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Monthly:

25th April 1969

# DIVYA VANI

(DIVINE VOICE)



*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

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( DIVINE VOICE )

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Devoted to Avatar Meher Baba & His Work

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**THE MEHER VIHAR TRUST**

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# The *Great Task Before Baba Lovers*

By **MEHER BABA**

(Avatar Meher Baba's Circular letter to all His lovers who showed great concern over dropping of His body as stated by Him in His Final Declaration, made at Meherabad on 30th September, 1954.)

SATARA

(BOMBAY STATE)

*Dated 8th October, 1954.*

*Dear lovers,*

After Avatar Meher Baba returned to Satara from Meherabad, there was a heavy rush of letters and telegrams here till the 7th of October, and all of them were given replies of assurances yesterday evening.

Yesterday, at 7 p.m. Baba gave up the Alphabet-Board and since that moment, all the doors through which external relation was maintained with Baba, have also been closed. Your letters filled to the brim with deep love were received in the right time and were read out to Baba. In reply to them all, Baba said:-

"There is no reason at all for any of you to worry. Baba was, Baba is, and Baba will also be eternally existent. Severance of external relations does not mean the termination of internal links. It was only for establishing the internal connection, the external contacts had been maintained till now. The time has now come for being bound in the chain of internal connections. Hence, *external contact is no longer necessary*. It is possible to establish the internal link by obeying Baba's orders. I give you all My blessings for strengthening these internal links.

"I am always with you and I am not away from you. I was, am, and will remain eternally with you and it is for promoting this realisation that I have severed external contact. This will enable all persons to realise Truth by being bound to each other with internal links.

"Oh My lovers! I love you all. It is only because of My love for My creation that I have descended on Earth. Let not your hearts be torn asunder by My declarations concerning the dropping of My body. On the contrary, *accept MY DIVINE WILL cheerfully*. You can never escape from Me. Even if you try to escape from Me, it is not possible to get rid of Me. Therefore, have courage and be brave.

"If you thus lose your hearts, how will it be possible for you to fulfil the great task which I have entrusted to you? *Be brave and spread My "MESSAGE OF LOVE" far and wide to all quarters, in order to fulfil My DIVINE WILL*. Let the words "BABA-BABA"—come forth from every nook and corner of the world and from the mouth of every child, and let their ignorance be reduced to ashes by the burning flame of My Love. Come together in order to fulfil MY WILL by taking your stand on TRUTH, LOVE, and HONESTY, and be worthy of participating in My task.

"I give you all My blessings for spreading My "MESSAGE OF LOVE—MEHER BABA."

[The original from Bro. Bhau Kalchuri in Hindi and Translation by Dr, C. D. Deshmukh, M. A., Ph, D., Nagpur.]

# \*From Suffering to Peace

By MEHER BABA

There is suffering in life. It can degrade or elevate man according to the manner in which he meets it and the use that he makes of it when it comes. If it is **intelligently understood** and dealt with radically and not merely superficially, it brings, in its wake, that understanding which leads to happiness. For, instead of merely complaining against suffering, man then turns to **removing radically the deep-rooted ignorance, which inevitably brings such suffering.** When suffering leads to real and eternal happiness by inviting our attention to the Truth, it should not be avoided. The lessons, which it brings, should not be spurned. They should be **squarely** faced. You must summon courage to strike at the ignorance from which such suffering sprouts. **It is to eliminate suffering that suffering has come.**

People suffer because they are not satisfied. They want more and more. Ignorance gives rise to greed and vanity. If you want nothing you would not suffer. But you do want something or the other. If you were really free from all want, you would not suffer, even in the jaws of a lion.

The universal discontent in modern life is due to the great **gulf between theory and practice, between the ideal and its realisation in life.** The spiritual and the material aspects of life are widely separated from each other. They ought to be inseparably united with each other. There is no fundamental **opposition between spirit and matter or between life and form.** The apparent opposition is due to wrong thinking.

There is no escape from suffering as long as there is the limiting ego. But the ego can be eliminated through love and service. **The elimination of the ego leads to divine consciousness, in**

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\* From 'SPARKS OF THE TRUTH FROM DISSERTATIONS OF MEHER BABA' Version by Dr. Chakradhar D. Deshmukh, M.A., Ph.D., (London), Nagpur/5.

**which there is freedom from suffering and joy.** All moral and religious practices are intended to eliminate the ego. The more you live for others and the less for yourself, the less binding are your desires which lead you to unending suffering. The less desires you have, the thinner is your veil of ignorance constituting the ego.

The root of all sufferings, individual or social, is **self-interest**. Eliminate self-interest and you will solve all problems and difficulties. Cults, creeds, dogmas, religious rites and ceremonies or lectures and sermons can never bring radical relief from suffering. If suffering and chaos are to disappear and real happiness and peace are to come in their place, there has to be self-less love and universal brotherhood.

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## DIVYA VANI

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*—Editor & Publisher*

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# Thoughts expressed in a letter

## by a Baba-lover in Switzerland

Baba 's (physical) death is an outer reality but not a closed event, rather a most important happening in a chain of events..... .. It is the triggering event of his humility for him, his work, his lovers. Why? Baba has "gone away", without having fulfilled his promise, left things unfinished, God unconfirmed, his people desolated, confused, poor in every thing. Every doubter, not to speak of the enemies, denials, have been confirmed: Baba having not kept his words and fooled his people.

So acted Christ. On "Palm Sunday" he let himself be hailed as the Saviour, the "King of the Jews". On "Good Friday" he was put on the cross, a painful and shameful death. But there was an "Easter" and later there was a "Whitsunday".

The glorification can only come after "Good Friday" and rather much later after "Easter" can come "Whitsunday" when the holy spirit descends into the hearts and heads of the beloved-ones.

What we have now with Baba is a "suspense" of one phase into another, the one of his "coming back". For us it will mean the trial phase of loneliness, emptiness, sadness. It will be felt most by those who were around him, who had suffered less over the years than those who were away from him, because they were never alone, never empty, never really sad, since their "sun" was there. They feel the "stab in the back", because of being so suddenly and cruelly thrown into the rays of normal life, where stabbing is the normal struggle of life.

One thing is certain: sheer patience and watching the further course of time is the only attitude to follow. The suspense will run its course and confirm the godness of Baba and his avataric function. It cannot be otherwise, because the part of Baba has been to the most materialistic philosophy of man a record of service for the good of others, of suffering for man, of decency of life: and since the morning is the prolongation and transmutation of the night, as mid-day is of the morning, so must time reveal the transmutation of Baba's life in to the future. This is a chain reaction which cannot fail to happen, since it is both physical and spiritual law.

It is human and natural and even spiritual that the close ones have a severe trial time. But somehow, when they think of Baba, they might see his picture in the "memory" more distinctly than they "saw" him in the past in the memory, perhaps a sign of the inner senses getting more awakened. There is only one answer to this situation: to keep awake, to be ready to further awakening to come, sure to come.

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# The Sufism of Meher Baba

## - Synthesis in Analysis

by Dr. HIRA LALL CHOPRA. M.A., D. Litt., Calcutta

*(continued from March '69 Issue)*

### **The Divine Word—The Word**

Meher Baba lays an emphasis on 'The Word'—'The Word' which was made flesh according to the Bible and as St. John says: 'In the beginning was the Word and the Word was with God and the Word was God'. The Sufis name it as Zikr—a constant repetition of the divine name which opens the portals of Divine Grace and ushers the seeker into Divine Presence. Gabriel ushered Muhammad into the Divine Court from where he got 'the preserved tablet'. In reality, it is the convergence on the Self which works all wonders, as Tennyson mentions:

"For more than once when I sat alone, revolving in myself,  
The word that is the symbol of myself, The mortal limit of  
the Self was loosed and passed into the Nameless, as a  
cloud melts into Heaven.

I touched my limbs, the limbs  
Were strange, not mine—and yet no shade of doubt  
But utter clearness, and through loss of self  
The gain of such large life as matched with ours  
Were Sun to spark—unshadowable in words,  
Themselves but shadows of a shadow world."

It was a state, again in Tennyson's words, "the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of

personality—if so it were—seeming no extinction but the only true life."

In the words of Tulasidas:

"We wander, wander, search and then we find,  
But find it in the silence of the mind."

In this condition, the devotee does not *think* of God he owns Him.

The Word which Meher Baba will speak on the termination of His self-imposed silence will bring destruction to three-fourths of the inhabited world and will straighten the crookedness of the world. The world shall be a veritable 'Kingdom of God on earth'. The **Word** is already made flesh in the physical body of Avatar Meher Baba and He is the **WORD**. It is only the utterance of it which remains and it is not too far off when He will utter it. He is preparing the world to receive His **Word** as in its present state of affairs, the world is incapable of receiving it. The **Word** will transform the world into an unrecognizable Newness. In its impatience, the world wants Meher Baba to utter the **Word** little realizing that it itself is not yet ready to assimilate IT. The **Word** is God Himself. It will emanate from nearly half-a-century old silence of Meher Baba which will have its, new interpretation and significance yet undiscovered, The **Word** shall rend asunder the veils and bring the Truth in the view of all who shall survive. The New Humanity will evolve out of the travails of the spiritual rebirth. The dominant forces of destruction will be subdued by the forces of good, and creative forces will redeem humanity.

The **Word** to be uttered will be the universe. Its clear meaning will be the past, present and future. Indeed, all shall be the utterance of the **Word** and whatever else is beyond the three times, that also will truly be the utterance of the **Word**. For, all this Universe is the **Word** and this self is also the **Word**.

The **Word** has four aspects. The waker, whose sphere of activity is the waking state, who is conscious of the outer world to enjoy solid objects with its various limbs is its First Aspect.

The dreamer, whose sphere of activity is the dream and who is aware of the subconscious inner world to enjoy subtle objects with its various limbs is its Second Aspect.

Where a sleeper neither desires anything at all, nor experiences any dream, it is deep sleep; the sleeper whose sphere of activity is sleep, who is one-fold and a mass of intense awareness is happily experiencing bliss, while mind faces knowledge is the Third Aspect. This is the master of all, this is the knower of all, this is the inner ruler, the creator of all because this is the source and end of all.

Not knowing the inner and oblivious of the outer world, unconscious of both, neither aware, nor unconscious, unseen and unrelated to the rest of creation, to be neither known nor enunciated, unthinkable, un-namable, unconjecturable, the very essence of self-consciousness, not seeing any world, quiet, blissful and unique is the Fourth Aspect. He is the One to be known.

Meher Baba will utter this **Word** with all the qualifications attached to IT, as mentioned above. His only utterance will awaken a consciousness in the creation when the **Word** shall be made flesh. The **Word** will have the aspects which IT always had, but never recognized and appreciated as IT ought to have been done. Apparently the past, present, and future appear to be separate from each other: but they are linked up with one another thus forming a triune unity known as Eternity. The seer, the seen and the sight, though they are three, each is dependent upon the other and this triplicity is reduced to unity due to the relationship existing between them. The relationship becomes extremely close and the three become One, their outward manifestation of triplicity ceases. This triunity is symbolised in the **Word** which Meher Baba will

utter in the Eternity of Time whose triunity will also be established when the three phases of time, i.e., past, present and future will become one unbroken Eternity. Herein lies the Eternal Truth of Avatar Meher Baba when He declares;

"I and you are not We; but One."

This One Self will be manifested as the triune universe. This Self is indivisible. It is and only IT is—nothing beyond that. This, the soundless and the silent point of Divinity which represents the Unmanifest, Infinite and Eternal Self, is known as the Pure Self, beyond expression, beyond all utterance or the first vibration of the creative power. To know this is indeed to be that SELF in all Its fullness, to be merged therein, identified with THAT forevermore.

Meher Baba has opened up new portals for the aspirant in the spiritual world and it no longer remains the exclusive monopoly either of the learned or of the recluse to have a vision of It. Those who can inwardly surrender to Meher Baba and who can prepare themselves to be able to receive this Divine Grace and Gift, they shall have It. Meher Baba by prescribing His discipline prepares the novices and the initiates to obtain the position of appropriate receptacles in which the Divinity of the **Word** yet to be uttered by Meher Baba can be contained and retained. It has been the bane of humanity that it listens to a thing and then immediately it forgets it, but Baba's Gift of the **Word** will be a perpetual and a proud possession of human beings, never to be lost or deprived of. Baba shall give and forgive our weaknesses and we shall get and never forget the Divine Gift. The **Word** shall be AU . . . which opens up the three worlds before the soul, which intimates to it its past, present and future and which acquaints it with the waking, dreaming, sleeping state and also gives it a vision of the state of pure being. Decidedly, Avatar Meher Baba will utter it very soon and come out of His Exclusion to meet His lovers to their hearts' content and pronounce and announce the **Word** to them to change

their life, the aspirations of life and to furnish them with a vision with which they recognise Him. Krishna gave that vision to Arjuna in Kurukshetra; Moses got that vision on Mount Sinai and Christ got that vision on the Cross. Prahlad had it on the column of fire; Mansur was favoured with it when he was being tortured to death; Socrates got it while quaffing the cup of poison; Muhammad saw it in Mount Hira and again on the night of ascent; Nanak had it at every step of his life and Meher Baba will break the monopoly of saints for it by disbursing the vision to all His lovers to redeem them from the cycle of births and deaths. The world is in suspense for His Word. In the second world-war, an atom was broken as a result of which Hiroshima and Nagasaki were destroyed and people assemble there every year to pray for peace in the world. When Meher Baba's **Word** is uttered, a similar explosion will occur which will not destroy the towns and cities but will destroy evil thoughts, evil words and evil deeds and make men really religious, virtuous, happy and prosperous. It is also apprehended that Baba may have to discard His physical frame immediately after the utterance of the **WORD**. The world will seek Him but He will be available to very few. Instead of living a physical life in Meherazad or Meherabad or anywhere else in the world, He shall find an eternal abode in the hearts of His lovers. This shall be the supreme sacrifice, which Baba offers for the establishment of peace in this world. Peace must have its price. In the two great world wars which have been fought in this century, millions of people gave their lives and many millions were uprooted—all for the sake of establishing peace in the world. Baba must also pay the supreme price if He wishes peace to be established in the world.

With His silence, Meher Baba is checking the outburst of a 'volcano', otherwise the 'lava' is boiling within Him. He keeps it to Himself and utters not a word: but when He chooses to utter the **Word**, the 'lava' of molten fire will gush forth from His mouth and consume three-fourths of the world. Arjuna prayed to Krishna to stop the vision and restore to him

his normal sight. There it was the question of only one person Arjuna who longed to see the true Lord; but here millions of lovers are involved who yearn to listen to the **Word**. One man Arjuna could be restored back to his normal self, but not the millions of Baba-lovers. It is all His drama which He shall enact. Our urge to listen to His **Word**, at moments, becomes very intense and when its intensity will not be resisted even by our Beloved, He shall have to utter It and we are bound to suffer the consequences of it. All this will be our own choice. The Redeemer will be working not of His own accord, but under the pressure of His devotees.

### **Love as defined by Meher Baba**

"Life and Love are inseparable. Love is the basis of life and without love, life itself is lifeless. Love needs whole-hearted devotion, perfect non-violence, perfect selfless service, self-denial, self-sacrifice, self-renunciation, self-annihilation and Truth. There is no bargaining for love. No amount of penance, meditation, puja, etc. can give that gift of love. Once this gift of love comes from God, it burns up all the veils of **Sanskaras**. The best of all forces which can overcome all difficulties on the way, is the love that knows how to give without need to bargain for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice. Pure love is matchless in majesty; it has no parallel in power and there is no darkness it cannot dispel. It is the undying flame that has set all life aglow, yet it must be kindled and rekindled in the abysmal darkness of selfish thoughts, selfish words and selfish deeds. As it is fired anew, it bursts out in magnificent light to serve as a beacon for those who still grope in the darkness of selfishness, be that darkness deep blue or all black. Love is dynamic in action and contagious in effect. It is only the spiritually alive and enlightened who can feel the significance of the ancient adage, so deeply bandied about by some preachers and philosophers that "Love begets love".

The way of love is not free from sacrifice. Just as heat and light go hand in hand, so do love and sacrifice. The true spirit of sacrifice springs spontaneously, like humility, and cannot be aware of itself nor reserve itself for particular objects and special occasions. The spirit of true love and real sacrifice is beyond all ledgers and needs no measure. A constant longing to love and be loving, and a non-calculating will to sacrifice in every walk of life—high or low, big or small, between home and office, streets and cities, countries and continents are the best measures man can take to be really Self-ful and joyful.

Love is a gift from God to man, obedience is a gift from Master to man; and surrender is a gift from man to Master. One who loves, is the lover of the Beloved, one who obeys is the beloved of the Beloved; one who surrenders all body, mind and all else—has no existence other than that of the Beloved who alone exists in him. Therefore greater than love is obedience and greater than obedience is surrender. By love and truth, one is led to God.

The law of gravitation to which all planets and stars are subject, is a reflection of the love that pervades the universe. Even the forces of repulsion are expression of love, since things are repelled from each other because they are more powerfully attracted elsewhere. Repulsion is the negative of attraction. The forces of cohesion and affinity which prevail in the very constitution of matter, are positive expressions of love. An example of love at this level is in the attraction that the magnet exercises over iron.

In the animal world, love becomes explicit in the form of conscious impulses directed towards different objects in the surroundings. This love is instinctive and takes the form of gratifying desires through the appropriation of suitable objects. When the tiger devours the deer, he is in a real sense in love with the deer. Sex-attraction is another form of love at this level. All such expressions of love have one thing in common, viz., they seek to satisfy some bodily impulse or desire.

### **Human Love**

Human love, much higher than these forms of love, because human beings have a more developed form of consciousness, is however, continuous with the lower forms of love, but different from them, because it exists with a new factor which is reason. Sometimes human love manifests itself as divorced from reason, sometimes it comes into conflict with it, or it may express itself in the harmonized whole where love and reason are balanced.

Thus human love may have three forms. In the first, the spheres of thought and love are separate, i.e., the sphere of love is practically inaccessible to the operation of reason and love is allowed little or no access to the objects of thought. Complete separation between these two aspects is never possible but when there is an oscillating functioning of love and reason there is love unilluminated by reason or reason unenlivened by love. In the second, love and reason are simultaneous but not in harmony with each other. This conflict is a necessary phase in the evolution towards the synthesis of love and reason. In the third, the synthesis between love and reason is accomplished with the result that both love and reason are transformed and a new level of consciousness emerges, which is best described as super-consciousness.

Human love makes its appearance in the matrix of ego-consciousness which has countless desires. Love is coloured by these factors in many ways. Just as we get a kaleidoscope by the combinations of simple elements, there is a limitless qualitative variety in the range of love caused by combinations of psychic factors. And as there are infinite shades in the colours of flowers, so there are differences in human love.

Human love is encircled by obstructive factors such as infatuation, lust, greed, anger, and jealousy, which are either forms of lower love or the inevitable results of lower forms of love. Infatuation, lust and greed are to be looked upon as perverted forms of love. The lower form of love has to be given up to allow for the appearance of the higher. The

emergence of higher love from the shell of lower love is helped by the constant exercise of discrimination. Therefore, love has to be distinguished from the obstructive factors of infatuation, lust, greed and anger.

### Love through Grace

Pure love is a gift arising in the heart in response to the descent of grace from the Master. When pure love is first received as a gift of the Master, it is lodged in the consciousness of the aspirant as the seed in a favourable soil, and in the course of time the seed develops into a plant, then into the full-grown tree.

The grace of the Master is however subject to preliminary spiritual preparation. This preparation is not completed until the aspirant has built into his psychic being some divine attributes. When a person avoids back-biting and thinks more of the good points in others than of their defects, and when he practises tolerance and desires the good of others even at cost to himself, the aspirant is ready to receive the grace of the Master. One of the greatest obstacles to this spiritual preparation of the aspirant is worry; and when with effort this obstacle is overcome, a way exists for the cultivation of the divine attributes which constitute the spiritual preparation of the disciple. As soon as the disciple is ready, the grace of the Master descends; for the Master who is the ocean of Divine Love is always on the look-out for the soul in whom His grace will fructify.

The kind of love awakened by the grace of the Master is a rare privilege. The mother willing to sacrifice all for her child and the martyr being prepared to give up his very life for his country are indeed supremely noble, but they may not have tasted of the pure love which comes through the grace of the Master. Even the great yogis, who sitting in caves and mountains, are completely absorbed in deep **samadhi**, do not necessarily have this precious love. Pure love awakened through the grace of the Master is more valuable than any other

method adopted by the aspirant, for it combines the merits of all the disciplines but excels them in its efficacy to lead the aspirant to his goal. When this love is born, the aspirant has only one desire, to be united with the Divine Beloved. Withdrawal of consciousness from all other desires leads to infinite purity; therefore nothing purifies the aspirant more completely than this love. The aspirant is willing to offer everything for the Divine Beloved; and no sacrifice is too difficult. All his thoughts are turned away from the limiting self and are centered on the Divine Beloved. And through the intensity of this ever-growing love, he eventually breaks through the limitations of the self and becomes united with the Beloved. This is the consummation of love. When love has thus found its fruition, it has become Divine.

Human love is for the many in the One. Divine Love is for the One in the many. Human love leads to complication and tangles; Divine love leads to integration and freedom. In divine love, the personal and impersonal aspects are equally balanced; but in human love the two aspects alternate, the personal note leads to blindness to the intrinsic worth of other forms, so that, as in the sense of duty when love is predominantly impersonal, it often makes a man cold, rigid and mechanical. The sense of duty is experienced as external constraint of behaviour, but in divine love there is freedom and spontaneity. Human love in its personal and impersonal aspects is limited; but divine love with its fusion of the personal and the impersonal is infinite.

Even the highest type of human love is subject to the limitations of the individual nature, which persists till the seventh plane, but Divine love arises after the disappearance of the individual mind and is free from the trammels of individual nature. In human love the duality of the lover and the beloved persists, but in Divine love, the lover and the Beloved are **One**. At this stage, the aspirant has stepped out of the domain of duality and become one with God; for Divine love is God. When the lover and the Beloved are one, that is the end and the beginning.

It is for the sake of love that the universe sprang into existence and for the sake of love it is kept going. God descends into the realm of illusion because the apparent duality of the Beloved and the lover is contributory to His conscious enjoyment of His own divinity. The development of love is conditioned and sustained by the tension of duality. God suffers the apparent differentiation into the multiplicity of souls for the sake of the game of Love. They are His own forms and in relation to them, He assumes the role of the Divine Lover and the Divine Beloved. As the Beloved, He is the real and ultimate object of appreciation and as the Divine Lover, He is their Saviour drawing them back to Himself. Though the entire world of duality is but an illusion, it has come into being for a significant purpose.

Love is the reflection of God's unity in the world of duality. It is the significance of creation. If love were excluded from life, all souls in the world would assume externality to each other and their only possible relations and contacts would be superficial and mechanical. It is because of love that the contacts and relations between individual souls become significant; and it is love which gives meaning to every happening in the world of duality. But the love that gives meaning to the world of duality is a standing challenge to it. As love gathers strength, it generates creative restlessness and becomes spiritually dynamic which ultimately succeeds in restoring to consciousness the original unity of being."

So this is Love as enunciated by Avatar Meher Baba which forms the foundation of Sufism in all the major religions of the world. This is the essence of religion and all its concomitants which go by the name of religion, are superficial and redundant. Avatar Meher Baba's **Word** is contained in this **Love** and His **Word** and **Love** are, really speaking, synonymous. Other conditions governing the uttering of His **Word** being rather both pessimistic and optimistic, it is desirable that His Love should reign supreme so that the proper ground prepared for His utterance and the pessimistic ingredients of the after effects of His utterance are sublimated into the

optimistic ones and His utterance brings in an era of joy and happiness eternal. We pray to Baba to enable the world to concentrate all its attentions to Him as soon as possible, so that His **Word** is listened to with apt and rapt attention and a New Life and a New Humanity which He had prognosticated long ago, emerges from this heart-broken world. It should give a message of Love, Hope and Charity to the distracted world, which by its present occupations has brought a slur to the sacred name of the Creator and an era full of new hopes and aspirations dawns in the full view of the Beloved Himself and His lovers.



### Post Script

Now that Avatar Meher Baba has chosen to drop His Physical body, He is all the more **living**—and eternally living—in the hearts of all His lovers. As we know, He had to undergo very severe mental and physical hardships which ultimately told seriously on His health, were tantamount to "His crucifixion" to save the world around Him from destruction. He has sacrificed Himself to enable the world to live. **He is not dead.** He is very much living and the WORD that He promised to utter before the dissolution of His body, is already with us. More than once He said, "You can deny God, but you cannot defy God." He cast the Word into a perceptible and a tangible form of Himself. He is our constant 'AWAKENER' and whenever we are tilting towards evil, He is there to put us on the right path. We were visualising our uneasiness in going to Poona to get His **darshan** in 'Guruprasad' under His very strict conditions. When He realized all about it and came to our succour and decided to dwell in our hearts in His invisible form. He has manifested His glory in full in filling the hearts of us all by HIMSELF and now we may see Him **within ourselves.** He was ONE, but now He is 'ONE IN MANY' and that is the climax of His Sufism. He is One with THE ONE and is guiding our destinies. Let us not fail Him. Let us work out His plan which is Divine and Eternal. Let us continue to repeat full-throated "AVATAR MEHER BABA KI JAI". ALL GLORY TO HIM!

—HIRA LALL CHOPRA,

31st January, 1969

(The Day of Meher Baba's Most Real Life)

# SONG

BY MAUD KENNEDY, U K

You are the poet  
Who lives in my heart  
Baba, O Baba!  
Rocked, rocked, rocked  
To and fro, ever and ever  
To and fro.  
Always, wherever I go  
I see the Beloved,  
rocked in the cradle  
of many hearts.

Poet of life  
You are lying secure,  
Where none can see you  
or guess that you are there  
or snatch you away.

As salt mixed with water,  
So can we never be parted,  
Thou and I.  
Rocked in the cradle  
of mind is my  
Beloved of heart.  
Baba, O Baba!

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# BEHIND THE VEIL

By Dr. J. N. TANDON, M.A., LL.B., Ph.D.,  
*Associate Professor of English,*  
*Agra College, Agra.*

**Introduction:** The ultimate end of all knowledge is Truth. The scholar in his closed room poring over books days and nights, the poet meditating in solitude on the beauty and pathos of the world, the scientist in his laboratory studying life under a microscope, and the philosopher standing reverently before a starlit sky, all have the same goal to reach, that is, Truth. But a seeker of Truth when he has analyzed and exhausted all the subtleties of the material phenomenon by the application of physical and intellectual methods, finds that his work has not yet come to an end. For him there lies another world to be discovered, far beyond the show of colours and forms, the 'vast region of the invisible' where the light of his physical senses is too weak to reach and for the attainment of which intellect is no instrument.

**Discovery of Truth through a Spirit of Deep Faith:** Physical and intellectual methods reveal only a fraction of truth and not the whole of it. For discovering the Unexplored Regions of Absolute Truth which lie far beyond even the super-sensitive methods known to science, what is needed is utmost of moral faith. A true seeker of truth is a devotee who works with a spirit of loyalty to the Lord and a feeling of faith. "The Genius of Science, calm and brave, holding high the Torch of Reason," says S. W. Davis, "ascends the Heights of Knowledge on the Stepping-stones of Solid Facts to the Blazing Temple of Truth built upon the Eternal Rock of Faith." He has to develop faith in the Supreme, faith in the over-ruling Law, faith in his adventure and in his power to accomp-

lish that adventure. For exploring the inexhaustible treasures of this world, he has to give up the temporal and build upon the Rock of the Eternal, and with the materials of the Eternal erect such a structure that will never be dissolved, for it will transcend all the accumulations of material luxuries and riches, the end of which is dust. Whether he is thrown into the depths of sorrow, or lifted upon the heights of joy, he will ever retain his hold upon this faith, ever return to it as his rock of refuge, and keep his feet firmly planted upon its immortal and immovable base. Content in such a faith, he will become possessed of such spiritual strength as will shatter, like so many toys of glass, all the forces of evil that are set against him and at the end achieve a success such as the mere striver after worldly gain can never know or even dream of. In the face of faith pains become pleasures and difficulties the cause of our success. "The man of faith and courage learns lessons from his failures, makes a fresh start, and profiting by his painful experience, builds for himself a more stable and enduring success. The man of little faith, on the contrary, fails to rise above his calamity, refuses to learn the lesson that it would teach him, and never tries again," wrote H. T. Hamblin. The kind of faith which a true seeker of truth has to cultivate before he can achieve any measure of success in his quest of the Absolute, has been beautifully defined and described by James Allen in these words: "To follow, under all circumstances, the highest promptings within you; to be always true to the divine self; to rely upon the inward Light, the inward Voice, and to pursue your purpose with a fearless, and respectful heart, believing that the future will yield unto you the meed of every thought and effort; knowing that the laws of the universe can never fail, and your own will come back to you with mathematical exactitude, this is faith and the living of faith."

**Hard Work and Persistent Struggle with Circumstances:** The life of a true seeker after truth is not a bed of roses. It is one long story of struggle with varied circumstances of joy and sorrow. One who sets out to disclose the mystery of life

and nature, has to 'scorn delight and live laborious days' or as the Persian poet Saadi has said, melt himself like a taper in the pursuit of knowledge. For him there is no 'so far and no farther.' Like Shelley's Skylark, he flies higher and higher till he reaches the stars. He has to work with unremitting zeal and courage, and instead of quarrelling with his circumstances accept them as 'the ladders that lead to heaven.' In no moment of his life he has to forget that he belongs to a race which has accomplished great things with simple means. Success does not come to the weaklings. It smiles on the patient and the perseverant.

The heights by great men reached and kept  
 Were not attained by sudden flight,  
 But they, while their companions slept,  
 Were toiling upward in the night.

—Longfellow.

The path of a Truth-seeker is generally thick with painful obstacles but pains and sorrows are not the things that should stop him from progress. "The path of sorrow and that alone," says Cowper, "leads to the land where sorrow is unknown; no traveller ever reached that blessed abode who found not thorns and briars in the road." After sorrow and struggle, joy and success are bound to come, El Dorado will not remain unattainable for the 'toiling hands and unwearied feet.'

**Spirit of Self-renunciation:** A passionate lover of truth considers nothing as superior to the possession of soul and aspires for immortality through the ideal of sacrifice and self-renunciation. He believes in the ideal of tapas as the only weapon of conquering Truth and Knowledge. **Sa tapa tapyata, sa tapas tapi vaidam sarvam asrijata:** "He performed tapas; having performed tapas he produced all this whatever." This is the ideal to the music of which a searcher of truth has to set his soul. He has to resign the prizes of the world and bear in pain the burden of defeated hopes, and yet not lose his heart but go on melting himself like a taper for discover-

ing the invisible avenues of knowledge. He should work not for himself but for the good of others, like Asoka and Dadhichi who sacrificed all their possessions, nay, even their life for the benefit and happiness of others. He should not hanker after popularity and personal gains. He should work with a spirit of giving and not getting. His ideal should be 'concentration on work, without the consideration of reward.' He should not avoid the labour of imagining that he is the member of that Noble Community of saints and sages whose ideal of self-suffering for the cause of virtue and goodness has been dominating since the ages gone by. To follow this ideal, kings laid down their crowns and sceptres and assumed the garments of poverty, fighting heroes forgot the pride of victory and broke their weapons, skilled traders and workmen pursued their toil with steadfast mind surrendering to God the fruits of their labour, and lovers of truth abandoned the pleasures of the earth and went into the silent caves of the mountains for the attainment of spiritual knowledge. The seeker after truth is required to work in the spirit of this ancient ideal and aspire for immortality not through material possessions but through the excellence of his moral ideas and ideals.

**Discovery of Unity in Diversity:** The ultimate aim of one devoted to the quest of truth and attainment of knowledge should be to grasp the unity that underlies the different forms of creation, the organic and the inorganic. The excessive specialization of modern science should not make him lose sight of the fundamental unity of all knowledge. He should try to discover that the same divine spirit is manifesting itself through various forms of life and the universe of God is not a meaningless jumble of disjointed parts but a systematic and well-co-ordinated whole, possessing great beauty and significance. The whole universe, from the minutest particles of dust to the most magnificent stars of the sky, is the manifestation of Divine Spirit. Outwardly, things appear to be diverse and even inconsistent in their mutual relationship, but inside their body there is the same thrill and sensation of life. "The world in its variety", says one, "is a fairy tale

written by the golden fingers of God." It is not a plotless tragedy but a systematic and spectacular comedy, full of colour and cadence. It is not a chaos but cosmos, the embodiment of

That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.

This is the great truth to the realization of which a seeker of salvation devotes his life. On the attainment of this truth there remains no desire, no passion, no longing in his heart. He attains a blissful and ecstatic state of mind which like a dumb man, he relishes but cannot relate. It is a kind of blessed mood

In which the burthen of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened.

**Conclusion:** But the attainment of this 'blessed mood' is no easy task. Years of toil and failure go into its realization. Physical and intellectual powers are of no avail in this field. It is only through the power of faith, self-sacrifice and steadfast devotion that one gets a passing glimpse of that 'fugitive and gracious light', about which Matthew Arnold says,

This does not come with houses or with gold,  
With place, with honour, and a flattering crew;  
'Tis not in the world's market bought and sold—  
But the smooth slipping weeks  
Drop by, and leave its seeker still untired.

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# SILENTLY RECLINING

BY DOROTHY L. LEVY, U.S.A.

**The sun was setting and the moon was rising**

**Avatar Meher Baba's body was placed in His tomb.**

Having left His Physical Body January 31st at High Noon

Having told His Mandali present, "**Now I go but will return—**"

Knowing His lovers for His Divine Presence would yearn.

Having told His Disciples in His past Avataric age—

'I will not leave you nor forsake you ever'

God is Infinite Love that will live forever.

Our Beloved Avatar Meher Baba has walked with us again on  
earth

Giving to all that have recognized Him a new birth...

He is both Lover and Beloved—there is no Love save **Thee**;

His Divine Love flows freely for all **Eternity!**

God-Man comes to earth for Creation—our evolutions only He  
knows...

In our hearts has sown the seeds of Love—long ago ...

Loving God is surrendering all desires—obey His **Word**

The same **Message** given in each age, though few have heard...

"Let your life itself be My **Message** of Love and Truth to  
others."

Servitude in reverence to God—is to care ...

For the needs of others, and to share ...

There will be a reflection of His Glorious Light shining from  
your eyes...

**The sun is setting and the moon rising** in a Star-lit sky—

There will be a bright sunrise at early dawn...

Beloved Baba giving Darshan to His lovers—**Silently Reclining.**

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# The Christ and the Message of Christmas

By K. K. RAMA KRISHNAN, Poona

India being the land of Ancient wisdom and therefore of toleration had already absorbed Christianity, as it had absorbed many other religious beliefs and faiths even before the advent of the Western rule in this land. The depth of understanding of the Indian mind in the essentials of life and the broadness of their heart and vision enabled them to see that religions and faiths are but different paths leading to one and the same goal, i.e., realisation of God. All rivers with various sources of origin, winding their ways through different lands ultimately reach the ocean. This ancient wisdom of unity of all life, this most ancient wisdom of the Oneness of Universal Existence echoes once again today through the Silence of Meher Baba, when He says, "All religions are great, but God, who resides in the hearts of all is Greater... I have come not to establish a new religion, but to revitalize all religions and cults and bring them together like beads on one string."

Religions have lost their hold on human mind because of their degeneration into mere forms and rituals, which are varied and conflicting. By degeneration of religion is meant a state of conservatism that prevails in the mind of the so-called religious, a state where the human mind is, as it were, tired, for the time being, of moving forward and is taking care only of what it has already won; a state when the attention is more bent upon particulars, upon details, than upon the great and real problems of life, a state of stagnation rather than of forging ahead; a state of suffering more than of doing. The present day life all around is just that as it existed then when the messenger of God descended. We have today set forms of worship, set patterns of religious ceremonies and set rules of rituals. We try to conform to set forms and

patterns and forget completely the spirit. When we look to the spirit, when we look to the essence, we are definite to find that in essence all religions are one and the same. The purpose of religion was, as it is and as it ever will be, to guide and help man to a life of lasting peace and happiness. When a religion fails to fulfil this purpose for man, that religion has to go. When the soul leaves the body, body becomes decomposed and decays. It produces a stinky smell and the retention of that body is hygienically harmful to the living ones, so we burn or bury the dead body. Who will ever cling on to such a body for long however loving that form must have been, however useful that body must have been? We have to see to the soul, the spirit, the essence. So today those who are interested in the progress of human society, those who are concerned with life real, those who claim to be the monopolists of religion and spirituality must wake up to this fact and listen to the voice of Silence emanating from Meher Baba, the living Christ of the day. There is no other way out for man today, other than facing the total extinction of his very existence.

About 2000 years ago, there arose a star on the horizon of the East and guided men of wisdom towards a cattle-shed in Bethlehem, where a baby was born. They saw the young child with Mary, his mother and fell down and worshipped him. They presented unto him gifts of gold, incense and many other valuable offerings. The remembrance of this day is Christmas. It was prophesied in the religious scriptures of the time that Messiah will come amongst the Jews—He will be the king of Jews that will save them from bondage and suffering. But the very Jewish Race jeered at him, mocked, criticised, condemned and ultimately crucified him. It was the fate of God, rather the will and pleasure of the Divine Father to be thus humiliated and condemned by the very children for whom He had descended on earth. Zoroastra was murdered. Rama was sent to forest. Life of Krishna was in danger from the cradle. Mad elephant was let loose against Buddha. Mohammed had to run for his life. And Jesus was tortured to death on a cross.

Today it is said in every religious scripture that God will descend. The Hindus await their tenth Avatar, the Buddhist their Maitreyee, the Christians the Second Advent of Christ, the Muslims Imam Mehdi and so on.

Now, the question that is to be very seriously considered is—will the human society be unwise enough to allow the history to be repeated; will they follow the ways of their brothers in the past in criticising, condemning and denying Him whom they consciously or unconsciously seek? Or will they learn from the unfortunate experiences of their brothers in the historic past and be wise enough to accept Him and be saved?

Christmas is a day of remembrance of a Saviour of humanity in the past. He was the incarnation of God on earth that time whom the Jews, and the Christians after them, called Messiah. We can catch but little glimpses here and there of the stray records that have been kept of His sayings and doings. For it has been well said that sayings and doings of that great soul would have filled the world could they all have been written down. Only 3 years Jesus taught and the three years of his ministry were like one compressed and concentrated age, which it has taken more than nineteen and half centuries afterwards to unfold and may take many more years for his followers to understand the import of his teachings. See the potential energy that is concentrated in a God-Man. Ordinary men like you and me are reservoirs of just a little energy; a few hours, a few years are best enough to spend it or to stretch it out as it were to the fullest strength and then we are gone for ever. But mark this giant. Centuries and ages have past and yet the energy that a Prophet left upon the world is not yet stretched out, not yet expended to its full. It goes on gaining new vigour as the age rolls on. An Avatar is the Power House of Spiritual Forces conserving into Himself the entire universal energy. He is like a giant who embodies almost the whole of the past and stretches out His hands over the future. He is a sign-post pointing the march of humanity. His shadow covers the earth and stands undying, eternal. How fortunate are we today to live under the pro-

tective wings of love and grace of the Avatar of the age! Do we really realize the significance of these days—the blessedness of our lives? A very few of us can understand it today, as very few did understand it in the past.

Jesus had said, "No man had seen God at any time but through the Son." It is indeed true! For where can we see God but in the Son? It is true that you and I, the poorest and the meanest of us, embody that God—even reflect that God; the vibrations of His Glory are to be found in all things and being, everywhere. He is Omnipresent. But we have to tune our tuning-fork to be in tune with the frequency of those vibrations to raise the pitch of our Love-throbs to reach the very Source of Love. The Omnipresent God of the universe cannot be reached by us though He is nearer to us than our very breath of life. It is the Prophet, the Messiah, the God-Man, the incarnation, the embodiment of God who make it possible for man to see God on the Earth; for with them they bring the Source of Love.

We all know that God exists, yet we do not see Him. We cannot understand Him. We take one of His Manifestations—the Great Messengers of Light—and compare His being with the highest conception of God that we ever try to form. We then discern that our conception of God fades in the Living Presence of the Prophet. We cannot even imagine a higher conception of God than what is actually manifested by the Great Ones and by the examples they set before us. Is it therefore unwise to worship them as God? If these God-Men are really and distinctly higher than all our human conceptions of God, then what harm is there in worshipping them? Not only there is no harm, but it is the only possible and positive way of worship. However much we may try, by struggles, by abstractions, whatsoever methods we may like, still, as long as we remain as man in the world of human beings, our world is human, our religion is human and our God is human and this must be so. Who would want to abide by an absolutely abstract ideal when greater than the ideal is presented in one's own image. An abstract ideal remains always as an abstruse obstruction; although it may stimulate

contemplation it may not at all help in realisation of the Goal. Therefore these incarnations of God have been worshipped in all ages and in all countries and today we are fortunate to have amongst us such a one living in flesh and blood, suffering with us and for us. I say it will be the greatest folly for any man, with eyes to see, ears to hear, mind to think, and heart to love to allow to slip away this opportunity that is bestowed upon us by the expressive act of Divine Mercy. Such opportunities come very rarely for they occur once in a cycle of ages.

Spirituality remains at its lowest ebb when materialism is at its zenith; then there is chaos and confusion everywhere. After a cycle of years the impersonal aspect of Divinity assumes personality, and the world faces the physical manifestation of the Avatar.

It is the same Divine personality that manifested as the Avatars in the past in different physical bodies and under different names. This Divine personality (recognized by the world as Avatars and Prophets) after completing His mission of giving a spiritual push to humanity, abandons the physical body, and assumes once more the original impersonal aspect of Divinity. At the time of manifestation of the Avatar the force of spiritual impact on humanity is so tremendous that it irrigates the heart of mankind with a fresh awakening. This, combined with the teachings and activities of the Avatar on the physical plane is enshrined in the hearts of His followers, who then preserve it as the code of their life, and which in due course of time gets established as a New Religion.

Thus, we have today many religions—Zoroastrianism, Buddhism, Mohamedanism, Christianity and so on.

As the force of the spiritual impact gradually wears out, with the lapse of time, the fragrance of spirituality recedes until it almost fades out into insignificance. The religion shorn of its Spirit, begins to wither away and takes leave from the hearts of men to hover in its shadowy form of rites, rituals and ceremonies over frenzied minds. World conditions then begin to shape an anticlimax. It is at this critical junc-

ture that the Avatar appears, and manifests on the physical plane, to give once again spiritual dispensation and averts the danger of the fall of man. God thus wills it again to mingle with mankind in human form. He shrouds His impersonal aspect of Divinity by a human male form and reappears to manifest as the Avatar of the Age. Thus the process of His being veiled and unveiled goes on and on. This is why the contemporary religions have apparently different forms for worship. They differ because of different times and circumstances in which they were established. They are made known after the name of the Avatar of the particular age. In essence they possess the same fragrance of the Spirit of the Ancient religion impregnated with Love Divine and sprayed over and over again by the same Divinity, who manifested on the earth age after age at different times and under different circumstances of anticlimax to establish stability of Love in the heart of Man. The Prophets, the Messiah—Christ, the Buddha, the Rasool-Mohammed, the Paigamber-Zoroaster, the Avatar-Krishna, though differently named and spelt are essentially and in reality, the same One, the embodiment of the SELF same Infinite Divine Consciousness, manifesting according to the needs of different periods and of different countries. Today we live in a fearful and agonising period of human history that necessitates, and rather impels divine intervention. The One that has now descended for a new dispensation of Truth is Meher Baba, the Silent One.

Now, what was the message of Jesus Christ? There were many things He said, many things He did. We are not to confuse ourselves with all those things He said and with all those things He did. His sayings and doings, about 2000 years ago, were determined by the needs of the time; by the conditions and circumstances that prevailed then. We are to perceive the underlying essence of His teachings; for it is said that the essence of ideal life every Master portrays by His life and teaching is the same.

Jesus said, "Repent for the kingdom of heaven is at hand." Now, what is meant by repentance? And where is the King-

dom of heaven? To repent means to re-think. From thought flows the words and actions. Words and actions that lead us to a life of pain and suffering originate from negative thinking, wrong or false thinking. "As you sow, so you reap", said Jesus. In modern psychology we say, "as you think, so you become". So he first asked the people to change the pattern of their thinking. Today we need the same. Then again, when you think of a God, who is outside this universe, who lives in heaven and governs from that place and who is the punisher of the bad and the rewarder of the good—you live in a world of illusion, far far away from the Reality. Likewise when you think that life is but one short span of life here and with death everything ends, you become aggressive and selfish. Your motto will be, "eat, drink and be merry... for tomorrow we shall be no more." But when you are spiritually advanced or at least intellectually awakened, you understand that God is Omnipresent, that God is in everyone and in everything, that God is not distant from us, but is distinctively the Soul of all souls. When one begins to understand that the soul moves the body and God moves the soul, the thought pattern is bound to change. So, by exhorting the people to repent, Jesus said again, "Blessed are the pure in heart, for they shall see God." And He also said, "Seek the Kingdom, of God within your own heart." When the Kingdom of God is within our heart, with the King—the Father in Heaven ruling over it—are we not right in accepting Man-of-God as a Divine Being? They who try to follow our Lord, dare to call man a sinner! It is a sin to call man a sinner! Are we not all children of the Eternal Father? Thus we find Jesus taught us to perceive Divinity in every man and He also taught purity of thought as the first step to attain that Divinity.

There are three stages of His teaching in the New Testament. Note the common prayer He taught, "Our Father which art in Heaven, Hallowed be thy name and.... " A simple prayer which seems to be a child's prayer—it is indeed a common prayer, because it is intended for the uneducated masses. To a higher circle—those who had advanced, a little

more, He gave a more elevated teaching. "I am in My father, and He in Me and I in you," and then when the Jews asked Him who He was, He declared that "He and His Father were One." And Jews thought that it was a blasphemy; and for proclaiming the Eternal Truth He was crucified.

There are three stages of approach in man's attempt to reach Truth. First he looks for God—far far in heaven—unknown and unseen. Then he sees Him in himself and all around and ultimately he finds himself as God—the One without a second. These things were taught by Jesus about 2000 years ago. Not only taught but lived the life of God on earth, But few, very few of His followers understood Him, understood the meaning of what He said and did. The Messenger of God came to show the path that the spirit is not in forms, that it is not through all sorts of vexatious and naughty problems of philosophy that you know the spirit. Better that you have no learning. Better that you never read a book in your life. These are not at all necessary for salvation. Neither wealth nor possessions—nor power not even learning but what is necessary is that one thing: "Purity—purity of thought, word and action." Blessed are the pure in heart for they shall see God.

The spirit in its own nature is pure. How can it be otherwise? Spirit is of God, it has come from God. In the language of the Bible, it is the breath of God. In the language of the Quran, it is the soul of God. Do you mean to say that the spirit of God can ever be impure. But alas! It has been as it were covered over with the dust and dirt of ages, through our own actions, good and evil. Various works which were not correct, which were not true have covered the same spirit with the dust and dirt of ignorance of ages. It is only necessary to clear away the dust and dirt which are nothing but the accumulated impressions or sanskaras and then the spirit shines immediately. "Blessed are the pure in heart for they shall see God. The Kingdom of Heaven is within you where goes thou to seek the kingdom of God?"

Asked the Jesus of Nazareth, when it is there within you. Cleanse the spirit and it is there". It is already yours. You are heirs of immortality, sons of the Eternal Father. This is the great lesson of the Messenger.

As a person what was He? The best commentary on the life of Jesus in His own words is: "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." That is what Christ says is the only way to salvation, He had no family ties. Do you think that that Man had any physical ideas in Him? He was a mass of light. A God and not man, came down to earth to be a brother of animals, friend to the poorest, lowliest and lost. He had no sex idea. He was a soul. Nothing but a soul, just working a body, for the good of humanity; and that was all His relation to the body. He had no other occupation in life, no other thought except that one, that He was a SPIRIT. He was an unfettered and unbound Spirit. And not only so, but He, with his marvellous vision, had found that every man and woman, whether Jew or Gentile, whether rich or poor, whether saint or sinner was the embodiment of the same undying Spirit as Himself. Therefore, the one work His whole life showed, was calling upon them to realise their own spiritual nature. Such is the mission of an Avatar. Keep a picture of Jesus in your mind and look at Meher Baba, His life, His sayings and His untiring work—you will find that the same Light that illuminated Judea, 2000 years ago is here fully manifested. From whatever angle you may look at Him you will find Him so manifested.

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\* This article was written long before the Event on 31-1-1969.  
—Editor

# COLUMN OF LIGHT

By Gp. Capt. M. M. Sakhare, New Delhi.

It was in Poona station during the midmorning tea break that my friend Flt. Lt. Pande used to drop into my office for a 'Cupacha' and chat. He was quite an interesting character with the gift of the gab. Fairly intelligent and knowledgeable he argued on any subject for arguments sake. Born in a high class brahmin family he seemed to be well acquainted with Hindu philosophy and was generally interested in metaphysics. He said that he did not believe in all the superficial religious ritualistic nonsense and opined that philosophy was all speculative and conjectural. He said he was an agnostic. At times quoting the miseries, injustice and the disparities in life he used to assert and argue about the non-existence of God. It was then that I used to corner him with the following message of Avatar Meher Baba on the existence of God: "Philosophers, atheists and others may affirm or refute the existence of God, but as long as they do not deny the existence of their own being they continue to testify their belief in God—for I tell you with divine authority that God is Existence, eternal and infinite. He is every thing." Though he used to get excited in these heated discussions he never showed disrespect to any religious philosophy or any Master and his message. On the contrary many a time he sought elucidation on many of Avatar Meher Baba's messages.

One morning when we were having a discussion on some spiritual subject over a cup of tea, the phone rang and the Flight Officer asked me whether I would like to do a bit of flying on a local sortie.

To an aviator flying is always welcome especially when it means getting away from the office and the pile of files. So, I

readily accepted the offer and asked Pande to fly with me if he had nothing else to do. Having got the briefing for the sortie, we got into overalls and collecting our flying kit made our way to the aircraft. After take-off, as I set a particular course of 050 degrees, Pande straight away asked me whether I had set course for Ahmednagar which was correct and I confirmed. Then he asked me whether I was going to circle the place where Avatar Meher Baba was staying in strict seclusion, which was also correct and once again I confirmed. When I asked him as to how he guessed it he had no ready answer. He said he did not know how but just thought so.

I remember the first time I flew over Meherazad. On a local sortie, as I was passing by Pimplegaon I got a strong desire to flying over and see Meherazad and possibly have "darshan" of Baba if He happened to be in the gardens. Also I wanted to take seven aerial "pradakshinas" (rounds) just like the devout Hindus do around the deities when they visit the temples. But I was afraid of disturbing Baba with the roar and thunder of the aircraft. So, I remained quite high and away from the buildings when I took the seven "Pradakshinas". After the first two rounds, to my great happiness I saw Baba and the Mandali coming out and waving at me, and then I waved back at them. Beloved Baba stood out amongst the Mandali bright and beautiful shining like a column of light. I thought probably this effulgence around Baba was my own imagination because of my faith and love for my Master and forgot all about it. I felt guilty for having disturbed Him especially when He was in seclusion So I wrote a letter of apology to brother Eruch asking Baba's pardon for the disturbance I had created. I expected a reply with a quiet reproof forbidding further flights. But lo! to my utter surprise back came the reply saying that Baba did not mind my flying over Meherazad. And so whenever I could do so, I visited Meherazad from the air and those visits were a great source of joy for me.

Now as I approached Meherazad I went down a little so that we could have a better view of the panorama and the peo-

ple below. I started my "pradakshinas" and on the second one I saw the Mandali followed by Baba coming out. On our third round I saw Baba almost in the middle of the Mandali waving out at us. We waved back at them. On the fourth round Pande recognised Baba and pointing out at Him said, "There almost in the middle of the congregation is your Master in that long white robe. Isn't it?"

"Where? Are you talking about that gentleman with beard and mustache wearing a pink gown near that tree?" I purposely said trying to mislead him.

"No, No, He is clean shaven in that long white robe, bright and beautiful, fourth from the tree, almost in the middle of the people," he said.

"I don't know whom you are talking about," I said to test him further.

"Don't try to put me off. He is unmistakable, right in the middle, with that beautiful aura around Him shining like a column of light. If you cannot see Him you must be blind," he affirmed.

With this happy argument we finished the seven rounds and climbing up we set course for base. On our way home I asked Pande as to how he made out beloved Baba in that crowd. Pande who was in a contemplative mood replied: "I just can't tell you how but I straight away knew Him. He had that wonderful aura and effulgence around Him and He stood out like a column of light amongst those men." This confirmed my own experiences and removed my doubts about the 'column of light'. Later on Pande said in a serious tone, "I am really sorry I argued with you many a time about Meher Baba and His message expressing my disbeliefs. I sincerely apologise for the same. Now I am convinced that Baba is really great."

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# The Message of Esoteric Philosophy

By Dr. K. M. P. Mohamed Cassim, *Ph.D., Ceylon.*

Mind stopped is God.

Mind working is man.

Mind slowed down is Mast (God-absorbed).

Mind working fast is mad.

—MEHER BABA

It would be really an interesting question to postulate how far the teachings of Esoteric Philosophy will help the modern man in realising the real Self. The inner secret in solving human problems lies in understanding the activities of the mind by a choiceless awareness without imposing any religious belief or materialistic interpretations. Modern man is in a state of perpetual stress physically and mentally, as a result of the present technological civilization, which is mainly based on the gratifications of senses. The modern man is in a condition of utter restlessness of mind because he has lost the integrating factor of the divine principle in him.

Esoteric Philosophy invites the modern man to live in a state which cannot be contaminated by the sensation of the mind. Man is affected by his own mind and he is unable to watch the disturbing elements of thought process because he has identified himself with the series of thought as "I", but "I" is nothing other than a bundle of thoughts-sensations. To observe the origin of thoughts calmly and quietly in a detached manner is the only possible method of transcending the reactions of the mind, so as to establish in the real Self. The pressure of mechanical mode of living makes the man to

escape himself from the illusion of sensual pleasure. Needless to say, that comforts and various facilities do not provide him with the satisfaction he seeks. Man cannot have liberation by indulging in sensational excitements.

We are living in an era, which predominantly gives importance to scientific discovery. One cannot depend on the findings of science, as its conclusions are often contradicted by the scientists themselves in conformity with the latest research. Science by itself, cannot produce anything to satisfy modern man, as the nature of man is not only to master the physical world, but also to evolve in the direction of divine perfection. In this connection, the Esoteric Philosophy directs the modern man to divert his attention to the very source of his thinking process by meditational awareness. The world exists only in relation to the mind, when the mind is still held by deep contemplation, then in that profound silence, the mind is negated and in its place SELF shines with full illumination. In the absence of mind, what is known is the consciousness of the Self.

Man is aspiring for happiness and liberation. But the modern man is afraid to live in that state of bliss in which the mind is brought to nothingness. Emotional excitements or logical analysis will not lead him to the real freedom which comes through meditation. One may ask the question that if the mind is brought to the state of voidness, then who is going to enjoy the blessings of the freedom? This question does not arise in the actual realization of Reality, because in the transcendental state—the super consciousness, the duality of thinker and thought or experience and experiencer is non-existence. The Self alone shines in its purity.

The Esoteric Philosophy challenges the modern man to experiment by living rather than discussing it on the verbal level as Reality cannot be defined or argued about, but one has to live and in the very living every problem to which man is confronted with will be solved. The problems exist only in the relative plane in which the mind is involved. In the

absolute Reality of Super-Consciousness there is no problem or mental complex, which is the psychological disease of modern man. The economic security or the material prosperity will never give the happiness which man searches for. The defect in modern man is his utter inability in understanding the working of his own mind and until and unless he discovers the functioning of his mind, he cannot solve any problem.

In the message of the Esoteric philosophy what is stressed, is to understand the subtle functions of the mind and if the modern man cannot discover his mind, he has no basis for any judgement. His own mind deceives him in a thousand and one ways and he avoids facing this fact by forgetting himself in amusement and other activities. He is tired of every sort of worldly enjoyment which can be seen by his urge for philosophical literature and especially spiritual aspirants are earnestly searching for a knowledge of the eternal Self.

The Esoteric Philosophy holds that TRUTH alone exists and one must realize the Reality and the very discovery will liberate oneself. To commune with that Reality one has to stop the process of thinking by silent meditation, and as soon as the mind reaches the state of serenity then Reality alone exists without the duality of mental complications.

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# *Avatar Meher Baba Trust*

King's Road, Ahmednagar, Maharashtra-India

CIRCULAR LETTER

*31st March 1969*

Dear Lover and Pilgrim,

Once Meherabad was a semi-barren area with a few trees and a well by the side of the road from Ahmednagar to Dhond. Then, one day, the God-Man and a few disciples came walking along the road and stopped and rested under a tree and refreshed themselves from the well.

Now it happened that this area belonged to the father of one of the disciples and upon Meher Baba saying that He liked the place, the disciple went to his father, who also was a disciple of the Master, and told him of His pleasure in the place. On hearing this, the man came with his son and offered the area to Baba, and He accepted it.

Gradually the place blossomed into buildings of service: a school, a hospital and shelters for the migrant poor, and was finally topped by the Tomb in which God-Man's body would be placed when He, having finished His mission to the world, dropped it.

After some years, the initial purpose of the place being fulfilled, Meher Baba left it; and just before He began the New Life sold it to a wealthy disciple and gave away the money He received. And apart from the Tomb and a few buildings, it again became a semi-barren area.

Later again, at the Master's wish, the property was made over to a trust, The Avatar Meher Baba Trust to preserve

the Tomb and again build buildings of service after He had dropped His body—for it would become the greatest place of pilgrimage on the earth.

We, the trustees of this Trust, invite you, dear lover-pilgrim to participate, according to your means, in this preservation and buildings so that this most holy of places may be developed according to the terms of the Trust and fulfil its glorious purpose of drawing people of all nations and conditions of life toward the One Perfect Living God who in His divine compassion became embodied as Avatar Meher Baba and for 47 years continuously demonstrated Divinity in Humanity and then left His body with us as a sign of His ever-presence in our hearts and lives.

Upon request we will gladly give a copy of the Trust Deed so that you may know fully and clearly how your contribution or donation will be used.

**Adi K. Irani**  
*Secretary Trustee*

P. S. Kindly distribute copies of this letter to all Baba lovers in your area.

NOTE: All payments of donations should be made in favour of "Avatar Meher Baba Trust". ADDRESS: King's Road, Ahmednagar, Maharashtra, India. Because of acute water shortage the Trustees have, for the present, decided not to permit anyone to stay overnight at Meherabad.

## THE MEHER VIHAR TRUST, HYDERABAD

At a meeting of the Board of Trustees of the Meher Vihar Trust, held at Hyderabad on 27th March '69, it has been decided to shift the headquarters of the Trust along with the Printing Works and the Publication section to Rajahmundry with effect from 1st April '69. The Managing Trustee has been authorised to secure a permanent building for the Trust office, however the printing and publication of 'Divya Vani' will continue at Hyderabad till arrangements are made at Rajahmundry.

Sri Swami Satya Prakash Udaseen announced his retirement as the Managing Trustee and nominated Sri N. Dharma Rao, B.E. Retd. Divisional Engineer and a prominent Baba lover of Rajahmundry as his successor for life to the office of the Managing Trustee and Ex-Officio President of the Trust with effect from 1st April '69. The Board of Trustees placed on record their whole-hearted appreciation of the selfless services rendered by Swami Satya Prakash Udaseen as Founder-President and Managing Trustee and as Editor and Publisher of the several publications of the Trust and in particular 'Divya Vani'. The Board also expressed their gratitude for his inspiring zeal and devotion to Baba's cause.

Swami Satya Prakash Udaseen will continue his services as Editor of 'Divya Vani' and other publications of the Trust. He will be the first member of "Meher Ashram" as well as "Meher Seva Dal" to be established at Rajahmundry, rendering his services for Beloved Baba's Cause as residential Member of this Order of Service.

The Board of Trustees have also decided to have Swami Satya Prakash Udaseen as Honorary Chief-Sanchalak (General Secretary) of the Trust in order to continue his work of general organisation for the development of the ideals of the Trust. He is fully authorised to collect subscriptions or donations for any or all of the purposes of the Trust and issue receipts for the same on behalf of the Trust. The Trust shall provide him with proper boarding and lodging and other facilities that may be needed by him to continue the general work of the Trust.

All correspondence concerned with the English monthly 'Divya Vani' should be addressed to the Editor and Publisher, 'DIVYA VANI', 1-1-230/3/1, Viveknagar, Hyderabad-2, A.P, India, till further notice.

# News In Brief

## EXHIBITION AT KOPARGAON (MAHARASTRA)

An Agricultural Exhibition was held at Kopargaon, about 62 miles away from Ahmednagar for three days, 15th, 16th and 17th February 1969 on the grounds of Kopargaon Public Garden. Here are a number of masonry built in rooms, one of which was offered free for displaying Avatar Meher Baba's pictures and literature. In spite of the deeply moved hearts of Baba-lovers of Avatar Meher Baba Ahmednagar Centre and the on-coming arrangements of a mass poor feeding on 25th February, they did not deter from fixing up the room allotted at the Exhibition with Baba's framed pictures of different ages and events with short Marathi narrations printed at the bottom of the mounts on which a number of pictures were pasted. Nearly a dozen of fairly big size boards with a number of Baba sayings in Marathi printed on them, on display, were a source of attention and appreciation for the thousands of visitors who came to the Exhibition. The situation of Baba Stall was near the main entrance inside the garden and so very few visitors missed to go into the stall premises. Nearly 5,000 copies of small Marathi booklets of Baba's short life were distributed free of charge. Thousands of villagers of Kopargaon Taluq and the surrounding Taluqs had the chance of paying homage to the Presence of Baba brought to their consciousness by a look at Baba pictures.

Brothers Dhakephalkar and Kshirsagar of Ahmednagar Centre stayed on the Exhibition premises for full three days and gave the best of service undergoing all inconvenience of food, sleep and rest. Bros. Manek Hathidaru and Rangole helped in decorating the Stall.

—*Sri Adi K. Irani, Ahmednagar*

## MEHER MELA AT KHANDARKA (U.P.):

Cradled in the lap of nature, the little but snug village of Khandarka put up a festive and colourful appearance when folks from far and near assembled on the fair grounds to celebrate the auspicious festival of 'Makar Sankranti' in January '69. Little they knew that the ardent lovers of Avatar Meher Baba, headed by the ex-ruler of Pur State Kuwar Mahendra Pratap Singh, would sublimate this mela (meeting) into the real mela or communion with Meher Baba, the Avatar of the age. Baba lovers from several towns and states of India including Orai, Nauranga, Majhgawa, Jabalpur, Kanpur, Baruasagar, Jhansi, Hamirpur, Tacca and Dhagwan, participated in this programme. The Programme commenced with 'Prabhat Feri' on the 14th morning. The speakers among whom included Sarvashri Rajnikant Upadhyaya, Babu Ramprasad, Parameshwari Dayal Nigam (Pukar) and Raj Kumar Sharma addressed the people attending the fair on 14th and 15th. They pointed out the immense significance of coming in contact of the Avatar of the age while He is in our midst. In the evenings, Bhajan programmes were held in which the singers included Sarvashri Kuwar Surendra Singh, Amardan (Radio artiste), Rajnikant Upadhyaya, Amiya Kumar Hazra and Nandramjee Sharma. The programme was blessed by Beloved Baba, who had chosen Kuwar Mahendra Pratap Singh as His representative for this occasion. The representative conveyed to the assembly Avatar Meher Baba's Love-Blessings and His wish that His lovers should not let their thirst be quenched by the nectar-sip offered by Meher Mela but should strive to make it so intense that their thirst enables them to drink away their false ego, so that contentment must manifest itself in the form of the realization of their Real Existence.

—*Sri Surendra Singh, Pur (U.P.)*

AVATAR MEHER BABA BILASPUR CENTRE:

At Bilaspur, Baba lovers arranged a public meeting to celebrate CHRISTMAS DAY as BABA DAY on 25th Dec. '68 in the North East Institute of S.E. Railway. Shri Ramnath Singh, I.A.S. in his inaugural address paid glowing tribute to Beloved Baba. He heard of Baba long back from his childhood friend Sri Keshav Narain Nigam. He expressed that in spite of the chaotic conditions prevailing in the world, Beloved Baba makes all who come in His divine contact, live a life of love, service and sacrifice in a most simple and natural way by reforming them inwardly and leads them towards Truth. Sardar Amar Singh Saigal, M.P., spoke on Baba's Avatarhood and the significance of the celebrations. Dr. P. N. Misra and Sri P. K. Rao, a new Baba lover also addressed the gathering. Sri P. K. Rao related the different aspects of the previous Avatars and emphasised that Beloved Baba's Message of Love is none other than that of the Ancient One. Smt. Jayashri Banerjee and Kumari Roy rendered devotional songs on this occasion.

The first Poornima Sammelan at Koni was arranged on 3rd Jan. '69 at the residence of Sri A. C. A. Swami. Sri S. K. Ghose and many others from Bilaspur attended the meeting. Sardar Amar Singh Saigal and Sri P. K. Rao spoke on the occasion.

—*Sardar Amar Singh Saigal, M.P.*

NARSARAOPET (A.P.):

On 26th Jan. '69, Sri N. V. Ramaniah inaugurated Meher Students' Mobile Unit at Narsaraopet. Sri P. V. S. Ramabrahman, the Unit president explained the purpose of organising a mobile unit. He said that they would strive to do their best to spread Beloved Baba's Message of Love and Truth in the villages.

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# 75th Birthday Anniversary Celebrations of Avatar Meher Baba

## **Avatar Meher Baba Ahmednagar Centre:**

The first Birthday anniversary after Meher Baba dropped His body is bound to occupy the memory of His lovers as an event of unique importance next only to the event of his having dropped His body on 31st January 1969.

The Ahmednagar Centre lovers sat a few times and discussed. They felt that the nature of this Birthday celebration should not be one of the usual kind of a procession, talks, singing, qawwali and kirtan, but a very different one with less noise and more silent work, and decided that poor feeding should be the first and last item of the celebration besides the early morning prayers, arti, bhajan and talk at Birth time i.e. 5 o'clock morning on 25th February. Poor feeding on a mass scale needed a vigorous effort for securing bigger donations in money and materials. To that end everyone worked hard particularly Chhagan Master and Saroshbhai and found the possibility of a mass poor feeding within the reach of their efforts.

In Ahmednagar Centre-cum-Khushroo Quarters-cum Meher Publications office compound and backyard was done the entire arrangement of cooking for visitors, seating and serving them food in an orderly manner. The main iron gate of the compound was kept for exit and the doors of the Centre's premises were utilized for admitting the visitors. An approximate twenty-thousand (20,000) souls were fed consisting of the very poor, the poor, the lower and upper middle classes and also those Baba-lovers from big and high society.

Poor feeding on this occasion was the 'Prasad' everyone received from the unseen hand of the Avatar and a very strongly-felt depth of His Silence. An atmosphere of silent

joy was prevalent throughout the hours of serving by nearly a hundred willing workers interrupted by shouts of the managing staff to control and regulate the crowd in batches of 600 to a 1000 people at a time from 10.30 in the morning to 8.30 at night, making the total sittings of 25 to 30. On some occasions when the crowd was pressing its entry through the gates, police and volunteer help had to be resorted to. The shouts of "Avatar Meher Baba-ki Jai" filled in the hearts of grief-stricken Baba-lovers with a spirit of renewed enthusiasm and love. One said he saw Baba in physical form at the Centre door, while others felt their hands and feet moving untiringly by a force of Love from the Beloved whose body-drop or body-on made no difference of His Presence in their hearts.

The sweet wheat-jaggery preparation of 'lapsi' cooked in vegetable grease was delicious, along with hot mixed vegetables and gravy dish called 'bhaji' which afforded a balance of taste and sumptuous intake. Over half a dozen huge vessels were utilized for cooking done in the backyard of Meher Publications office. A mighty big cubical trough in which the major part of 'lapsi' was stored kept it warm and fresh throughout the ten hours of the day's serving.

A mass poor feeding is called a 'Bhandara' in which rich people can take part to eat the food as 'Prasad' coming in the name of a Personage of spiritual status. They delight in serving the cause. One could see a number of servers taking up voluntary serving. Two small girls of about twelve years each from long distance came and claimed to do service to which the elders did not pay attention, Until they were permitted to take up their posts, they were not satisfied. Luck brothers (from U.S.A.) could be seen wonderfully fit to join the work of doing hours of long feeding.

The Bhandara food was sent out to a locally conducted leper asylum and an orphanage of boys, to Meherabad and Meherazad residents on 25th February. The remnant of lapsi was distributed to a few hundred small boys and girls from the town the next day who had gathered round the venue of the programme.

The Lamp is gone, but the Light is on to brighten up and cheer the hearts of all Baba-lovers all over the world in an increasing expression of love, service, honesty and purity amongst themselves and through them to the increasing number of men and women the world over. May the Love of Meher Baba be our guide to establish the kingdom of love on earth as the only religion of man! Jai Baba!

*Sri Adi K Irani, Ahmednagar*

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#### HYDERABAD AND SECUNDERABAD:

The 75th birthday of the Avatar of the Age had been celebrated for 75 days from 13th Dec. '68 to 25th Feb. '69, as arranged by His lovers every day in both the cities. During the last days, special programmes had been arranged at Meher Vihar. Commencing from 2 am. on 22nd Feb. '69 there was Akhanda Baba Nam Japa for 75 hours. On 24th evening, the public meeting held at Meher Vihar was presided over by Sri M.P. Ananta Butchanna. Sri Swami Satya Prakash Udaseen, Sri R. S. Prakasa Rao and Sri N. Bhimasankaram addressed the meeting. 'Avatar Meher Baba' Vol. IV, the Telugu publication dealing with Beloved Baba's life and His messages in detail, written by Sri N. Bhimasankaram was also released on this occasion.

On 25th early morning, Baba lovers gathered together at Meher Vihar in Hyderabad and also in Secunderabad to offer Prayers and Arti to the Avatar of the Age. Sri B. Bapiraju gave a very impressive speech at the morning function at Meher Vihar. Poor feeding on a large scale was arranged at both the places. The public meeting on 25th evening at Social Welfare Centre, Chilalguda, Secunderabad was arranged by Avatar Meher Baba Premi Mandali, under the auspices of Meher Vihar. The programme commenced with Bhajans and Sankirtan by Kumari Chaya Devi and Smt. Shantha Bai Shiroor. Swami Satya Prakash Udaseen and Sri N. Bhimasankaram addressed the very large gathering. The meeting came to an end with a vote of thanks by Sri K. R. Bhaskara Rao, Secretary Avatar Meher Baba Premji Mandali and Arti and distribution of Prasad.

## MEHER JAYANTI SAMAROH IN DELHI

The "Time" dear Baba had been hinting for sometime came at last. The Beloved dropped His body on 31st January 1969 to live eternally in the hearts of all lovers everywhere. Maya used this moment to create confusion in the minds of His lovers. But in God, as Baba has said, there is no confusion and those who listen to His command intuitively have no confusion either. So on 19th Feb. 1969 a message was received from Shri Adi K. Irani, saying:

"All the days' Birthday programmes should be put through with great zeal, vigour and love. The Light that is Baba is EVER ON. He is out of our external vision to make us turn inwards. His Kingdom of love will come and time will make evident all He 'said'."

Encouraged by the above message the lovers of Avatar Meher Baba in Delhi got busy to lend new colour to the MEHER JAYANTI SAMAROH scheduled to be held in the Capital City of India from 22nd Feb. to 28th Feb. 69. At Sarojini Nagar - A. 315 - New Delhi, the Celebrations started with musical recital by Shri Bindra and Party & Smt. Brijnath, who presented a programme of melodious devotional music in gaily-lit Shamiana before a large gathering. The Meher Singing Group, led by Shrimati Kusum, whose songs were full of Avatar Meher Baba's teachings, moved the hearts of the audience when they presented a programme of Qawaali devoted to the loving memory of Beloved Baba. The Parvardigar Prayer and the Prayer of Repentance were recited by Sardar Amar Singh Saigal, M.P., which was followed by the 75th Birthday Message of Avatar Meher Baba.

On 23rd morning at the President's Estate, all Baba lovers gathered with families and friends to celebrate the Beloved's Birthday. The programme started with invocation of the Highest of the High, Avatar Meher Baba, followed by devotional music by the Meher Singing Group & Pt. Shiv Dutt.

The scene then shifted to 169 North Avenue where a huge Pandaal was erected for the unveiling ceremony of Avatar Meher Baba's life-size picture at 6 p.m. on 23 Feb. '69. After performing the unveiling ceremony, Shri M. Tirumala Rao, M.P., said: "We should take advantage of our association with Baba. Baba has dropped His body in order to redeem the entire world. He is no longer confined to Ahmednagar but is now present in every atom of the Creation..." Shri W. D. Kain read out the messages of Baba and that of Shri Adi K. Irani given for the occasion. Gp. Capt. M. M. Sakhare during his speech said, "We have assembled today to celebrate the 75th Birthday of Baba. Baba is omnipresent. Baba had said that He had taken on this body as a coat. He has dropped this because His work has been completed." He told the audience that the only way of saving the world from the devastating forces was the message of Love given by Baba. Shri C. L. Bhatia asserted that BABA IS LOVE. He referred to the scriptures to bring home his point of view that "We should not leave the 'daaman' of Baba". Smt Krishna, paying homage to Baba said, "Baba is with us. All conflict in the world can disappear through LOVE AND OBEDIENCE as explained by Baba." Sardar Raghubir Singh, Advocate, who came to pay tributes to Baba remarked that Avatar Meher Baba had brought about a synthesis of all religions. Baba's Message, he said, gave the insight into Real Love and Self-Sacrifice. Baba to him was the Eternal Light—the Omnipresent Spirit!

In a public meeting at C-225 Defence Colony on Monday 24 Feb. '69 Imam Qawaal and Party were singing in the evening:

"Zamaana de raha hai ab duhayi Meher Baba ki  
"Prastish kar rahi hai saari khudayi Meher Baba ki

meaning that the world was now proclaiming the Name of Meher Baba and the entire Creation was worshipping Meher Baba! Why? Because He had dropped His body to permeate every particle of the Earth, every atom of the Creation. As this renowned Qawaal sang one song after the other, all replete with sincere devotion and spiritual significance, people came from

far and near to pay homage to Baba's Holy presence, so nicely depicted in the beautifully decorated picture placed in a flowery frame floodlit for the occasion. Sardar Raghubir Singh, Advocate, who happens to be the Secretary of the International Sikh Federation, told the audience again today that he first heard of Baba sometime back during the World Conference of Religions held in New Delhi. What he heard at that Conference convinced him that Avatar Meher Baba's point of view regarding Religion was altogether different from that of others. Religion, as he understood from Baba's teachings, was intended to connect us with Reality. He had read a booklet on Baba entitled "Nothing". That convinced him that in order to understand the Real, one had to know what is ignorance. Baba had told us: "Accept what is Real: Ignore what is False." What he had learnt from Baba's teachings was that only spiritualism can save the world. This was followed by a Qawaali programme by Inam Qawaal and party.

Sarojini Nagar, New Delhi, where a night-long vigil was kept from 10 p.m. on 24th Feb. to 5 a.m. on 25th Feb. devoted entirely to the singing of Baba Bhajans, spread the carpet at Community Hall to welcome the public to the Avatar's Birthday Celebrations from 5 p.m. to 8 p.m. on 25 Feb '69. Sardar Amar Singh Saigal, M.P., gave an introductory speech regarding the Jayanti Samaroh, followed by Messages read out by Shri W. D. Kain. Shri C. L. Bhatia then presented a biographical sketch of Avatar Meher Baba set in here and there with quotations from Gita, Bible and the Holy Book. Smt. Krishna then spoke about the various phases of Baba's Life and His Work, and exhorted the audience to apply Baba's teachings in their daily lives.

On Wed. 26 Feb. '69 the Birthday Celebrations were observed under a Shamiana at 28, Barron Road, New Delhi. Devotional music by Smt. Kusum, Smt. Prabha, Smt. Krishna, Shri Faqir Chand Varma, Shri Rathod and Shri Jhompi Ram started at 5-30 p.m. Sardar Amar Singh Saigal, M.P. introduced to the audience a new Baba lover—Sardar Shiv Dev Singh

of Khem Karan, who had recently published a brochure giving a portrait of Baba and conveying His teachings. Sardar Shiv Dev Singh told the audience, how he and his associates had been helped by the divine guidance of Baba at every step and assisted in the rehabilitation of the war-hit persons of Khem Karan. Baba's teachings, he said, inspired and guided them. He emphasised that ways and means should be explored for the dissemination of Baba's teachings. Shri C. L. Bhatia recounted his experiences of Baba after his 'settlement' in Delhi. He recited a beautiful poem purporting to give Baba's message in such a devotional style that everyone in the audience were moved to tears.

Shishmahal, Sita Ram Bazar, Delhi, was the venue for the meeting of 27 Feb '69, where at 5-30 P.M. musical notes started to surcharge the atmosphere with spiritual harmony. Smt. Swaran Lata, a new devotee of Baba offered two melodious songs at the feet of the Avatar of the Age, Then Smt. Krishna told the audience how they could love Baba and feel His presence everywhere. Baba's Nazar, she said, was on each and every creature.

On Friday 28th Feb '69 was held a music devotional programme at D-425, Sarojini Nagar, in which Smt. Krishna, Smt. Prabha, and several others participated. Thus ended the seven days Meher Jayanti Samaroh in New Delhi.

*Shri W. D. Kain, New Delhi*

#### AVATAR MEHER BABA JABALPUR CENTRE:

Avatar Meher Baba Jabalpur Centre celebrated Beloved Baba's 75th Birthday from 21-2-69 to 25-2-69 and from 8-3-69 to 11-3-69. Commencing from 2 p.m. on 21st February 'Akhand Kirtan' for 75 hours round the clock had been arranged and then from 9 p.m. on 24th till the early hours of 25th morning, bhajans, Kirtans, group talks—etc., continued without break, in which hundreds of Baba lovers participated with love and enthusiasm. Public meetings were held in the evenings from 8th to 11th March '69. On 8th, the meeting was held in the Central Railway Quarters and on 9th in Sha-

heed Smarak Bhavan. Sri Girijanandan Dube, Sri P. D. Nigam and Dr. C. D. Deshmukh addressed these meetings with special reference to Baba's dropping of His physical body and the increased need of the Baba lovers to hold on to Baba's 'Daaman' till the end. The meeting on 10th was held under the auspices of Meher Youth Association. On 11th instant, the meeting was held at Rampur in the M.P. Electricity Board Colony, when Sri Dube, Sri A. R Abdulla and Dr. Deshmukh spoke emphasising on the need for Baba lovers to lead a life of love, honesty and truthfulness.

—*Sri R. P. Pankhraj, Jabalpur.*

#### AVATAR MEHER BABA RAIPUR CENTRE:

At Raipur, Baba lovers commenced the Beloved's 75th Birthday Celebrations with 75 hours 'Akhanda Nam Japa' on 21st Feb. '69. Besides the usual Prayers and Arti on 25th morning in the Centre premises, poor feeding was arranged. In the evening, a bhajan programme was arranged, in which Sri Taranath Kishan Rao Subnis of Amraoti, a great devotee rendered devotional songs and kept the audience spell bound for hours. Balak Bhagwan (Balak Meher) related his experiences in Baba's love on this occasion.

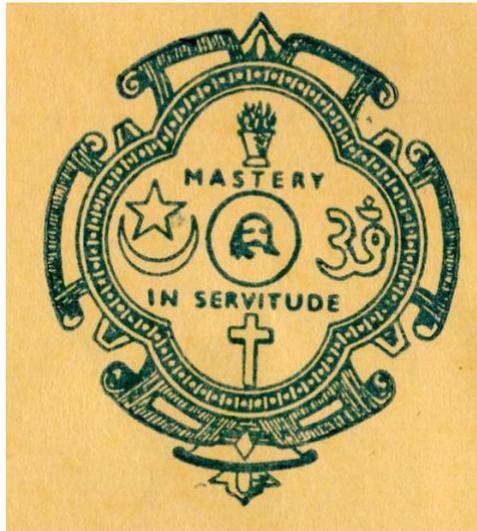
—*Sri A. S. Naidu, Raipur.*

#### AURANGABAD:

To celebrate Baba's 75th birthday, a special meeting was arranged on 25th Feb. '69 at "Eknath Sansodhan Mandir", which was presided over by Sri Hanumanth Rao Manvikar, I.A.S Collector Aurangabad. He said that Beloved Baba observed silence for 44 years for the benefit of the whole universe and that He dropped His body for the redemption of humanity. Dr. Dharwadkar, Ex-Judge and Sri Ghate also spoke on the occasion. Dr. Ranade read out Baba's birthday message. The 3-hour long programme came to an end with Arti and distribution of 'Prasad'.

On an earlier visit to Aurangabad, Dr. C. D. Deshmukh gave a detailed account of Beloved Baba's dropping His physical body and said that the WORD has been given in Silence.

—*Sri S. N. Rahpade, Aurangabad.*



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