he was fed up with wandering yet. If so, the native assured, the offer was still open, and he would show him to the docks. And the drunk, tired and still feeling the burn of wandering useless ways, became suddenly wise within his ignorance, and asked the guide, "Very please, you lead way."

After the meeting Mooche visited the Masulipatnam center and paid one house visit, and then dinner at Basavayya's.

Kovvur was the destination next morning when Moochewala set out by bus. One of the two lovers who accompanied him was K. Hanuman Rao, a photographer who specializes in photographs of Love Personified. At Gudiwada they switched from bus to train and reached Kovvur at about one o'clock in the afternoon.

The perennial host for Baba lovers at Kovvur is the family of the late Koduri Krishna Rao, the man who built Mehersthan. After his father stepped out of births and deaths into Baba's Eternal Bliss, his son Prasad has taken over the management of Mehersthan and the hosting of all its visitors.

Mehersthan is simply a Place of Meher, a place for meeting in His Name. Five years ago the completion of

the building and the bronze statue of Baba within it was celebrated by a large gathering of Baba's lovers from all over India. On the 28th of February, the day after Moochewala's arrival, festivities were planned to commemorate Mehersthan Day number five.

Moochewala visited Mehersthan at about 5:00 in the afternoon, after lunch and some relaxation in the bungalow of Koduri Prasad. When he arrived he met lovers not just from Kovvur but from the whole of Andhra besides, since workers had gathered for a general meeting. There Dr. Dhanapathy Rao, the "grand old man" of Baba's Andhra, led the meeting as the lifetime president of the Andhra Center.

Mehersthan is located near the east bank of the Godavari River, long regarded as the Ganges of the South. Here countless saints and Sadgurus and even the Avatar in the past are said to have lived and walked.

A compound wall surrounds the large grounds of the meeting hall and the separate guest house. The top of the main building, which contains the hall and the inner sanctum, displays miniatures of the meeting places of the major religions: a mosque, a mandir, a church and a symbol of the Zoroastrian fire-temple.

Inside, at one end of the open-walled building, sits a statue of Baba in the room of worship. The likeness, once planned in Italian marble, was made in bronze because of difficulty in getting marble. When some Kovvur lover asked Moochewala what he thought of Mehersthan, he could only point to one of the eight messages from Baba printed on the walls:

As the heart is, so is the house; as the eye
is, so is the Image within the house.

Moochewala talked briefly on the first thing which met his eye, which was a *tabla*. He had noticed that a

bhajan was hardly a bhajan without a *tabla* (an Indian drum played by hand) because the *tabla* kept the rhythm of the song.

So, thought Moochewala, was Baba's constant remembrance in our daily lives. Each of our lives is a different bhajan, with words and melody according to our nature, but the rhythm of God always remains the same. If we play the *tabla* of our hearts with His remembrance, underlying our inevitable diversity will beat One Rhythm in each and all.

The *tabla* must play throughout the song to hold the rhythm clear, and no occasional beat of God's Name in his heart will unite man with his brothers. As Baba never tires of reminding us, "**constantly and wholeheartedly**" is what our remembrance must come to be. When a man begins to sing his life to Baba's Rhythm in his heart, the result will be the Music of Beloved's All-embracing Love. It might be, said Moochewala, that God's Rhythm could become a constant habit in one's life. Then perhaps the *Tabla* of the heart would play long after the words of the song come to their end.

The *Harikatha* started, with Telaprolu Munuswamy Bhagavatulu from Chittoor putting Baba's life in song.

On the following day there was a meeting of workers at Mehersthan. In the evening the public was invited to the Mehersthan Day celebrations, and Moochewala talked about the Master of the *Tabla* of the heart.

Moochewala's dinner that night was with a man called Ala. Ala—and sometimes they add "Sathiraju" to make his name complete—is one of the oldest Baba-lovers in Andhra State, and he was going to be Moochewala's guide during a large part of his tour. The first thing Mooche was told on meeting him was that no name was sweeter to Baba's ears than "Ala."

Burrakatha followed dinner—it was a three-man singing drama telling about Baba and His teachings in a very comic way. One man was like Laurel, one was a Hardy and the third was a normal sort of fellow, and the spoof they put on of man in illusion kept the audience in a continual roar.

On the first of March, Ala and Hanuman the photographer and Moochewala set out for Kakinada. At Samalkot, about ten miles from Kakinada, Dhanapathy Rao and Y. V. Narasimha Rao met the train with a car and drove the three from there to Kakinada.

Moochewala's lodging was Dhanapathy's house—"Meher Nilayam"—and there he took the post-train bath and meals.

In the evening was a meeting at the site where the centers both for Kakinada and the whole of Andhra have their headquarters. And Moochewala asked the public if they had ever heard of Golukonda

The second day in Kakinada was quite relaxed, without any formal programs scheduled. House visits in the morning led to lunch with Narasimha Rao, the secretary of the Kakinada Center. In the afternoon Moochewala enjoyed a drama, "Meher Leela," which was performed by the grandchildren of the late I. V. Seshagiri Rao.

Seshagiri Rao died October last in the midst of his long service as secretary of Andhra Center. The doctor who attended his final hours was no little bit surprised to see his lips still whispering "Baba" for minutes after his blood had stopped its pulse.

Seshagiri's wife, who worked beside him in Baba's cause, still lives in Kakinada with his three daughters—Sarojini, Sarala Devi and Sreelatha. M. V. Subba Rao, Sarala's husband, is deputy registrar of a co-operative

in the city; Sreelatha's husband Vishnu Rao is an executive engineer; Sarojini is a women's welfare officer. And all of Seshagiri's grandchildren—from the eldest daughter, Meher Sobha to the youngest—have grown up in Baba's Love and know no other God than Him. Behind these various melodies of lives the same One Tabla plays. In the hearts of this whole family rings the name which Seshagiri Rao uttered at his death.

In the evening Moochewala visited several other lovers, and he had his dinner with the family of Dhanapathy's son. From there the Doctor, Ala and Mooche went to Kakinada's Meher Dham to see a film of a "sahavas" in 1951 at Meherabad, and in the company of Baba's Love the day came to an end.

Koti Kesavaram by bus was the next day's journey. In this village some score of miles from Kakinada Moochewala stayed with Mulagada Suryanarayana, a large, warm man who is a channel for Baba's Love in that rural place. Lunch, a talk at the high school, a dozen hurried house visits filled up the day. In the evening the people gathered to sigh together in their love.

Before starting for Rajahmundry on the 4th, Ala and Hanuman and Moochewala had an awesome breakfast at a lover's home. With full bellies to the neck they were lifted into the bus and went their jostling way.

Across the Godavari was the path to Rajahmundry, where Kaki Satyanarayana Murty was the host. Besides house visits, the most exciting part of Rajahmundry was the Navabharati Gurukulam. It was at this residential school for boys on the outskirts of the town that Baba let His lovers know with poignant clarity what He means by "real work". The meeting that He called there was in what is now the dining hall. After the Workers from the entire state of Andhra had come

together, He poured *prasad* of coffee to everyone and began, three hours before midnight.

"This meeting," said God on earth, "is the first of its kind in this Incarnation, and it reminds Me of the ones just like it which I have had to call in My previous appearances". By three hours past midnight, these workers had heard the difference between man's work and God's. And Baba as much as said, Those who have ears, let them hear.

The party returned from Gurukulam to the building where S. M. Balasundaram, joint secretary of the center, has his home. In the same building they cut the ribbon to the room which then became the official centre office, and from there they went to the evening public meeting.

Some brothers became lost, told Moochewala at the N. G. O.'s Auditorium, while walking in a forest for relaxation. Each one of them set out in a different direction to find his way, yet for five days none had any luck. Finally, on the sixth night the oldest of the brothers emerged into the clearing and saw a farmhouse in the distance and by the next morning he had gone there and returned. With rations of food and water he went again into the forest, searching the others who still were lost. Eventually he found them, one by one, and he told them of his escape. When his brothers asked him which direction to go out, he pointed toward that part of the forest which was most dense and had the additional drawback of being very swampy. Through there, he said, I can show you a safe passage.

When the brothers looked into the darkness of that side of the forest, they began to express their doubts. "That is the least likely way," said one of them, and almost all the others agreed that another direction would be better. "On this side there is a trail," they insisted, "and the thickest is not nearly so troublesome."

The eldest brother was aghast at the foolishness of his dear ones, and he pleaded with them to follow him by the quickest way. The trails they saw were deceptive and led nowhere, he told them, and he would not wait there overnight for them to realize their folly. But the others had regained some strength from the rations he had brought, and with that borrowed energy they felt new confidence in themselves. They paid no heed to his warnings and started out on their own.

One of the brothers had not made up his mind. He did not understand why his elder brother insisted on the path that he did, and yet he had faith in what he said. He did not pick his way through the forest like the others, taking a few steps, faltering, turning about in hesitation. He walked with an air of sureness and poise which conveyed the feeling that he really had gotten out of the forest and that, though he had returned, he was entirely free and not trapped by the forest now. After some time, this younger brother's faith subdued his doubting, and he followed the Avatar directly to their Home.

From Rajahmundry Hanuman returned to Masulipatnam, and Ala and Moochewala moved on to "Meher-Mandapeta" by bus. At the center they heard beautiful bhajan-singing by a young woman who had very recently come into contact with the Beloved to Whom she sang.

In the evening meeting, after Moochewala described his meeting with Baba on last Independence Day, he asked if there were any questions. One man stood up and asked a question which had apparently been brewing for some time: "Just how can you **prove** that Baba is the Avatar?"

"That I can tell you very simply", answered Moochewala. "I can't prove it. But I can give you some idea of how it is that I most wholeheartedly believe Him to be that same Ancient One.

"Suppose that during the course of your life you meet a woman who strikes you as the most beautiful woman you have ever seen. She appears, let us say, to be matchlessly beautiful, and as days and months and even years go by, your impression of her supreme beauty not only does not fade but grows deeper and stronger. In all your experience and throughout whatever comparisons you make, this woman stands out as unrivalled in her beauty.

"Most of the people who meet a woman with such rare beauty are likely to come to your same conclusion—that she is the most beautiful woman they have seen. Suppose, however, that one man who heard you speak of her beauty asked you to prove that she is the most beautiful woman in the world. Could you do it?

"In the first place, I doubt that you would be very much interested in proving her beauty to another person: whether proven to someone else or not, her beauty remains for you to enjoy. But even if you did want to prove it, that would be an almost impossible task. Beauty can hardly be captured and conveyed with a slide rule and complicated calculations, or through any kind of discussions or arguments about it—the doubter would have to see the woman himself to decide.

"To know the physical beauty of a woman requires seeing her in person. Seeing spiritual beauty is a different thing. Baba's beauty is something perceived inside oneself. In His Presence His inner beauty radiates through His 'cloak' of a human body in a gentle but deeply convincing way. But even thousands of miles from Him a man can feel and be convinced of His matchless Beauty—a message of His, a discourse, even a photograph is enough to make a man feel the Ocean behind His words or image.

"Have you met Krishna? Or Rama? Or Buddha?

Or Christ? None of us here have met these Great Ones face to face yet we do not doubt that they have no rivals in spiritual beauty. In the same way, even without meeting Meher Baba personally, many people recognize Him to be the 'Highest of the High.' How?—they have developed an 'instinct-for-spiritual-beauty,' in this life, perhaps, but mainly in many past lives of experience and seeking; and this highly developed intuition enables them to see the difference between Baba and all the other so-called masters and gurus. Sometimes it takes only a fraction of a second for these experienced seekers to realize that, with Baba, they have come to the end of their quest for the Highest Beauty.

"All you can do is look for yourself. Look into His books, talk with His lovers, and, when you can, look at Him. Look at Baba in person. Look at Baba in your heart, where He resides. The conclusion rests with our capacity to see with inward sight. If we look into the midnight sky to find the brightest star, we might or we might not agree. The brightest star remains the brightest star, whether we look at it with good vision or poor, or even if we don't bother to look toward it at all."

A small village named Chintaluru was the headquarters for the next day, where Ala and Moochewala were hosted by a maker of Ayurvedic medicines. This Dr. Pantulu took them on a tour of his establishment, where dozens of village women were grinding roots and seeds into powder, making powder into paste, making paste into tablet form, and, in short, working at every stage of the hand-manufacturing process.

K.V. Suryanarayana, head of the Baba Centre at Alamuru a few miles away, had arranged a talk that afternoon at the high school where he taught English, just outside of Chintaluru. It was a fortunate school, with a head master who had given his students a chance

to hear about The Head Master more than once before. A number of the children were themselves Baba-lovers, sporting buttons with Baba's picture on them: they delighted to hear that their most loving Friend loves cricket and the other games which they enjoy.

The huge mosquitoes in this part of Andhra are awesome. Of all things in nature, perhaps these mosquitoes are best able to communicate the meaning of omnipresence. It was hardly malaria which caused concern to Moochewala, for malaria seemed tame compared with the elephantiasis (medically called filariasis) which was rampant here. So many persons hobbled through the village streets with elephant-sized swollen legs that ordinary legs began to look abnormal.

As the evening progressed Dr. Pantulu and Suryanarayana took their guests to see the huge bed of the nearby Godavari River, and from there they went to Alamuru where a public meeting had been called that night.

It suited Moochewala's purposes well that the electricity in the village had temporarily failed, for that set the stage for telling about the coming and the going of the Avatar. It was clear that, when the kerosene lanterns travelled from the front of the meeting hall to the very rear, the audience was left in a gradually increasing darkness. Only when the light returned was it possible for them to see, even though their eyes had been open all the while. Surely, said Moochewala, God is with us always, but the darkness of our ignorance is dissolved only when He manifests His Light directly in front of our self-seeking noses, in the Person of the Sun of God.

Ramachandrapuram on the 7th of March. An eye surgeon named Dr. B. Appalaswamy was the Baba-host there, and Mooche had a chance to watch an operation

while they waited for the night-time program. The operation was a small one: an infection had developed around the socket of the patient's eye, and Dr. Appalaswamy set about to draw out the swelling with a syringe.

"The whole thing is in Baba's hands," said the doctor. "I always take His Name before and after these operations." The patient moaned occasionally as three or four times Appalaswamy filled the syringe with the infection and emptied it into a nearby pan. And Moochewala almost fainted when the well-seasoned scent from the pan wafted up to his nose. How does Baba stand the stench, thought Moochewala, when He unlocks the noxious vaults of our sanskaras in order to make us see?

A large Shiva temple in the town was the setting for the program that evening. Bells from the inner sanctum were frequently rung by the *pujaris*, announcing to God that one of His devotees had made an offering. Gradually people gathered to hear about Now-Avatar.

Moochewala started by remarking how common the disease filarisis was in this area, but that very few people knew exactly how the condition came about. "Everyone knows that filarisis is caused by mosquitos – but **how**?"

"The doctors say that the swollen legs are caused by larvae which are carried in the saliva of some mosquitos—larvae which eventually grow to be large yellow worms. When such a mosquito bites someone, the larvae find themselves in a new home—the warm, nutritious human blood-stream. They swim around for some time until, getting tired of their nomadic life, they establish residence some place inside the body. It seems that their favorite location is the lymph gland of the knee: there the larvae grow into worms, and the worms develop into a kind of a dam, blocking the normal

flow of lymph past the knee. It is this 'dam' caused by the mass of full-grown worms in the knee which is the source of the swelling of the lower leg.

"Gradually the leg grows bigger and bigger, and the patient's walking is more and more hindered until he can hardly move around at all. Fever comes and goes, as do headaches. because the vital lymph fluids are restricted from their proper flow."

Up to this point in the program the audience began to wonder whether they had found their way into the wrong meeting. True, it seemed strange that a medical lecture would be held in the Shiva templeBut Moochewala reassured them that this was the right place.

"It is helpful to know something about physical filarisis", he said, "in order to understand the much more serious disease of 'spiritual filarisis'. Baba refers very frequently to this disease in His various discourses, although He doesn't use medical terminology. He says that we are all suffering from the same disease of ignorance, and that this 'disease' is caused by a few small larvae-like impressions which, in time, have grown into a mammoth sanskaric bundle. This bundle of sanskaras clogs the proper flow of the forces which should be natural to us: it filters Infinite Wisdom so thoroughly that nothing but ignorance prevails on earth; Infinite Power, which is our birth-right, is so obstructed as to make us feel helplessly weak; and we experience so little of Infinite Bliss through our sanskaric fog that most of the time we feel discontented and unfulfilled. This bundle of an ego reaches such proportions of bulk that it is impossible to budge even a millimeter forward in our spiritual progress. Unfortunately the disease is so completely endemic that almost no one knows he is ill, and pathetic spiritual lameness is assumed to be one's natural stride.

"Ordinary physical filarisis is curable in its early stages. If a victim goes to a doctor soon enough, medication can be taken which kills the parasitic yellow worms and the flow of lymph will eventually return to normal. If the person waits, however, the chances are that he will always have an 'elephant's leg' until he dies with it, because after the worms have been in residence for a certain time, there seems to be no way to get them out.

"If a person discovers his spiritual filarisis—perhaps by encountering the radiance of true health in a Perfect One—then it is possible that he too can be cured. The most important requirement for such a person is to find a doctor who can prescribe the proper cure and who can guide the patient through the necessary course of treatment. Of spiritual 'doctors' there are many varieties in the world, some better, some worse; with a disease as complicated and serious as **filarisis spiritualis**, it is naturally important to take the treatment of the most competent doctor available.

Filarisis spiritualis, or the persistence-of-the-separative-ego, is such an ancient and notorious illness that literally thousands of remedies have been prescribed for it throughout the ages: left-hand yoga, right-hand yoga, both-hands yoga; right-side-up meditation, upside-down meditation, inside-out meditation, outside-in meditation; stand-on-your-toes exercises, stand-on-your-nose exercises, nobody-knows exercises..... this is to name a mere handful of remedies which have been cooked up and tried in order to heal the fatal condition of 'elephant-ego.' Yet the victims who really long for health continue their search for a final cure, for they have tried all the so-called 'guaranteed panaceas' and none could end their pain.

"Now," said Moochewala, "if we had nothing more than the usual cures to talk about, we might as well not

talk at all. But something almost unprecedented has happened and you have to know—you have to know, that is, if you really want relief: the **Master Surgeon Himself** has arrived on the scene and has set up practice right in the heart of the epidemic area. His treatment is free—it costs nothing more than the real desire to gain perfect health and a keen determination to abide by His prescription. His earliest patients began to call Him **Meher Baba**, in their unbounded relief and joy at having finally found the One.

"Baba's 'prescription' is unique in its simplicity. In the past He has discoursed at length on how to effect this cure, but this time His 'Gita' is so short and clear that all can understand it. His prescription this time is called "My Wish," for His only wish is that we inherit true spiritual health. This prescription proves perfect—when it is seriously followed it can be seen to dissolve the sanskaric worm-knots of our ignorance and ultimately reveal our One True Self.

MY WISH

Baba said : The lover has to keep the wish of the Beloved.

My wish for my lovers is as follows:

1. Do not shirk your responsibilities.
2. Attend faithfully to your worldly duties, but keep always in the back of your mind that all this is Baba's.
3. When you feel happy, think: "Baba wants me to be happy." When you suffer, think: "Baba wants me to suffer."
4. Be resigned to every situation and think honestly and sincerely: "Baba has placed me in this situation."

5. With the understanding that Baba is in everyone, try to help and serve Others.
6. I say with My Divine Authority to each and all that whosoever takes My name at the time of breathing his last comes to Me—so do not forget to remember Me in your last moments. Unless you start remembering Me from now on, it will be difficult to remember Me when your end approaches. You should start practicing from now on. Even if you take My name only once every day, you will not forget to remember Me in your dying moments.

MEHER BABA

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

Pages: 324

(with Calico binding)

Price : Inland – Excluding Postage: **Rs. 8-00**

Extra: By Book Post: **Re. 1-00**

Over Seas – Including Postage by Sea Mail: **\$ 1-50**

by Air Mail: **\$ 2-50**

FOR COPIES PLEASE WRITE TO:

THE MEHER VIHAR TRUST

3-6-441, 5th Street, Himayatnagar

HYDERABAD – 29, A. P., (India)

THE BLIND PHRASE

by Abdul Kareem Abdulla

"But this is all blind faith..." is the blind phrase I have often heard from people who care very little to see what they mean to say. To look upon faith as blind in one case and at the same time believe it to be capable otherwise under different circumstances is indeed a blind outlook on faith. To call faith blind only under particular circumstances is to imply that under some other circumstances it is not blind. It is absolutely wrong to consider one faith as blind and at the same time believe another to be otherwise. In accordance with the individual outlook on life a person may hold faith how he likes, whether blind, lame, alive or dead. But once a particular nature is attributed to faith by one, it must be considered as the uniform nature of all faiths by that person. If any faith is to be called as blind then all faiths must be labelled as such. If one faith cannot be considered as blind then all faiths must be taken as full of eyes. The difference between faiths must be considered as the difference in degrees and not kind.

Faith may be full or flickering, fixed or fleeting, rich or poor, weak or strong, but for all these differences in its development in keeping with the other preparations of a human being, it will always remain the same one faculty of visualising the invisible or the blindness that can see. I believe all faiths to be blind and not blind both together at one and the same time, because much can be seen through faith that would otherwise ever remain beyond perception and when one perceives anything

clearly no question would remain for faith as then it would cease to exist in knowledge and experience.

Generally, the loss of the medium of seeing is confused with the inability to see, and when a man loses both his eyes, he is called blind. But unfortunately, at the same time, he is also believed and is made to believe to have lost the ability to see although in fact, such a person continues retaining the power of seeing and does see all blackness before him.

It is all the more pitiable to hear the blind phrase when delivered with an air of superior knowledge and as the last word in argument against God-Realization, and those who are after this inevitable goal of the soul.

Full faith has more eyes than two in perceiving the Truth, but keeping in view the ordinary human faculty of sight, faith is certainly blind and, as such, the faith in God of the average human being is as blind as for a bat to believe in the day. Until God is actually seen with the spiritual eye that mankind possesses, He is a huge faith, a grand faith, a faith against which only fools would dare laugh at, but all the same, the Lord remains an object of as blind, as blind a faith can be.

A human being may change his opinion, his ideas, his beliefs and even his faith. He may disbelieve in what he may actually see, hear and feel. But no human being has ever been reported to believe himself for a moment to be a diamond, a carrot, a parrot or a bull. Even those who become unsound in mind, do not appear to lose sight of the fact that they are human beings. In short, once a human being is always a human being to the end of his conscious life in all conditions and under all circumstances. Exactly in the same way, those fortunate souls who once see God always see God until unity with the Supreme Soul is achieved in Self-Realization.

Therefore, when God is actually seen everywhere and for all times continually by one who reaches the sixth plane of cosmic consciousness, would that person be yet considered to have faith in God? Certainly not. God, for that person, then becomes a fact more tangible than the man's existence.

Like God, every Master is necessarily a matter of faith for the disciple until such time as the latter is uplifted to the level of the former. Blind faith in God or in a Master that leads to God-Realization is a divine gift to mankind of a spiritual faculty of feeling and finding **That** which is beyond all bodily senses and beyond mind, matter and intellect. Such faith is no more blind than that based on political and economical theories, logical conclusions and scientific hypothesis. If objective experiments prove anything in the material sphere, subjective experiences prove many things in the world of spirituality.

Faith is as much essential in the spiritual as in the material life. Without faith in one's doctor, lawyer, friend and relative life would be very difficult to live and cease to be a practical proposition. Faith implies belief and the latter has necessarily to be based on trust that takes a fact for granted just as a man who has lost both his eyes, but not his power of seeing, decides in the dark. All the same, according to the good old maxim of "No risk, no gain", a prudent and reasonable risk is not only worthwhile but an absolute necessity in both the departments of materialism as well as spirituality.

But in no case can any fault ever be found with faith itself, whatever be its intensity or depth, nor does the **Object of Faith** matters in the least, be it true and genuine or fake and false. What matters is the aim and aspiration behind a faith and the will and determination to achieve these. Faith like all other powers and faculties acts as well as reacts. It fails as much as it succeeds. All depends

upon the use one makes of faith. Therein lies all the blindness about it. If one is greedy enough to have faith in some get-rich-quick business and fails therein, it is due to his blindness for greed and not for the blindness of his faith.

It is true that supernatural phenomenon strengthens faith, but the faith which is loosely based on miracles is found on shifting sands. For one thing, such spectacular performances like fire-eating and fire-walking, that are the results obtained by following certain obscure laws of nature are no miracles. Miracles mean a deliberate overriding of the ordinary laws of nature and bringing about results by violating such laws on the strength of supernatural powers. And yet I consider miracles to be as much a sign of spiritual greatness as a foreboding of a divine downfall according to the aims and objects for which a miracle is performed and by whom it is performed. I would therefore respect all those who can perform miracles, but I would be the last to measure spiritual advancement with the doubtful yardstick of miracles alone.

All the great Masters have worked much more within the four walls of the ordinary laws of nature even to the extent of putting up with personal persecution and bodily annihilation, than having performed miracles; although a Perfect Master can perform miracles as and when he likes without the fear of any reaction that one in the Path has to guard against. In the everyday life too, we find that those who are fully empowered and entitled to make use of special measures and prerogatives take recourse to these in exceptional cases and only under extraordinary circumstances.

Just as some materialists make wrong use of their possessions, achievements and learning, some mystics in the making, particularly those who run the risk of treading deep into the spiritual Path without a perfect guide

are apt to abuse the supernatural powers for personal satisfaction or out of curiosity and vanity and thereby suffer an unthinkable retrogression. When those who in spite of reaching the stage wherein miracles can be performed, have to face and guard against a deep downfall, the fate of those who can only be contented with a faith exclusively founded on miracles can better be left to imagination.

For all the fruits of power, knowledge, bliss and freedom looming large on the spiritual path, it is far from being strewn with flowers. On the contrary, every stage is full of thorns that have to be carefully avoided and yet at times penetrate the body, mind and soul altogether.

Granting for argument, that faith on sight is set up on the strength of seeing an undisputed and outstanding miracle like raising of the dead, it is inconceivable that the impression of a solitary **seeing** would stand the strain of **feeling** a grim struggle for an indefinite period between mind and matter that is inevitable in the Path.

The secret of faith lies in the fact that it is in itself a miracle that automatically brings in its wake supernatural phenomenon, as a matter of course. Faith is neither created by force, nor is it an accident. A will cannot win it, a wish cannot have it. And yet like an extinct volcano that suddenly shoots out into activity, a deep devotion or an intense longing that may have been latently nursed for ages often manifests in a sudden outburst of all effulgent faith that those who are blind, call it blind.

NEWS FROM MEHERAZAD

(Continued from page 8)

watching the bulbuls and robins pecking away at the bird-dish and feeding their chicks, or splashing boisterously in the water bowls laid out each morn. As I sit typing this I can see scores of butterflies hovering about the clumps of flowers that light up the garden in brilliant flashes. This time there appear to be so many butterflies, perhaps because there are so many flowers. The shrubs and bushes are richer in blossom this year than usual. Even the 'Christ's Cradle', the large and fragrant cactus flower that blossoms only for a night, outdid last year's count. As many as forty blossomed on the vine in a single night—a breathtaking sight at midnight when these ethereally white flowers open to their fullest, decorating the arch of the cactus like a festoon of wax lotuses. However, the prize for profusion must go to the jasmine. Day in and day out the jasmine shrubs have been studded thickly with flowers like stars in a green sky, filling the air with their perfume. To make room for more, these milky flowers come down at night and spread like a carpet to welcome the morning. Later, before the gardener's broom can sweep them away, some are seen escaping with the morning breeze to the most unlikely parts of the grounds, or form a trail on the path where the Beloved's 'palanquin' must pass on His way to the mandali.

Among those awaiting Baba's coming each morning to the mandali's hall, is a newcomer whose devotion to the Master is glaringly evident. The moment he hears the whistle which summons the boys with the lift-chair for Baba, this ardent lover sits with his nose glued to the door of the hall, waiting for His arrival, making impatient noises if he is not let in soon enough. Baba has named him Rammu (Rum-moo), and not only tolerates such puppy-love but seems very pleased with it. Rammu is a Baba-pet literally, a multi-breed pup of about two

months, who wandered in from the village in search of food and found a home with God. When he first came around, this stray starveling looked all limbs and eyes—a miniature Twiggy of the canine world. But with Baba's inveterate habit of overfeeding pets Rammu is filling out fast, except for his stringy tail that he twirls about in the most intricate loops when he is petted or fed by Baba. We had feared the reception he would get from Baba's old and beloved pet Mastan, a huge half-mastiff who has been with us for eleven years; but we need not have worried. Their relationship was clear from their first conversation—Rammu greeted the veteran with excited barks, Mastan replied with an enormous yawn!

While papers reported floods in many places, we were praying for rainfall. For over a month it was like being on an island—too much water around, none here. With outspread arms the expectant fields pleaded in vain for rain, but the sun glared at them fiercely and straying clouds paid no heed—until the evening of 20th September. Then the clouds gathered thick & fast and soon were weeping softly over the land's plight. Before long they broke down completely and poured copiously for days till both Meherazad and Meherabad were saturated, and prayers had to be switched over to sunshine! Looking back it seemed to us that the Beloved had held up the skyburst until after the film-maker from Holland had completed his filming by the afternoon of 20th September, the last day left open to him to visit Baba. As I described it in my letter to Elizabeth Patterson, Myrtle Beach:

".....Two days after I posted my letter to you (of 12th Sept.), Adi received a cable from Louis van Gasteren in Holland, saying he was arriving in Bombay with his film crew on 17th and coming to Ahmednagar on 19 for the filming. The time limit given by Baba was 20th September, so you can see what a close shave it was! All

the same, as he did keep faith with Baba's word and made it in the given time, Baba gave His permission happily. Baba called Louis to Meherazad at 9 o'clock on 19th morning to see Him for five minutes, and also to look over the site for next day's filming. Starting very early from Poona with his crew and accompanied by Jal he arrived on time and was taken in to see Baba. Baba gave him 40 minutes instead of 5, and some very beautiful explanations in that time—and by that time he had really begun to love Baba. One could say that he came for his own film and stayed for Baba's film; for he later confessed that his intention had been to film a few hundred feet, but now he was determined to take in as much as he could for the world to know of Baba through his film. As Eruch later remarked, Louis met the mandali as a film-maker and parted as a brother. Jan and Peter, the two boys who accompanied him as cameraman and sound-man were equally in love with Baba at first sight, and became as members of the family during their two visits. The Meherazad family found Louis a most unassuming and congenial person, sincere and earnest, painstaking in his work, and not just a film-maker but a real artist. However, all these qualities would appear as ciphers were it not for the unit of his newborn love for Baba that makes them add up to a fine figure. Louis put consideration for Baba's comfort and wishes before his filming convenience every time. At one point when some alteration had to be made to suit Baba, Louis assured Him with a spacious gesture of his arms, "We will adjust it Baba, it will be no problem, don't worry." With a marked twinkle Baba said to those present, 'My only worry is that I cannot worry'!

"From his talks with Eruch and Francis, Louis got a much better understanding of Baba's role in his film; and Francis' powerful explanation of why Baba cannot be compared to any other personality no matter how great he might be in the world, impressed him deeply and cleared up a lot of things in his mind.

"Admiring their efficiency at the filming which took place on 20th September at Meherazad, Baba said: "Louis and his men know their job." That became clear to all who watched them work with their beautiful cameras and latest accessory equipment. The film is to be in colour and equipped with sound. They filmed beloved Baba washing the feet of the lepers—seven lepers, He finally decided. They filmed Baba in the garden against the luscious bougainvillea vines, and Baba discoursing under the shade of the twin 'babuI' trees which stand in the field with the Seclusion Hill in the background. They filmed the Meherazad scene, including a sunset from top of Seclusion Hill. And they visited Meherabad and filmed that place of Baba's also.

"During their two days at Ahmednagar, Louis and his party were guests of Sarosh and Villoo as wished by Baba. So was Shri Jagat Murari, Principal of The Film Institute of India and friend of Louis. But it was not because of this that Baba permitted him to be present at the filming; it was because of his love for Baba—he and his wife have become devoted to Baba since the day Jal brought them to see Him at Guruprasad two years ago. Jagat Murari wants to have a Documentary on Baba made and released throughout India some day, and with this in mind he brought along his group of film-boys and Shri Gopalan (Professor of Cinematography) to take what shots they could of Baba at Meherazad—they bagged quite a fair amount. Jagat Murari cancelled an important engagement in Bombay to rush home to Poona and on to Ahmednagar to be in time at Meherazad on the 20th—Baba said He was very happy that he came.

"I must put down beloved Baba's remarks on Louis van Gasteren's visit and the film he came to make. On the morning after Louis' departure Baba said to the mandali:

'I felt happy with Louis van Gasteren not only

because he is an artist but because he has a good heart. He was impressed very much by my Love, as were his two assistants. Louis is a genius in his art. Because of this, and because of his love for me, I cooperated 100% and he made the most of this opportunity.' Referring to the filming done under the 'babul', Baba said, 'To me it was like again giving a sermon on the Mount. In the two days that Louis spent here and at Meherabad, I could see that he came to understand a bit about me, and he expressed his love for me by speech and action. I know that he will try his best to have the film shown all over the world. He worked at it with all his heart, and I cooperated with all my heart. So this must bear good results.' "

Among the gems that Louis received from Baba, was the following discourse. On his first day's visit, Baba said to him:

"I am alone even when surrounded by thousands of people because I see only myself in them all.

"As for you, if you were in the Himalayas you would not be alone even there because thousands of thoughts and desires would be your constant companions."

In the stillness of Baba's seclusion we are kept moving fast, in time with the work carried on everywhere by those clearing the way for His manifestation. "I haven't got time" is an oft used sentence in the five languages spoken at Meherabad. The other day when Baba again referred to the Time fast approaching, Eruch's delightful rejoinder was, "While you say the Time is coming fast, we find that time is fast receding from us—we never seem to catch up with it!" It is so with His workers everywhere. The work itself is no different—doing what each can with given opportunity and capacity

to share with others what one has received from Him. The difference is in the multiplication, as more and more individuals are linked in awareness of His Love and seek to know more and more of Him from His people. The individuals in turn set out to make their fellowmen aware of what they're missing, and the ones who catch on enliven yet others—so the branches spread and flourish wondrously. To the 'old' lovers the quick response of the 'new' ones often appears amazing. Commenting on the rising stream of college folk (from Chapel Hill, Durham, Atlanta and elsewhere) perpetually inflowing to Myrtle Beach Center, Kitty Davy writes: "The search amongst the students is great, men specially, quite a few of whom are Jews. These young people seem to have so little difficulty in accepting Baba!" Ivy Duce on the west coast reports the same surge of youth-interest in Baba, and to cope with the consequent need for Baba-literature, Sufism Reoriented are reprinting a number of books.* Perhaps it is not so strange that these offspring of the Avatic Age are ready to receive Him; perhaps their living has been a waiting for this moment of His Call from one direction or another. Letters from many newly awakened testify to this. As a 26 year old from Fresno, California, said in his letter to Baba: "It is as if my whole life consisted of a series of steps in Your direction."

My last report on Baba-work was woven on the radio and television loom, with the various threads of information that came to hand. But although the design was shown in detail, I now find that the motif was far from complete! The pattern described with Rick Chapman's letters turned out to be just a border, while the dominant piece was working out in U.S.A. even as

* GOD SPEAKS, LISTEN HUMANITY, and the DISCOURSES—the *original* set of Discourses, economically bound in three volumes, now under print.

I was composing my report. In his letter of August 25, Moochewala described to his Beloved the work done in Los Angeles with the help of Filis Frederick and of Nick Lamprino who made superb arrangements for the radio and TV appearances. Rick said:

"Opportunities in Los Angeles have been extraordinary. On August 19th Allan (Cohen) and I appeared on a radio program for two hours which reaches a million persons in this area. On August 22 we taped a radio interview with Joe Pyne, whose show is nationally syndicated and reaches several million. The following day we participated in his television show, which reaches about fifty million across the nation—and not a drop of cynical venom for which the show is famous appeared during our interview. He asked about Your Silence, why You keep it, what You predict for the future of humanity, whether You claim to be like Jesus and Buddha, whether You have disciples like Jesus did; and the rest of the show was occupied with Your views on LSD and drugs in general."

He also mentioned an interesting incident that took place during the show: "Remarkably, a snake charmer was the guest on the show just preceding our appearance, and before we appeared Joe Pyne had both a boa constrictor and a dove in his hand. A hippie who had been called up to defend LSD before the camera, **fainted** with a strange shaking while he was talking."

Following it up in his letter of 13th September, Moochewala says: "By now the Joe Pyne TV show has appeared both in Los Angeles and in New York. It will follow a syndicated schedule around the country, appearing one week in one major city, the next week in another."

In the same letter Rick covers the rest of the happenings during the Los Angeles visit, showing that in Baba's

bounty opportunities are not given, they are poured! Here are some excerpts from it:

"The two and a half weeks which Allan and I spent in Los Angeles were extraordinary. One contact begat another until soon we were hard-pressed to keep up with the various opportunities we had while we were there..... Before two weeks elapsed, we were guests on radio shows of almost every conceivable format: afternoon talk shows, all-night talk shows, special interest interviews, one program aimed specially at the youth and the hippies; and finally a show on which it was possible to talk at length about You with a man who was responsive and knowledgeable and curious, asking about Your life, Silence, and the significance of Your Avatarhood to the people at large..... One rare thing: the interviewers and broadcasters of almost every program Allan and I appeared on, became visibly intrigued, sometimes deeply interested in You. Stan Bohrman, of the first show we did, asked us out to dinner that first night and over to his home several times—full of questions. Stan helped us to get in touch with Eliot Mintz whose night-time show is very popular with young people and hippies, and Dona Sadock who produces the Eliot Mintz show and has her own program called Gemini, on which Allan and I appeared a total of four times. As for our final show with Peter Bergman, who is interested in Sufism and who will soon be making a film in the Middle East, he read through most of **The Everything and the Nothing*** before we appeared on his show, and he read the first discourse from that book over the air!

"Last Sunday (the 10th) I gave a talk, and another comes up next Sunday, to study groups connected with the Association for Research and Enlightenment. These people base their search for Christ-consciousness on the psychic readings made by Edgar Cayce, an American

* Published in Australia by "Meher House Publications."

clairvoyant in the earlier part of the century. These people seem unusually responsive, eager to read and hear more."

This last item of news was of special interest to me, as I had just been reading the book on Edgar Cayce, 'The Sleeping Prophet', sent by Ivy. Edgar Cayce, who died in 1945, is referred to as the sleeping prophet because his amazing revelations and predictions were made while he lay in a trancelike sleep state, in answer to questions from people in all walks of life. One of the most striking passages in the book relates to the Avatar's advent "in this day and generation". Cayce foretold the coming of great holocausts and earth changes before the new era begins. When he was asked "How should we regard those changes that do come about?", he answered: "What is needed most in the earth today? That the sons of man be warned that the day of the Lord is near at hand, and that those who are unfaithful must meet themselves in those things which come to pass in their experience." Asked what boded the day of the Lord is near at hand, he said : "That as has been promised through the prophets and the sages of old, the time and half-time, has been and is being fulfilled in this day and generation, and that soon there will again appear in the earth that One through whom many will be called to meet those preparing the way for His day in the earth." And when would this implied Second Coming materialize? "When those that are His have made the way clear for him. Don't think there will not be trouble, but those who put their trust wholly in the Lord will not come up missing, but will find conditions, someway and somehow, much to be thankful for."

Years ago Mike Loftus sent me a copy of "Cosmopolitan", a monthly magazine published in New York, which contained an article headed: IF CHRIST WALKED THE EARTH TODAY, wherein ten noted

Christian thinkers expressed their views as to what they think it would be like if indeed Christ walked the earth today. For us who have the advantage of knowing HE IS among us, it is both interesting and amusing to check their individual theories with the facts as we know them. It is also revealing to see how close to the mark some of them make it in some of their speculations. I quote here a few passages for your interest.

Dr. Norman Vincent Peale: "In the event of such return I am sure many would recognize and follow Him. There were a few such spiritually perceptive souls in Judea and Galilee. There would be many more this time."

Dr. Ralph W. Sockman: "What would people think of Him and His message? The sublime purity and perfection of Christ's character will always impress those who stop long enough to ponder. But many in our power-mad age would look upon Him as an idealist whose principles will not work. They would dismiss His doctrine of universal love as too good for this world of cruel realities. It takes time and much trying to discover how tough true love is. Those who gave themselves to Christ's way of life, as the first disciples did, would find its supreme worth..... Christ would not feel at home in many of the churches erected in His name, because they have allowed ecclesiasticism and worldliness to destroy the simplicity and sincerity of His original gospel. But though Christ's judgements on our society would be stern, I cannot think of Christ returning as an angry judge. His would be the judgements of love and the methods of love, for God is love."

Dr. George N. Shuster: "If Christ were to appear amongst us today! I fancy He would have to spend a great deal of time concealing Himself from reporters, television scouts and similar folk. The report that He had changed water into wine would crowd summit con-

ferences off the front page... Therefore I believe He would come quietly and that His miracles would be in the form of spiritual and mental healing, for which there is so insatiable a need. There would be black and white men among His disciples. Certainly those who elected to follow Him would have to give up precisely the things which so many of us covet: more money than we need, bigger cars, mink coats, and chances to be hypocrites and get by with the pretense. But there would be a good many people around who would feel His presence and thank God for His companionship."

Dr. John Sutherland Bonnel: "It is doubtful that Christ would introduce any new teaching beyond that which He set forth during His first advent. There would be no necessity for such additions since His principles are ageless and timeless. His doctrine of the Fatherhood of God, from which alone we have the right to infer the brotherhood of man, is itself sufficient to provide a firm basis on which to build enduring peace and goodwill towards men."

Dr. Billy Graham: "He would perpetrate no social revolution, but would bring about an inner revolution of the heart. He would tell men that their greatest enemies are within: greed, pride, selfishness, and lust for power. He would rebuke them for harboured prejudices, hatreds, and intolerances. He would tell them that they should love each other as their heavenly Father loves them..... Little children would respond to His compassion, for they have a way of knowing who loves them sincerely."

Aldous Huxley: "In the twentieth century things would be very different. There would be newsreels, press interviews, television appearances, pocket book biographies, articles in the Sunday supplements."

Prof. Richard Sullivan: "If Christ—and I don't mean a 'good' historical figure but God the Son, Second Person

of the Holy Trinity, incarnate as man—appeared among us today, I suppose that we would respond in pretty much the same way that people have responded these past two thousand years. We haven't changed much.... Yet, because of the time we've had to ponder His sharing our two-legged human nature, thus unspeakably dignifying it, and because of His sacramental presence, I think that if He appeared today more of us would believe, love, and adore Him...

"In His first entrance into history as man, Our Lord did not seem concerned with passing judgement on any of the highly considerable civilizations of His times. He was quite obviously concerned with people—or rather, with persons. He was divinely preoccupied with the minds and hearts and wills of individual human beings, each of whom He left quite free to adore, to revile, or to be indifferent. Such things as ancestry, profession, colour, social standing, credit rating, or current creed seem not to have interested Him at all.

"If a caterpillar were to speculate, seriously and in print, upon the effects of radiation on the wings of future moths, it would be a creature much less presumptuous and unknowing than a man speculating upon the ways of God. But—as, figuratively, a caterpillar who has been asked some questions—I suppose that if in a sudden hypothetical visitation Christ came to us today He would be no more inclined to judge our civilization than He was before; but I am sure His unimaginably believable love would still go to every last one of us.....

"One day He is to come to judge us each as separate yet commingled persons. But if He came today I think it might be not to judge but to enliven in us, in the mystery of faith, the oldest act of adoration, which is sacrifice, an act of love and of prayer. He shared our nature at Bethlehem not to judge but to uplift us, inexpressibly, in

His own sacrifice later upon Calvary. I do not think His love, God's love, changes its direction, in time or out of it."

As it happens, some of the above quoted philosophers and scholars were sent a copy of 'God Speaks' and other literature on Baba, but were unable to respond. Although equipped with vast and sincere foresight, they were not granted the insight to recognize Him when He is here, nor the good fortune of many an unlettered person who is blessed to know Him.

This letter is getting to be too long a chat, but now I don't expect to be dropping in again till January, unless Baba has a message for you before then—one never knows with The One who knows all! Before ending it, I must tell you of the letter received from the Principal of St. Vincent's High School, Poona, asking Baba for a message to the school. Rev. R. D'Souza wrote:

"Your Holiness,

On the occasion of the Centenary of St. Vincent's High School, it is an honour to remember that you once were a student in this Institution. It would be a great pleasure to have you present at the Inter Faith Thanksgiving Service which we will celebrate on October 2nd (1967) at 9 a.m.

The school will be honoured by a message from you on this occasion."

For its 100th birthday, the school that is blessed for all time to have been attended by Him at one time, received the following message from Beloved Baba:

"Schools help sincere students to equip themselves with knowledge and to become worthy citizens of society. And those students are wise who take full

advantage of educational institutions and their facilities.

"But this knowledge is not the be-all and end-all of learning. And there comes a lime when one longs to reach the Source of knowledge. The journey to this Source can only be undertaken when one learns to love in all simplicity and honesty the One whom the pride of intellect veils.

"When mind soars in pursuit of the things conceived in space, it pursues emptiness; but when man dives deep within himself he experiences the fullness of existence."

NOTICE:

Most attractive and beautiful Baba lockets are now available as follows. Please write to Sri Jal S. Irani, 765, Dastur Meher Road, Poona (Maharashtra State), India.

	Rs. p.
Rings with stones complete	3 00 each
Loose stones only	1-00 "
Neck stone lockets	1-50 "
Badges with different photos	1-50 "
Small Plastic lockets	0-60 "
Locketts of superior quality and very attractive	15-00 "

* RELIGION AND SPIRITUALITY

.By Dana Field, U.S.A.

"God cannot be explained... God can only be lived ...
Therefore, the Goal is to realize the Reality and attain
the 'I Am God' state, in human form."

—**Meher Baba**

In the animal kingdom, instinct rules—all activities are centered on self-preservation which is, however, unilluminated by self-consciousness. Nevertheless, even in the wild state, animals are capable of sacrifice and disciplines for their family, band or herd.

Domesticated animals, which are among the most intelligent, do experience the give and take of affection for humans and animals that happen to be their neighbours. They benefit from contact with humans in many ways, being trained to serve and display fine qualities.

However, it is only mankind that has the religious instinct, which is beyond the totally gross aim of physical survival. But being an instinct, religion may take any direction, even that of cruelty and wars. The religious instinct works also in the atheist, as we have seen in nations who deny God's existence emphatically but make a fetish of their political and philosophic ideas. Their enthusiasm and sacrifice for their materialistic ideals stem from their religious instinct.

* This article is based on Meher Baba's "God Speaks,"
Dodd, Mead & Company, New York 1955.

Meher Baba says that the most important thing is not whether a person is religious but whether he is honest, humble, self-sacrificing, etc. "It is better to deny God than to defy Him." Or as the Bible says, "God looks upon the heart." It is in agnosticism where we are less likely to find defiance and dogmatism.

Most people in the world today adhere to the established religions. Their belief in God is a mixture of faith and doubt, which are inspired by the faculties of feeling and reason. They are born into a certain tradition and are conditioned to it. It is the psychology of humanity to worship symbols and to express devotion—hence religion stresses outer forms such as rituals and ceremonies, prayers and sermons, eye-appealing statues and paintings, genuflexions, etc. The State makes use of flags, anthems and other symbols to evoke patriotism.

Religion as practised by the mass of humanity is called in Sufism *Shariat* and in Sanskrit *Dharma-shastra*. These are the incipient stages of spirituality which arouse emotion and inspire piety towards a God, who remains a mystery to the worshipper, whether it be the Impersonal or Personal aspect that is adored. The religious instinct in *Shariat* is generally an extension of the instinct of self-preservation, because man turns to the Invisible for help and protection when other sources fail him. In addition there is the hope for an other-worldly reward for well doing..... At this stage, man does not rise very high above his worldly existence, but morality and fear of divine retribution keeps his brutal nature in check.

Beyond the level of blind belief in God is the attitude of the scientist and philosopher, who have the intellectual conviction that God does exist. They gain this conviction by observing life around them, through the experiences of their own lives, knowledge of principles

and laws of the universe, the study of comparative religions, metaphysics and cultures, and also as a result of profound and sincere cogitations on the subject of God.

The drawback of this highly rational approach is that it lacks the depth of feeling and piety of *Shariat*. It gives more light than heat, the latter being the will to serve selflessly for the Divine Cause: God is not so much the object of praise and adoration or love as the Supreme Architect.

Both those in *Shariat* and those who seek God as Truth,—philosophers and others, who are honest and steadfast in their search for God, are bound to get to the Spiritual Path in due course. The first half of the Real Path consists in the practice of the various Yogas—Karma Yoga (Selfless Service), Raja Yoga (Mental Disciplines), Bhakti Yoga (Devotion and Love), Gnyana Yoga (Path of Knowledge) and the lesser Yogas. One may come to the Path via any one or all these Yogas or he may arrive at it without consciously trying to, in following the dictates of his religion in letter and spirit or through an innate longing for God expressed in self-discipline, fortitude and love in everyday life.

Businessman, scientist, thinker—do in fact practice meditation as part of their work and way of life. They have learned to concentrate in the solution of problems. And the heartfelt prayers of the believer in God are really Bhakti Yoga. To make spiritual progress while living a normal and balanced life in the world is a fine achievement. As Evelyn Underhill puts it so well: "So, without ever losing touch with the homely accidents of our physical existence and indeed by acts and tokens deliberately drawn from that physical existence—the soul is led into the very recesses of the Godhead, and by love made visible is snatched up to the Invisible Love."*

* Introduction to "The Mystery of Sacrifice," Part I of a book: Longman, Green and Co., 1954.

Those on the Path of Reality, nevertheless, find themselves so drawn to God by His bliss and light that their efforts are directed more at pleasing Him by doing His will, rather than being in tune with the world. Again we quote from the modern mystic in the West: "For our real hope of solving these problems abides in bringing them into relation with the eternal truth of God; placing them within the radiance of Charity."*

Those on the Path have certainty or conviction through knowledge of God or the Self by means of spiritual intuition, insight, inspiration and illumination. This is known to Sufis as TARIQAT and to Vedantists as ADHYATMA MARGA. In the latter part of the Path, great bliss is experienced by the advanced soul because he sees God with the spiritual eye: this being certainty by sight, is called Antar-drishti in Vedanta.

The Yogis, Saints, and Pilgrims of the Path are not attracted by things of the world, and many are able to live in seclusion, silence and complete renunciation, i.e., they achieve a high degree of true detachment. Nevertheless, the ego or ego-mind persists in subtle ways till Realization of God—, Self—or Truth. Realization is attained when ego disappears totally. This happens through the aid of a Perfect Master or Sadguru, who is Himself possessed of Divine Consciousness and lives the life of God on earth. Only five in every Age retain the gross body and normal consciousness after Realization, and they are called Perfect Masters. They help illusion-bound humanity in its slow progress towards Liberation, and they have nothing to gain for themselves personally.

Thus man, after gaining the human form as a result of natural Evolution, becomes self-conscious. But this self is his ego, which is the product of Evolution and not his true Self or Soul. To experience his own Reality, man

* Preface to "The School of Charity," P. xvi, Part I, Ibid.

must lose the lower ego by focussing his consciousness more and more on his Self. This process is called Involution—or the Path of Reality. When nothing but the Self is seen and experienced, the Goal of Life is attained. "This is the End and the Beginning," says Meher Baba.

DIVYA VANI

(An English Monthly)

To Our Subscribers Abroad :

Annual Subscription :

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

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

Helpers:

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

Patrons:

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

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

Kindly note that the subscription for the year is from July to June and is payable in advance. The amounts may be remitted to us through either: Mr. Fred Winterfeldt, 100 West, 57th Street, New York, N.Y. 10019, U.S.A., or Mr. Bill Lepage, Meher House, Kalianna Crescent, Beacon Hill, N.S.W., (Australia) or Mr. Douglas H. Eve, 78 Grosvenor Ave., Carshalton, Surrey, (England, U. K.) from the respective countries.

—Editor & Publisher

News In Brief

AVATAR MEHER BABA DELHI CENTRE: Avatar Meher Baba Centre, Delhi arranged a series of talks in the last week of June '67 by Dr. Hira Lall Chopra, M.A, D.Litt. (Teheran) of Calcutta University. The first meeting was held at the residence of Sri P N. Mehrotra. After the usual devotional songs, Sardar Amar Singh Saigal introduced Dr. Hira Lall Chopra to the audience as not only an authority on Islamic History and Culture, but as a great devotee of Avatar Meher Baba. Dr. Chopra introduced himself as one of the youngest lovers of Baba, as it was only 16 months ago that he had come in contact with Him. He said that when he met Beloved Baba at Meherazad in Feb '66, he felt that he was confronted with a silence in comparison to which all words and speeches faded into nothingness. Quoting profusely from Upanishads, Bible, Qoran and Gita, Dr. Chopra asserted that man had an exalted status. The only thing man lacked was Knowledge. Man did not know who he was. But how could man know himself before he awoke from the long slumber of ages. Hence the need of an Awakener. Replying to his own question whether Baba was silent, he stated that if God could turn the dumb into orators, could He not communicate His thoughts while observing silence in His human garment. He further added that although there were several paths to Self-Realisation, the one path that beloved Baba advises people to choose was the path of Love, compared to which all other paths were longer and difficult to tread. Baba is the Avatar of Love.

The next meeting was held on 24th June '67 at Urs Mahal Dargah Sharif, Hazrat Nizam-ud-din Aulia. While inaugurating the meeting, Sri Mohd. Shafi Qureshi,

Deputy Minister of Commerce said, "In the world of today, fraught with various conflicts, man does not find peace. In the past, people worshipped Nature in search of the Creator and thereby found peace. Then came the enlightened ones, who showed us the path to God-realization. We call them *Paighambars*. And in the present age, facing untold dangers of the threatened nuclear war, this Supreme Being, Mahapurush Meher Baba, whose entire teaching is hidden in His Silence has come to give a Message of brotherhood to mankind—the same message as was given by the *Paighambars* and the Avatars. And He comes to bring a new dispensation to the suffering humanity. There is real love in His heart, an appeal in His message and an impress in his personality. And all this draws mankind to Him. Why do people of all castes and creeds bow before Him? Why man does not bend his head before The Empire Building but bows before Kaaba and Kashi? Because the foundation of the latter is based on Love. Concluding he said, "A time will come when the whole world will feel that there is a Man who says that mutual conflict and hatred has to be given up and we have to live as children of One Father—the God in Heaven."

In his presidential address on the above occasion, Peer Zamin Nizami said that man was created for the worship of God. Every moment of life, every action in life and every breath of life is the worship of God. As God is one, so there is only one Religion and that religion is of love, service and brotherhood. Quoting from Maulana Rumi, he said that the real Religion is Love and this is what Meher Baba impresses upon us... The world is going towards irreligion and it is Meher Baba who by His message of Love and Truth is ever awakening humanity towards true religion—a religion of love—which will bring in an era of peace and universal brotherhood, replacing mutual hatred and bloody strife.

AVATAR MEHER BABA BHILAINAGAR CENTRE: In commemoration of the 42nd Silence Anniversary of Avatar Meher Baba, a special meeting was held at Bhilainagar on 28th August '67, under the presidentship of Dr. P. N. Mishra, Secretary, Avatar Meher Baba Bilaspur Centre. Sardar Amar Singh Saigal was the chief guest on this occasion. As mentioned by Sri B. P. Pande in his report, all the three—the date chosen for the meeting, the consent given by Sardar Saigal and the unexpected but most desired presence of Sri Mishra on that day had special significance for Baba lovers at Bhilainagar. Sardar Saigal in his very thrilling speech pronounced to the audience that Baba was none else than the manifestation of the Supreme Being, whose incarnations are symbolic. Baba, he said, can be looked upon and realised in any form, according to one's conviction. Dr. P. N. Mishra, in his presidential speech, with quotations from Gita, Bible and Qoran, said that there should be absolutely no doubt and that Baba is the Avatar. The time has come when this has to be realised from the heart. This can be achieved through complete surrender at the feet of the great Self, who is present in every heart. In the end, he appealed to the audience to resolve to dedicate to spread love and harmony in the universe, the love which Beloved Baba generates in our hearts.

JULLUNDUR: On the occasion of Lord Krishna's birth anniversary celebrations at Jullundur Cantt., Sri W. D. Kain spoke about Avatar Meher Baba at three public meetings. The evening meeting on 28th Aug. was attended by more than 1500 persons. At the Regimental Centre, Major Harichand spared no pains to make exemplary arrangements to celebrate Baba's birthday as Lord Krishna. The beautifully decorated pandal to accommodate 2 to 3 thousand people was filled to capacity. Sri Kain after a very forceful speech, conveyed Beloved Baba's love and blessings to all gathered on the occasion.

AVATAR MEHER BABA CHITTOOR CENTRE: The Centre arranged a special meeting on 28th Aug '67 under the presidentship of Sri N. K. Vishwanathiah. Dr. D. Gurumurthy, M.A., Ph.D., Retd. Principal of the Besant Theosophical College, Madanapalle spoke on 'Lord Krishna and Avatar Meher Baba'.

(Continued from 2nd cover page)

Meher Baba by His Eastern & Western Disciples	...	1.00
The East West Gathering by Francis Brabazon	...	8.00
God-Man by Charles Purdom (Published in England)	...	37.50
The Unstruck Music of Meher Baba Compiled by Maud Kennedy (Mimeographed)	...	23.00
In Lap of Love by Naosherwan K. Nalavala	...	3.00
What Am I Doing Here? by Ivy O. Duce (Published in U.S.A.)	...	5.00
Flower of Contemplation by Adah Francis Shifrin	...	1.00
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	...	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription, including registered postage, from July to June	...	15.00

Available from:

MEHER PUBLICATIONS

King's Road, AHMEDNAGAR

Maharashtra—India

Meher Baba on 'War'	...	...	Rs. 0-50
Meher Baba on 'Love'	...	...	Rs. 0-40
Declarations of Divinity	...	...	Rs. 0-30
Why Meher Baba is Silent	...	...	Rs. 0-25
Meher Baba on 'Hell and Heaven'	...	...	Rs. 0-20
Meher Baba on 'The New World Culture'	...	...	Rs. 0-15
A Discourse by Avatar Meher Baba	...	...	Rs. 0-10

Available from

Meher Era Publications

Avatar Meher Baba Poona Centre

441-1 Somwar Peth, Poona – 2.



Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
constanly	constantly	17	3	4
but	bit	18	6	3
Buddha	Buddha?	22	5	1
norma	normal	25	5	11
stried	stride	26	4	20
bubluls	bulbuls	35	1	1
constricter	constrictor	41	3	4
presumptious	presumptuous	46	3	3
mataphysics	metaphysics	51	1	2