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25th July 1969

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Devoted to Avatar Meher Baba

*Editor:*

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AVATAR MEHER BABA





# ECONOMICS OF MEHER LOVE

*By* Adi K. Irani, Ahmednagar.

There are two very great events of our life. One when Beloved Meher Baba came into our life and the other when Baba left us to our life. The former is our joy and the latter our sorrow. For Meher Baba both are the same except when what affects us becomes a part of His joy or sorrow.

There is nothing but the Love of Meher Baba for us that brought about these two great events and there is nothing but our love for Baba that gives us the joy and sorrow in our life with Him.

There is love everywhere but love cannot be felt anywhere. The entire creation with its things and beings exists because of the coherence created by love which is all pervading. Yet we see so little of love around us and so much of bitterness all over.

Love like water exists in different forms and has different effects. All love cannot be of one calibre and quality. Varied are the grades of love and its expressions. There is love in man, in sub-human beings—in birds, fish and in vegetation. Inanimate objects like metal and stone too have love. The way love exists in different entities and is expressed by them differs widely. In inanimate objects love exists as gravitation, in vegetation fish and insects it manifests as rudimentary sensation, in birds and beasts as developed sensation and instinct and in man as love coupled with the faculty of discrimination and a will for the highest manifestation of love.

Man has human love in more or less proportion of selfishness mixed with it. The highest human love is humanly unselfish. Since man's life is grounded in his individual ego as identified with mind body and feelings he cannot be wholly

unselfish; and yet man has the potentiality of manifesting Divine Love.

Divine Love is a continuous self giving in an endeavour to be united with Beloved God. For a man whose heart is ignited with the fire of Divine Love, there is nothing else of self-interest in his life except a burning longing to consume himself to be united with his Beloved.

Beloved Meher Baba is the Ocean of Love as God. In form He is personification of God. He is both in one. Therefore He has the power of attracting man to Himself with the object of dissolving him in His universal Self. As God in form He appreciates deeply the helplessness of man and is in a position to express His Love for him which He has in abundance. As God in His Being He exists as the Ocean of Love. He is the gateway through which man through human love can enter the pathway leading to God.

God as the Avatar appears Himself for the creation (Maya) as God-Man. For all times of the creation the Avatar lives and exists for the creation. Compare this as we may do to a tree and a seed: When a tree drops its form the tree becomes the seed. The tree is not lost but involves itself in the form of a seed. A tree becomes a seed and a seed becomes a tree. The tree does not lose its form but changes its form from a tree to a seed and vice versa. The Avatar when He drops His particular body does not lose His form but only changes it.

Law is created by God who is beyond law. God in form of the Avatar is law-free and law-abiding both. Nature is governed by law and man is bound by nature. Change is the law of nature. The Avatar has to work through nature to redeem man from nature. The Avatar has therefore to be voluntarily bound by nature. He subjects Himself to the change of a human body.

To expect the Avatar to demonstrate His human body that does not change or drop off is to foolishly expect Him to

change the origin of nature. And for what? To satisfy expectation of some people rooted in ignorance. If ever a thing like this is done by the Avatar, the entire creation would come to a standstill. It would become a lifeless mass in which those who expect such a miracle would themselves not live a pulsating life to see the fulfilment of their childish expectation. The Avatar has knowledge and knows everything and so He does not mind an absurd thought or faith of his lovers and others but is ever watchful to see that His lovers continue to love Him in faith or even so called faithlessness. He goes on doing His work uninterruptedly for the good of humanity in the form of a human body when he appears and in the form of His Being when He is not in the body. The cycles of His appearance in the gross world and His veiled withdrawal behind the gross world are the occurrences once between seven hundred and fourteen hundred years.

The Avatar is never "dead" and any one who thinks Him "dead" is himself a "corpse" of his own thinking and a "stink" of his own sentiment. The term "dead" applied to Avatar is an anachronism. It is like a useless wild bush growing in a garden of roses. The Avatar is never dead. He lives a perpetual God's life in creation and beyond and is the only eternal link between God and man.

In the light of Baba's revealing pronouncements, dare we insult our conviction (if we have one) by saying that Baba is dead when He is God. God could not afford to be a permanent source of Love-Blessings to man except by being Zoroaster, Rama, Krishna, Buddha, Christ, Mohammed and Meher Baba. Their names are different but their Being is the same.

All generalizations made by us such as of calling a Yogi, an advanced soul, a Mahatma, a Saint, a Satpurusha or for the matter of that a Perfect Master, when not in human body giving his blessings to the world, is a gross misunderstanding of the messages given to us by Avatar Meher Baba. All beings except the Avatar after dropping human body come to the

gross world to perfect themselves and a Perfect Master after dropping his body becomes disconnected with the entire creation of illusion.

Life with Meher Baba is an epic of love but not without its economics. Baba wants all His lovers to love Him most but not to neglect the share of love to be given to all with whom one comes in contact either by blood relationship or friendship. Baba never wants us to waste our love in trying to fulfil our selfish desires. It is very difficult to demarcate selfish desires from desires. They range from pure necessities of life to our wants and to extravagant habits formed in life. Today's habit becomes tomorrow's want and subsequently may sum up to a necessity of the third day. Human mind is very tricky. It works under influence of 'Sansakaras' born of Maya which ever stands as a competitive opposer to the fulfilment of all the good and great in human life. Despite the fact that Baba in writings shows all ways and means to overcome desires, He fully knows how difficult it is to do it. He eventually comes down to fundamentals and points out that if principles cannot be lived by man then he should continue to function as he is at his face value but adhere to certain things basically laid down by Him—doing which he would neutralize the effect of all his misdeeds by His grace and blessings.

When do we expect to be worthy of His blessings? Not by being very studious, meticulous or a die hard of a so called virtuous living. Not that we should not develop good qualities. But economizing our love from all deviations and centralizing it in Him is the easiest alternative. Not by frustrating, despite pit falls, our love towards fulfilment of lower or even higher desires but by dedicating all our actions to the feet of beloved Meher Baba can we make ourselves worthy of His Blessing. This has to be done in an honest humbleness and with an unswerving conviction that Baba is God and as such the prime mover of all our thoughts and actions and to Him is due all our love and repentance. A complete dedication

has no room for self-justification of wanton errors and repeated wrong movements.

Baba does not want us to neglect the duties come to us by birth, circumstances or commitments but to fulfil them in all honesty and strength and say "It is Thy Will Meher Baba and all I do and have to do is to please You my Lord no matter how much it pleases me or makes me suffer".

Love of Meher Baba is not a joke although the entire play of Maya is a huge joke for Meher Baba. What a suffering this joke brings upon Baba Himself to make us realize that in fact Maya is a huge joke and God plays it upon Himself and God in form of the Avatar has to bear it all.

Humanity has to take upon itself its share of suffering. The Avatar besides undergoing suffering vicariously for the world has His Sat-Chit-Ananda state to rely upon and liquidates the suffering by All Knowledge All Power and All Bliss. A human being has no such exalted experience to fall back upon. Why should a human being be made to suffer so much? Is it because God as the Avatar has to maintain His Sat-Chit-Ananda state balanced by the sum total suffering of man? If that be the case every man in his gross ignorance would rise up and revolt against the "selfishness" of God who enjoys Sat-Chit-Ananda state in the guise of the Avatar and leaves the world to its suffering. God could then be the greatest autocrat and the Avatar His mask. God in fact is an autocrat where it comes to materializing His Will planned and worked up in the form of the Avatar. All that God does in His Knowledge is the greatest mystery to man in ignorance. God maintains a perfect silence and a balance and in doing it He has to come down on earth again and again as the Avatar and undergo universal suffering despite the universal Power He has. He does this not for Himself but for man. He suffers not for Himself but for man; so that man should get the experience of the same Sat-Chit-Ananda state He enjoys; and towards its fulfilment He does not at all spare Himself. He

suffers most. He is most benevolent and His compassion has no parallel.

What is the Love Blessing of Meher Baba for man? What have all those who have been in His contact for long or short years gained? What is that man should call the highest gain in life? Is it the happiness of money name fame sex or progeny? Is it the self-centred subjective experience of some higher sight, smell or sound? Is it the twinkling lights or the power to perform unnatural acts called miracles? Is it the fixity of mind and the deadening of heart causing insensitiveness to the suffering of others? All these so called gains are of momentary value or of no value. The thoughts and feelings come and go, the human body comes and goes. So called higher spiritual experiences come and go. What comes and goes does not exist and what exists does not go. Unchangeability is the attribute of God and God's highest manifestation on earth is the Avatar. Avatar Meher Baba has given to His true lovers who can claim to be so, two things which do not change and will not change, no matter they live or die. The first one that "God Is" and the second, that "Meher Baba is God". This is an unassailable Conviction which is the Love Blessing of Meher Baba. It can be put to a test at the point of a sword. I am as sure as this Conviction that a true Baba lover will never flinch, falter or flounder to own this Conviction if he is challenged with the severance of his head by the sword. What a conviction .that angels would vie to earn. Angels have the love of God but not a burning longing to be united with Him. Man alone has this potential and Meher Baba brings this up to form a solid Conviction. What an enlightening conviction to have gotten by Baba lovers not in Knowledge but in Ignorance, For one who gets the Light of Knowledge is really great because he sees everything; but for one to have an unchanging certainty of the existence of Meher Baba as God in the darkness of ignorance is in a way greater as a gift of God. Meher Baba alone could give it.

*[To be continued]*

## Avatar Meher Baba Gives the Word in Silence

By:—Dr. Chakradhar D. Deshmukh, M.A. Ph.D. (London)

(Presidential address at Jabalpur AMBC Amritamahotsava  
in March 1961)

Through L.C. No. 29 of July 1956 (also quoted in Purdom's *God-Man* on P, 350) the WORD has been clearly and unambiguously given by Beloved Avatar Meher Baba Himself in silence, when He says:—

"The stage of Glorification to follow, will be when I break My silence with the Divine Word—the WORD that will indisputably assert existence of God in the mind and heart of man, that will make the world know that God not only exists but He alone exists, infinitely and eternally." Giving the effect or effects of realising the Truth (Meaning) of the WORD itself becomes a part of the meaning of the WORD itself as given in this Declaration. Here in the very act of giving the WORD itself so unambiguously in His Silence, the Beloved Avatar has also in His characteristic way used the phrase 'will', knowing full well that some (perhaps many) of those to whom He was giving it may have to wait for an indefinite time-interval to realise the Meaning-aspect of the Word as Truth. The Master's Universal prayer, composed by Baba Himself was being repeatedly, persistently and emphatically insisted upon by Him towards the latest part of His last severe seclusion. This immortal Prayer also is itself the giving of the Word (TRUTH) of the eternal existence of God—The Beloved.

In the Silence-day Message (as in L. C. No. 63) of 1966, 10th July, the Avatar gives the Word in silence from the point of view of its inner aspect of *Meaning*. The Message itself is —"God's first Word was. 'Who am I?' God's last Word

is 'I am God' And the Word that I the God-Man will utter soon will be the sound of my infinite Silence." The Meaning of the Message was given in my elucidation appearing in my Meher Mouna Vani (No. 5 PP 10-19). This elucidation on Uttering also was released in Divya Vani. First few quotes from the same are being given. "Sound does not become Word unless it expresses inner meaning in all its integral fullness .... and this would be true of *all* sounds on all planes, gross or non-gross ... 'God's first Word ... is His initial impetus actuating the entire evolution of consciousness ... At the *human level*, the nearest approach in understanding this Initial Impetus is the question, Who am I? ... Here though the problem has been formulated in a three-worded question, *the problem is one*. So the Message refers not to God's first words, but Word, in the singular. Similarly 'God's last Word' (referred to in the Message) is in singular and expresses the *attainment* of all travail of creation and evolution. It stands for conscious and explicit solution of the initial problem and is essentially *one* integral experience of realisation by God of Himself in His indivisible unity. Since it is the last attainment and the last value, it turns out to be the Meaning of meanings, the true value of all being and all processes (subhuman, human and superhuman), an unbounded perennial Joy and the fruition and culmination of all Love. It is *the TRUTH* or the Truth of Truths ... the last Word is the Answer to the question set forth in the first Word .... the apparently two different Words of God, are intended to be seen *two moments or* aspects of one WORD, in its latent and patent phases. It is *this* Eternal Word as Truth that the God--Man has promised to utter soon.

Here Uttering stands for Manifestation or explicit and full communication of the Truth or the Meaning of meanings ..... we shall be so taken up by Him into His own Truth (Being or Reality) that we shall have *no* existence as separate listener selves. This is the essence of Avataric Uttering assured in this great Message. The Word as well as its Utterance are

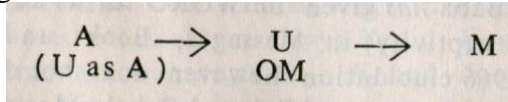


beyond the ken of intellect and forecasts of metaphysical flights."

In this sense of Truth, as presented by my elucidation in 1966, Beloved Baba *has* given the WORD for us all to inherit (according to receptivity) in Messages, Books and unbroken silence. My 1966 elucidation however does not decipher the real import of the last part of Beloved Baba's Message (quoted above), when he so clearly indicates that His uttered Word "will be sound of my infinite Silence" This part needs elucidation. It *really means that His silence will be infinite and interminable and will itself be the Sound, conveying this explicit Truth to His Lovers*, inviting His Lovers to exercise their understanding transcendently rather than keeping looking to cheap Miracles or phenomena.

We must, however, justly recognize *relative* value to the sound-aspect of the Word, as is due to it, as a *vehicle* of Truth on each plane. The Sound is at times described by the Beloved Avatar by *spelling* out the alphabets as 'Um'. The spelt-out 'Um' when phonetically rendered according to established traditions is seen as *identical* with 'OM'. 'U' pronounced by opened lips is either like 'a' (as in 'But') or like 'oo' (as in 'put') and 'm' is the nasal full *ring of the cosmic rhythm eternally going on in inanimate, subhuman, and human and superhuman sound-world and appearing in all possible human languages*. When Beloved Baba said He '*will*' utter the Word, it is in reference to those, who were not able to catch or appreciate the Eternal Sound as Eternal Truth. But in relation to those who were receptive He was giving the Word both as Truth of which every phase of His life was a revelation and also as the impersonal and universal cosmic sound-rhythm, accentuated by His eloquent Silence. The Silence continued unbroken till his Mahaparinirvana (on 31st January 1969) and the winding up of His Incarnation after fulfilling His Avataric Work. The creation-point is referred to by Him as 'OM' (in my version - Sparks of the Truth - P 74), in Beams (P 18-19) (with affinity to 'Amen' and 'Amin'), God

Speaks (P 73) and Discourses. Baba has often explained that the sound made by mouth with *closed* lips while trying to say anything is the *basic* sound and the seventh reflection of the Original Sound of sounds.



(Often personified as Lord Ganesh)

### **Sound-Manifestation of God or Truth.**

'OM' is readily seen as the most perfect integral sound. It is not conjunctively arrived at by combining any preexistent separate constituents of A - U - M. These constituents are analytically arrived at and distinguished to emphasise the 'moments' which it traverses in an indivisible all-inclusive stride. OM covers all vowels from 'A' to 'Am' (passing through U—) and in fact traverses the entire range of alphabets closing with the last labial consonant m - which seals the lips which are the terminal part of the transmitting phonetic apparatus of vocal organs in human beings, allowing only the rhythmic ring through nose-m-m-m: (See Stay with God Francis Brabazon P. 65) The subsequent alphabets as phonetically classified in spoken languages can be seen to be secondary or derivatives. To put it briefly, it thus embraces in its range all sorts of vocal sounds that human phonetic apparatus is capable of producing, in *any* language and therefore can justly be regarded as *Sound-seed latently containing all words and explicit meanings that can be expressed in spoken language* The phonetic inclusiveness of OM is astounding.

It is, however, important to add here by way of a necessary corrective supplement that like sound, light, colour (and even smells and touch), etc. could and often do in their own way, serve the purpose of Divine Self-expression or God's Revelation on each and all planes and the sound-aspect is only an abstraction from an indivisible totality. But along with light, sound has a relatively more pronounced and important functional role than other aspects. The sound-aspect has, in

Beloved Baba's Silent Incarnation, got also inevitably and automatically accentuated by the astounding Divine Unfathomable Eloquent Silence which He observed uninterrupted from 1925 till the very end of His Avataric incarnation.

The references which he has occasionally given to 'Speaking' or 'Breaking of Silence' must therefore be taken as speaking through His Alphabet Board (which he once profusely used) or through His inimitably effective Gesture-language or through His mobile facial expressions of Divinity and last but not the least His Divine Silence itself, which spoke thousand times more than any imaginable words. The Silent language, which He effectively forged for His Divine purpose of self-communication, was functionally Speech par excellence. And those, who have at different times, lent themselves to render his gestures etc. in ordinary language: (e.g. Eruch, Dadachanji, Mani, Vishnu Master, Dhake Phalkar, Bhau etc.), have also served the important role of a necessary 'link' with the language, to which the world has got habituated.

The real living Word as Truth is irreducible to merely auditory or any sensations, being a self-grounded integral eternally creative MEANING (which being far from dryly conceptual includes all values) that breaks through all these on all planes but supervenes upon all of them as the transcendent unfathomable Beyond-God or Illimitable Truth.

Beloved Avatar Meher Baba declares numberless times that He is Everything and experiences Himself as being Everything. He also orders us to *see* Him and love Him in Everyone. We have to receive these declarations (*Mahavakyas*) not as a dogma but as aspects of the WORD (TRUTH) of which He is the source. Meher Baba, as God, is never-failing and eternally self-renewing TRUTH. So, we have to realise the entire Universe as Manifestation of GOD-MEHER. His 'Universal Manifestation', in *this* sense has been going on from the beginning to the endless end. If we refuse to perceive the universe, *Here and Now* as God's Manifestation, the

Avataric Universal Meher Manifestation must to that extent be inevitably 'docked' with the 'will' implying a future attainment or phenomena. Even such 'docking' cannot and does not, in any way, hamper the Divine Creative Leela. It will continue to go on even in the interminable future in God's Eternal Present.

The **God-Meher-Leela** is unfathomable and unending. Let us all, in all truth and honesty, disburden ourselves of philosophies and all puerile hopes and expectations, and freely pour out our adoration to the *Avataric* as well as to the *impersonal* aspect of the Most High. Let us not hesitate to call spade a spade. There is **none** like Avatar Meher Baba. He matchless in everyway—the Unique of uniques. Our Divine Beloved is a **Fact** and much more than all the philosophies of the intellect. To realise Baba is to realise God and to realize God is to realise Baba.

Avatar Meher Baba can never be a thing of the past. He is an **Eternal Presence**. His Silence is the Silence of God. The breaking of His Silence is also Divine. What is God's language? Baba says, God understands only one language, the language of **Love**. God also *spoke* through this very universal, invincible, divine Avataric Language of **Love** in and through Meher Baba's Silence. Human words are only fragmentary shadows of God's Eternal **Word** as **Truth** (Everything). This Word has been bursting through Beloved Meher Baba's Divine Silence. While breaking through it, it retained and sustained His Silence itself, unimpaired and unhampered till the very last, and fortified it with a **Voice** of a million tongues. Let us all join the very universe in eternal loving Pranams and Salutations to Avatar Meher Baba's Sacred Feet!

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# The Most Practical Man

By P. G. Nandi, Jabalpur

MEHER is the most Practical Man known  
Though He is God in every sense;  
You know at once how practical is He  
Once in His physical presence.

\* \* \*

He would time and again insist on you  
That you should eat well and sleep well,  
For healthy body can have healthy mind;  
In healthy mind can good thought dwell.

\* \* \*

He insists on having a cover on the head,  
When the Sun is too hot to bear,  
Lest you have a headache due to heat exposure, —  
And His headache too for you there.

\* \* \*

He warns those on shoes during His 'Darshan'  
Not to walk long on bare cold feet,  
Lest they catch cold and unwittingly spread  
The virus to all whom they meet.

\* \* \*

He insists on His lovers not to drink water, —  
It's Nectar-like though, — from His feet Lotus  
But apply on the forehead with deep reverence.  
As tongue holds no claim for holy status!

\* \* \*

He advises His lovers not at all needed  
 To leave the home and the dearest family,  
 And retire to the caves for deep meditation;  
 But enough to do worldly duties gaily.

\* \* \*

On Sahavas occasions He Himself looks after  
 All details from toilet to tent;  
 From numerous lovers of diverse colour or creed  
 Not even room for a faint complaint!

\* \* \*

Often plays the game of cards with His select lovers,  
 Sometimes marbles and cricket He would play;  
 The Highest thus comes down to the level lower  
 And becomes one of them in every way.

\* \* \*

While discussing a philosophical discourse  
 An occasion He never misses for a joke,  
 Which keeps the tense atmosphere fully relaxed; —  
 Very deep attention isn't thus needed to invoke.

\* \* \*

During Sahavas His workers remain loyal to posts,  
 His Divine Company thereby they miss;  
 They are not neglected, but warmly embraced in the end  
 Even the last sweeper has His lovely Kiss!

\* \* \*

God would be impractical if He does neglect  
 The practical aspect of Life Divine; —  
 The Goal of ETERNAL MAN for a mortal man  
 Will remain ever far as a moonshine.

---

# The Work of a Satpurusha or Sadguru

The subtle working of Providence for the  
redemption of souls

—**Sadguru Upasani Baba Maharaj**

It is an ancient maxim that where the two opposite forces of good and evil exhibit themselves spontaneously in varying degrees, without any deliberate effort, material or otherwise, on the part of any one to produce either; and about which place or the individual responsible for it, people go on imagining good or evil according to their own individual capacity, and in consequence reap the fruits thereof; it is an unmistakable indication that the Hand of the Almighty is at work in such a place or individual. It is the will of Providence that such an institution or individual should, when occasion demands, make its or his appearance for the welfare of the world. Such an institution or individual comes into existence as a result of the will of the Unseen Power guiding and controlling the destinies of the Universe. That individual does not act according to his own free-will. For example, an object, animate or inanimate, in a state of complete dependence, has simply to submit to the use it is put to. A cow or a horse has to act and allow itself to be made use of according to the will of its owner. Similarly, one who has attained the state of Satchidananda or the state of non-action, has to be under the sole control of and conduct himself in strict accordance with the directions of Him, by Whose Grace he has attained that state. It is the Plan of Nature that such an individual should be preserved in the Satchidananda state, or the state of non-action, and through him the Almighty Power functions for the welfare of the world in its own Divine Way, which is or may appear to be contrary to the conventions of the world. Lord Shri Krishna

says to Arjuna, "I am the sole doer of everything, but I make you an instrument to carry out my designs" (Nimittha mathram bhava Savyasachin - Oh! Arjuna! Be thou merely an instrument).

Such a divine instrument who is in pure Satchidanand state is usually known as a "Satpurusha" or a "Sadguru". The people of the world who are almost invariably involved in duality look upon such a Satpurusha with coloured vision and judge him according to their own limited intellect. As a matter of fact, the Satpurusha is above and beyond duality, and therefore the worldly standards do not apply to him. The Divine Power through whose Grace he has attained the state of Satpurusha functions through him for the welfare of the world by ways and means which may appear to be good or evil, and through him its influence is felt right from the lowest to the highest of creation—animate and inanimate. For example, the parliament carries on the work of Government through the instrumentality of the King; the King however does nothing on his own responsibility, but the ignorant hold the King responsible for events good or bad, although to do so is to hold the parliament responsible, as it is the parliament that has appointed the King. In like manner, the Divine Power brings into being Satpurushas and functions through them. It follows therefore that the praise or blame aimed at a Satpurusha by the worldly people is, in fact, directed against God or the Sadguru who is responsible for bringing him into existence, Hence if a Satpurusha is vilified, it is indirectly the vilification of God or the Sadguru who is responsible for the said Satpurusha and in consequence the vilifier shall have to reap the evil thereof in the fullness of time. God is indifferent to either praise or blame, and takes no initiative in the awarding of the fruits of actions, but "Avasyameva bhokthavyam krutham karma subhasubham" - "One should necessarily reap the fruits of one's actions, good or bad".

It is a universal law that if any one injures another by slandering or otherwise, his evil deeds will sooner or later



inevitably recoil on him in the form of exactly similar circumstances through the medium of an individual or object. It clearly follows from this that in order to reap the good or evil fruits of our own actions, we create individuals though they may not be actually existent, to serve as the instruments for awarding such fruits.

Hell and heaven have in truth no existence of their own, but prior to our demise, we create a hell for ourselves for reaping the evil fruits of our sins—nay, hell is gradually and automatically evolved out of our own actions and when the hour of departure arrives, the Messengers of the God of Death, who are nothing but the products of our own evil deeds, drag us down into our self-created hell, where we are obliged to undergo untold sufferings for such time as is necessary for the expiation of our sins. Likewise, the Punya (merit) accumulated as a result of innumerable acts of righteousness crystallizes in the form of heaven where, at the last moment, the Angels of God carry us to enjoy the fruits of our virtuous deeds.

In short, by our own good and virtuous deeds we create for ourselves a state for enjoyment of immense worldly happiness as that of a King or Supreme Celestial Bliss like that of heaven, and by our evil deeds we make our own hell, wherein, after death, we undergo intense suffering, or come back into this world to suffer in the form of the blind, the lame or the deformed, or as persons stricken with poverty or diseases like leprosy.

"Nar Karani kare tho nar ka Narayan ho jay"

On the contrary

"Nar karani kare tho nar ka narak ho jay"

"By his own (righteous) deeds a man attains Divinity and on the contrary by his own (unrighteous) deeds a man falls into perdition".

"Ya mathih sa gathih" - As the mind, so is the state (of attainment).

"Apann jase karave, thase bharave" - As we sow so shall we reap.

Wise sayings of this kind can be multiplied but for limitation of space.

It will thus be seen that Satpurushas appear in this world by the Will of God Almighty (the Guiding and Controlling Power of the Universe) for liberating and leading back to the state of Eternal Bliss the souls entangled in the meshes of Maya and fully steeped in the joys and sorrows of the world. One Almighty Power pervades all creation—animate and inanimate, and therefore through a Satpurusha, He leads back to His own Abode of Bliss the suffering souls, who are but the integral parts of Himself. Such has been the Divine Scheme functioning in various ways from times immemorial.

*(Translated from the original in Marathi  
by Sri S. Subba Rao, M.A., Hyderabad)*

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## A P P E A L

Baba lovers are requested to send articles for publication in DIVYA VANI before the 10th of every month. They should be typed in double spacing on one side of the paper only. Individual experiences well written by lovers will be gladly published. Articles on Baba's Message of Love and Truth are welcome.

—Editor

# A A R A T I

O Meher Baba, Glorious Master Majestic!  
Bowing down to Your feet, O Purifier!  
We perform Your Aarati with the flame of Love. (Chorus)  
Burning the camphor of separative ego  
We offer the flowers of our mind, O Beloved  
We circumscribe You with this light  
Our Glorious Truth-realised Master

O Meher Baba, Glorious Master Majestic!  
Bowing down to Your feet, O Purifier!  
We perform Your Aarati with the flame of Love,

O Ocean of Love, the lamp of Your wisdom  
Radiates Peace-imparting light  
All the five Pranas are lit up  
By love in our hearts

O Meher Baba, Glorious Master Majestic!  
Bowing down to Your feet, O Purifier !  
We perform Your Aarati with the flame of Love.

The embodiment of unperturbed tranquility and beauty  
Your Form, makes us sway in ecstasy, O Beloved Supreme  
By Your sanctifying Darshan  
Waves of joy gush out of our hearts

O Meher Baba, Glorious Master Majestic!  
Bowing down to Your feet, O Purifier!  
We perform Your Aarati with the flame of Love.  
We implore You to accept us with Love

O Truth-incarnate  
Removing our ignorance pray take us all  
Into Your Divine Self.

O Meher Baba, Glorious Master Majestic!  
Bowing down to Your feet, O Purifier!  
We perform Your Aarati with the flame of Love.

(Translation of Marathi Aarati composed by  
Dr. C. D. Deshmukh, Nagpur.)

# *THE MAGNETIC STORM*

*By Gp. Capt. M. M. Sakhare, Belgaum.*

1. Night flying sorties are good fun, especially the long duration ones which are more of a picnic in space with plenty of relaxation, eats, music and at times card games. Different crew members bring different kinds of snacks such as sandwiches 'parathas' 'vadas' and at times 'idlis' and 'dosas' (sort of pancakes) and also thermos flask fulls of a variety of beverages like tea, coffee, cocoa, ovaltine, Bournevita etc. When these are pooled and shared by all it makes a pretty good variety and change which is very satisfying. After the initial rush work on take-off and setting course the atmosphere becomes quite relaxed. The autopilot is switched on, and as the copilot keeps a general watch and look out, the pilot becomes free. The navigator after the initial plotting and log-writing, the signalman after establishing contacts with area control and the gunners after the initial checks are almost free. When one set of crew is on duty the other is free and relaxed for sometime to follow their own whims and fancies. After having a good snack and drink some snooze, some read a novel or comic and others listen to the perpetual pop music from Commercial Stations like Radio Ceylon and some indulge in a quick game of cards.

2. One evening I was detailed on a long cross-country sortie. At the appointed time all the crew members assembled in the Flight Office for briefing. After the briefing we got into our flying overalls and collecting the maps, charts and the signals details made our way to the aircraft heavily laden with all the eats, accessories and equipment like the parachute, helmet, Mae West Navigation bag, sextant etc. When all were in their position the engines were started, warmed and

run up, and on clearance from the Flying Control the aircraft was taxied to take-off point. The various checks were carried out and, when all was set, full throttles opened for take off. Slowly the big ship started rolling and lumbered into the air. As she was banked on the first course we saw the glittering city lights passing below. Ours was a long triangular cross-country sortie of eight hours duration. It was a dark but clear starlit night. One could see the horizon, the hills, dales and the rivers and the rivulets below in different shades of darkness. The navigator was scurrying around to get a clear view to shoot the stars with his sextant for a bearing.

3. The first two legs of the cross country were uneventful except for two sessions of munching snacks and drinking coffee. On the third and the last leg we slowly got into a bit of bumpy and rough weather. On the very first indication of bad weather all crew members got alert in their positions. The autopilot was switched off and both of us, myself and the other pilot started flying manually in turns. After about ten minutes we got into a really bad storm. We were in thick black cloud with thunder and lightning all around us. In spite of its bulk the aeroplane was being tossed around like a leaf. With all its bumps, jerks, swings and rolls it was a job controlling her. Added to all this miserable shaking up the whole lot of instruments were going round and round all haywire. Both of us pilots were literally fighting with the controls. There was terrible disturbance on the inter-communication and we were deafened with thunder and all sorts of crackling and banging sounds. In all this confusion we could just about hear and make out the signalman yelling on the inter-communication saying that we had lost radio contact with all the ground stations. And then we saw the compass going round and round showing no direction. We were in the thick of a magnetic storm and hence the peculiar behaviour of the compass and loss of radio contact with all ground stations. We did not know what direction we were moving and we were being badly drifted away by the strong winds. God alone knew where we were and where we were heading.

Just then the navigator came up saying that according to the plotted position on his charts, about ten minutes back, we were 300 and odd miles away from the base which meant about two hours flying. The way we were flying there was every likelihood, of the fuel running short.

4. The situation was grim indeed. All crew members were tense and scared and so was I, but to a lesser extent as I was thinking of Baba and praying to Him. I knew in my heart of hearts that soon we would be out of the storm and all would be well. Just then a navigator who knew that I was a Baba-lover came over and timidly requested me to pray for our safety. Now I knew that panic was slowly creeping in and it was the worst thing that could happen at the time of a crisis. So remembering Baba's message, "Don't worry, be happy", I told them all on the intercom not to worry but with full faith and love pray to Baba-God—and be resigned to His WILL and all will be well. That seemed to have given them a little heart as there was a hushed silence in the aircraft amidst the thunder and fury outside. Apparently all were concentrating and praying in their own way. Lo! wonder of wonders! Just as we were praying all of a sudden we heard on the R/T (Radio) "Victor Victor Papa, Victor Victor Papa, Bombay approach calling. How do you read? Over". Almost concurrently we heard Poona Tower also calling us. In unison all crew members burst out with a sigh of relief saying "Thank God". The signalman acknowledged the ground stations and got a radio fix and a homing back to base. By and by the bumps and the jerks lessened and slowly we flew out of the storm. On our course back to base, the same navigator approached me and said with real feeling and tears in his eyes, "Sir, Baba-God has answered our call". Thus we made our way back home singing the praise of God.

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# *Thy Vision*

By **K. H. Shendre**, Jabalpur

O Lord! let Thy vision be unto me,  
Without Thee, what can we see?  
Night without moon, lotus without water  
So are we, without Thee, O Master.

Agonised and distressed do we roam night and day,  
Pangs of separation do our hearts eat away.  
We pass sleepless nights, and hungerless day,  
With speechless tongue, the mouth can nothing say.

What shall we speak! we can't say,  
Meet, O Lord! quench our thirst away  
Why torment Thou, O Omniscient,  
Meet and let Thy be thus sent.

Age-long are we suffering for Thee!  
O Lord! at Thy feet let us ever be.  
And on us let Thy mercy ever shower,  
And with Thee let us be for ever.

---

# *Message to Youth*

*From THE NEW WORLD CULTURE\**

**By—Avatar Meher Baba**

It is the privilege of youth to be full of energy and hope. Not being caught in any ruts, your dreams of the future have the advantage of being inspired by an unfettered imagination. In the glow of a new-born love or in the warmth of a newly-caught enthusiasm, you are quick to respond to the call for action and self-sacrifice.

Life would be poorer without these qualities that are predominantly present in youth. But if you are to derive the full benefit of the qualities with which you are abundantly endowed, you must also try to acquire some other qualities which are rare in youth.

Hope should be fortified by a courage which can accept failure without upset. Enthusiasm should be harnessed by the wisdom that knows how to wait with patience for the fruit of action. Idealistic dreams about the future should be balanced by a sense of the realities of the present. And the glow of love should allow itself to be illumined by the full exercise of reason.

It is easy for youth to be so absorbed in realizing the ideal that it becomes bitter against the present and the past. But it is as well to cultivate a spirit of idealizing the real, while being appreciative of the heritage of the past. The world as it is may not seem to conform to the pattern which youth

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\* [ *by permission of Shri Adi K Irani, India copyright.* ]



adores, but you must never forget that it is always good enough to merit your most loving attention. In your desire to improve the world, do not, by becoming bitter, surrender your right to be happy.

*Youth loves freedom and therefore has a natural impulse to rebel against all authority. This is well and good, but you should make a real effort to keep free of the many illusions to which youth is particularly susceptible. True self expressions need not include irreverence for others. True criticism need not involve snobbishness or cynicism. True freedom need not manifest hostility or separateness.*

*Freedom without responsibility is a doubtful boon. Freedom is worth having only where there is self-restraint and willingness to co-operate with others. Youth is always willing to act and take risks. It should be allowed to yield freely to this fearless and imperative urge of life within. But while engaged in action, youth must take every care that it is creative, and not destructive. Let your watchwords always be LOVE and SERVICE.*

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# Meher Baba and His Divine Leela

by **Dana Field**, U.S.A.

*(Continued from June, 1969 issue)*

Baba has always disparaged miracles performed for the sake of impressing people, for self-satisfaction or for material and physical benefits. There is enough of egoism in the usual spheres and ways of life without adding to them spiritual selfishness. On the other hand Baba says that the miracles of the Avatar and Perfect Master are always meant for "spiritual healing" although they may take the form of material and physical benefits as well. Baba says that miracles performed by those traversing the subtle planes of the Path, mostly yogis, are generally not called for; while fraudulent ones are never necessary, and are detrimental to the spiritual progress of their practitioners. Dr. Ghani writes of this:

"Sufistic lore is full of sayings to the effect that miracles are comparatively of little significance and importance, and many sufis have discountenanced them as being temptation which is likely to sidetrack a novice on the Path. The great saint Bayazid of Bustam once remarked, "While traversing the Path, God endowed me with many wonders and miraculous powers but I heeded them not; and when He saw that I ignored these temptations to self-aggrandizement He made easy for me the task of attaining knowledge of Himself." (Similarly with others of self-control: secrecy, humility, desirelessness, mastery of one's mind, selflessness, pure love.) Sahl-ibni-Abdullah said that the greatest miracle to be wrought by a saint was the substitution of a good quality for a bad one (in others).

"The miracles wrought by Perfect Beings like the Prophets and Avatars (presumably these two names mean the same

thing; however Baba in this connection speaks of Perfect Masters and Avatars) have a divinely altruistic motive behind them, and they are both voluntary and involuntary. Voluntary miracles by Prophets are those which they deliberately perform by the mere expression and force of their will, and the involuntary ones are those which take place independently of the prophet or Avatar, by the ever active force and medium of universal power that He Himself is. In this case the Prophet is unaware of the incidence of the miracle of which He Himself is the original source and prime cause. In either case they spring from the highest spiritual and unselfish motive directed towards giving a general push to the world towards spirituality. With the yogis however the mainspring of their action in this respect is selfishness of the worst kind, coveting hero-worship from the masses and all that it brings in its wake.

"An illustration will elucidate the point under discussion. For instance a child is holding a parrot in its hand very carelessly to the point of strangling it. Obviously to save the life of the parrot it would be inadvisable to try to snatch it from the child. By doing so there is a chance of goading the child unwittingly to tighten its grip, whereby the purpose desired would certainly be defeated. But if the child is offered a coin, it would surely make it relax its hold on the parrot and perhaps bring about its release. The offering of the coin is akin to miracles performed by Perfect Saints, and the desire to save the parrot from the death grip of the child is similar to the divine concern of the Master in the matter of saving ignorant humanity whose minds and souls are denied proper expression by the stifling grip of Maya-material desires and ends. This is the significance of miracles wrought by Prophets, Avatars and Perfect Masters .....

"Here it would be out of place to compare and contrast the attitude of the East and the West towards Perfect Saints and their miracles or claims, The East, which possesses such a long and unimpeachable record of its familiarity with Prophets and Saints has come to accept it as a positive fact that

divinity which is infinite cannot be comprehended by the mind which is finite. Human intellect, which is limited in scope, has its use only up to a certain stage in tackling metaphysical problems, but beyond that it is baffled or lost. And at the point where it gives up, it is love that takes up the link and finishes the research work towards divinity. Hazrat Meher Baba has always been emphasizing the point that an harmonious and equitable balance of the head and the heart is prerequisite for a fruitful approach to divinity.

The West lays great store by an intellectual approach to everything and anything that refuses to come within the orb of intellect; it overweeningly denies it. This unconscious habit of attaching finality to the verdict of the intellect and mind by the Western world has been given a rude awakening by an American scientist who proved recently that "the average man uses only twenty per cent of his brain". Hazrat Meher Baba has declared elsewhere in clear terms that science in spite of its much vaunted progress, has not yet touched even the fringe of matter, let alone matters spiritual; and so long as it refuses to allow the heart to co-operate with the head, the so-called scientific progress is a chimera—a make believe, and is bound to lead towards destruction. And that is the situation that the West is faced with today (1930).

The West conveniently forgets the fact that the East has known and practised mystical sciences for centuries together, and their scientific research has been in the domain of spirituality which is constructive and not in the realms of matter which is mostly destructive..... (Their approach to knowledge is comprehensive; for instance philosophy has not been divorced from religion).

It may be that some of the occult practices of yogis which pass for miracles with the masses can be explained away psychologically or scientifically. (A yogi demonstrated to an American group that he could stop his pulse at will. It was discovered that he had an object under his armpit which he pressed to stop the pulse); but the miracles of Perfect Saints

defy all scientific approach at explanation. The factual condition of things the divine miracles are there, and the ever-existing and ever-functioning Hierarchy of saints in the world is daily adding to its number. Has science, one might ask, succeeded in rationalizing the claims of the Christian world about the immaculate conception of Christ and about his divine miracles—those of raising the dead to life, curing the lepers and giving sight to the blind? The facts—the superphysical miracles performed by Jesus—are there, but they brook no scientific investigation as to how and why they were performed. With all their wrong premises and material approach to things non-material, it ill behoves the West to adopt a patronizing attitude towards the subject of spirituality or feel scientifically shocked over some of the claims or doings of spiritual Masters.

The truth of the situation is that the world at large seldom gets a thorough insight into all that Perfect Saints claim or do, and in truth a greater portion of their saintly role on earth lies safely treasured away from vulgar sight and curiosity—in the breasts of a few deserving initiates. This regrettable but true situation is borne out by the famous Sufi Abulhasan Khurasani when he says: "If a few drops of that which is under the skin of a Saint should come forth out of his lips, all the treasures of heaven and earth would fall into panic".

It is wrong to misinterpret the sometimes apologetic attitude of the East while dealing with the claims and actions of Perfect Saints. This attitude is the resultant of long experience and familiarity with saints and of the oft-verified knowledge that true religion begins where science ends, and when its chief prop the intellect—gives up the job as hopeless. The West too will some day arrive at the same result, and develop the same attitude of mind if it perseveres in the quest and contacts more freely the spiritual East. The East, may it be said to its credit, has learned by sweet experience not to deny the claims and actions of the spiritual Hierarchy if it cannot see its way to accept or believe in them.

In spite of the mass appeal that is inherent in the miracles and claims of spiritual personages, it cannot be denied that the East is very circumspect in dealing with them and allocating to them their right position and importance. There is intrinsically no difference whatsoever in appraising the true values and significance of miracles performed by saints from the early history of mysticism to the present day—(no evolution there). One of the earliest of Sufis has declared that "Miracles are only one of the thousand stages of the way to God," and the great Master of the age—Hazrat Meher Baba—emphatically affirms that "the greatest miracle a Saint can perform is to make another one spiritually perfect like himself".  
(MBJ June '39, pp 39-44)

Since miracles are an illusion within God's Divine Lila, the universal illusion, we cannot avoid citing several. However as they were performed by Baba, the Avatar, and two of his Perfect Masters, they have special interest—though chosen at random among the numerous miracles that are recorded about them. Dr. Ghani narrates:

While staying at the *Jhopri* (hut) in 1922 near Ferguson College, Poona, Hazrat Baba was approached by an exiled Nawab from Poona. The latter explained to Baba as to how he was the rightful claimant to a *gadi* (seat) in a nearby state and that a usurper had succeeded in ousting him. He requested Baba's spiritual intercession on his behalf to remedy the wrong done to him.

Baba promised him a satisfactory adjustment of his affairs provided he accepted a proposition which Baba laid before him on behalf of a devotee of his. The Nawab promised to do the needful but found it difficult to believe how the situation could be righted, as the living occupant of the *gadi* was backed by the Government. Baba asked him to wait and see. In a few days the Nawab was surprised to hear the astounding news of the sudden death of the young occupant of the *gadi* and he very anxiously conveyed the news to Baba. Further deve-

lopments ceased as the Nawab backed out of the promise given to Baba in a moment of despair. (MBJ, Nov. '39, p 39)

The demise of the usurper might have been fate or due to the spiritual authorities. He had committed a serious offence against his moral nature and society, and by suffering death he expiated it, so that his next life will be a normal and good one. Such corruption in government causes much misery all around, especially to those who are of the opposition: job holders are displaced and threatened, some are jailed, persecuted and even killed. Such an ambitious and unscrupulous politician advances by stepping on others setting a bad example. His ego is bound to increase with power and he will try to perpetuate his corrupt rule at any cost.

Another point to consider is that Poona is the city of Baba's birth and a place of pilgrimage for Baba followers. It has been the scene of a great deal of Baba's work, and in recent years of numerous public Darshans at Guruprasad, where Baba spends part of the year. The spiritual Hierarchy cannot be indifferent to the government of the city, because it is now one of the most sacred spots in the world. That the government is corrupt enough without upstarts is shown 40 years later: although the city officials were warned that a dam above the city was in need of repairs they neglected it and it burst, flooding the business section and causing thousands of deaths, etc. It took them several years to repair the two dams involved.

One Bhimaji, suffering from a chronic chest disease supposed to be tuberculosis, was brought before Sai Baba for a cure. Sai Baba explained that the disease was the result of his past misdeeds—that of theft—and he must repay the debt incurred by suffering physically. At first Sai Baba refused to interfere but when the people around him pleaded persistently on his behalf and put forth the plea that the patient was his (Sai Baba's) refugee now and as such he could not be deprived of his grace and mercy, he (Sai Baba) relented and said, "Don't worry. Your troubles are over. The faqir

(Perfect Master in this case) is all-merciful. He will eradicate your disease. He loves all as his own Self."

Thereupon Sai Baba adopted a very strange method of bringing about his cure through giving him strange experience in his dreams, In his first dream the patient saw himself in his boyish years and suffered the severe pain of being caned by his teacher for not learning his lessons. In the next dream he underwent the experience of intense torture and fright caused by a stone roller being rolled up and down over his chest. The pain and perturbation thus suffered in the dream state enabled him to repay his karmic debt which automatically resulted in curing his diseased state of health. (MBJ, Sept. '39, p 38)

(The mercy comes in when the Master suffers instead of the guilty party, as when he takes on a sickness of another. Also as Baba says, they always forgive.)

Once a *faqir* (this was a renunciate or perhaps a dervish) from Ajmer appeared before Hazrat Babajan and said that he had a request to make. When ordered to utter it the *faqir* continued, 'I had in mind a pilgrimage to Baghdad. For that matter I had been to the shrine of Khwajasaheb of Ajmer. From there I have been ordered to submit my request to Hazrat Babajan who would see to the fulfillment thereof. And here I am. Kindly provide me with funds enough to meet the expenses of food and travel so that I may start early.' For two days the *faqir* was in Babajan's *darbar* (presence). On the third day early in the morning—it being winter and piercing cold—Babajan, being in a playful mood, indulged in a very humorous spree.

She addressed the *faqir*, You want to go to Baghdad, isn't it so? Very well, you will be in Baghdad. I will send you there in a jiffy. Go on to the road and stand erect. When I order you to fly, you should begin flying in the air. Do you understand?



The *faqir* believed in what Babajan said and also knew that it was very easy for saints to transport human beings thousands of miles away even physically. Accordingly he took up his stand by the roadside opposite to Babajan's seat, expectant every moment to rise in the air at the word of Babajan for an aerial flight to Baghdad. (It was uncommon to go by plane in 1939).

When he stood there a few seconds, Babajan rasped out the word "*Oorb*", i.e. "*Fly!*" The *faqir* was just where he was, the ground and his feet parting company a few inches only when he himself attempted a little jumping on hearing Babajan's word "*Oorb*". At the initial failure the *faqir* looked dismayed and turned towards Babajan. Babajan asked him to continue the attempt. (She was achieving her own spiritual purposes through this, no doubt.) The poor fellow did as he was told and hoped any minute the earth would part company with his feet. After a time Babajan asked him to come away and said "My good man! you wish to fly to Baghdad without wings, without money? Whoever suggested to you this trick? (she did!) Do you sincerely desire to go to Baghdad?" On receiving an affirmative reply, Babajan called out to some unknown entity, "Is there anyone around? Yes, brother, see that this man reaches Baghdad.' Within ten minutes after the utterance of the words, a gentleman from Gujrat comes up and after rendering obeisance, tenders a purse to Babajan containing Rs. 300 in cash. Babajan immediately earmarked the amount with a view to safeguard it from the attacks of other mendicants by saying, "This belongs to Baghdadwala." Thus speaking she threw the purse to the *faqir* from Ajmer and asked him to depart. He left immediately, singing Babajan's praises. (MBJ July '39, pp 33-4)

Some Baba sayings relative to Baba's Divine Lila:

The whole process of attaining God-realization is just a Game in which the beginning and end are identical (the Goal being "realizing what we really are.") (*Discourses* on "God-realization").

The Avatar appears in different forms, under different names, at different times, in different parts of the world.

(Discourses, Vol. I p 4)

Except God, all things are like a passing show. God is never-changing; all else is ever-changing.

(Awakener, V5 N3 p 72)

The eternally Changeless One resides in everything that eternally changes. (ibid.)

God does everything without doing anything (ibid.)

He Who knows everything displaces nothing. To each one I appear to be what he thinks I am. (ibid.)

The affairs of the universe continue to go on without being burdensome to me in the least. But the discourses and explanations on the subject of the affairs of the universe are a headache for me. I am the Lord of the Universe .... Playing marbles, *gillidanda*, cricket and flying kites are also included in the affairs of the universe; but these unburden the burden. It is like coming down a hill: it is more of a relaxation than exertion. Jokes and humor are also the things which give me relaxation. But whether I am burdened or relaxed I play my role equally well. Burden or relaxation makes no difference for me; for as I really am, I am beyond all this. (ibid. pp 12-13)

With the gross eye, gross things are seen; with the subtle or internal eye, the spiritual world and planes are seen; with the mental or spiritual eye, God is seen.

(Awakener, V3 N4 p 16)

Why should we produce petty imitation illusions in the already created mighty Infinite Illusion? Unless absolutely necessary for the spiritual purpose of a general collective drawing of mankind towards Self-realization, miracles performed unnaturally or supernaturally can interfere with God's ordained evolutionary process. (Awakener, VI N1 p 33)

All this is a dream. Only, you all do not realize it is a dream.

(Awakener, V6 N3 p 33)

Although it is good to have inner experiences, it is very dangerous to attach importance to them. If the aspirants are not warned, then even petty experiences prove treacherous and hinder steady progress. (Awakener V6 N1 p 6)

Do everything but don't worry. Worrying binds. When one is beyond worrying, one is happy. But you must consciously not worry. The stone does not worry, but unconsciously. It is all fun, a game, happiness—if you don't worry. (Awakener, V3 N3 p 12)

What is sickness, what is death but Maya's glimpses. Die before death and you live forever. (ibid.)

In the beginning of all beginnings, which was without beginning, things began to move and are still moving and will be moving till eternity without end. (ibid. p 13)

It is the irony of divine fate that God gets lost in man to find Himself; and the instant that man gets lost in God, God realizes His Reality as existence eternal and infinite. (ibid.)

Sometimes I pass my time in counting the evolutionary numbers. It is infinite, this Illusion, as infinite as God. This is zero. The Illusion is zero. But that which produces the zero is infinite in its working. That is, 7 minus 7 is zero. 8 minus 6 plus 2 is zero. 1,000 minus 500 plus 500 is zero. You can bring about this result (of zero) in an infinite number of ways. Why take the trouble? To have consciousness. (Baba refers here to the evolutionary process). The smell is in the rose, but not the smelling: God has power, bliss, light, peace, but He wants to express Himself. So, to gain consciousness, all this fun. And what fun! I love the fun ... yet in this fun I suffer infinitely. (Awakener, V 10, N2 p 37)

Who says God has created this world? We have created it by our own imagination. God is supreme, independent. When we say He has created this illusion, we lower Him and His infinity. He is beyond all this. Only when we find Him

in ourselves and even in our day-to-day life, then do all doubts vanish. We then know Him and therefore have not even to think about Him. Do you ever have to think as to whether you are a man or a woman? The answer is "No," because you know you are a man. So it is when we become God. Unless and until we experience this supreme Knowledge, it is all mere talk, reasoning, logic and theory. I give you my love.

(Awakener, VI N2 p 11)

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### TO OUR DEAR SUBSCRIBERS

With this issue of "Divya Vani" Volume 5 commences. The subscription for this Volume i.e., for the year 69-70 commencing from July 1969 and ending with June 70, is payable in advance. Those who are in arrear for the year 68-69 and years previous to it are requested to kindly remit their subscription along with the same for 69-70, without delay and thus enable us to continue to serve them in Beloved Baba's cause.

Hyderabad  
25th July 1969.

*Editor and Publisher,*  
*DIVYA VANI*



# Avatar Meher Baba

The world-renowned Avatar Meher Baba has gone to eternal rest, almost on the eve of his Amrit Mahotsava. Thousands of people all over the world accept and worship him as the 'Yugavatar'. The core of his message is: "Unity in the midst of diversity can be made to be felt only by touching the very core of the heart. That is the work for which I have come ..... I have come to sow the seed of love in your hearts so that in spite of all superficial diversity which your life in illusion must experience and endure, the feeling of oneness, through love, is brought about amongst all the nations, creeds, sects and castes of the world". He asserted that humanity was not going to be saved by any material power—nuclear or otherwise—but can be saved only through divine intervention, and reiterated that God never failed humanity in its dark and critical periods. More than any natural catastrophe, the greatest danger to man today is from himself and the gravest and the most urgent need of mankind today is not sects, or organised religion, but Love.

His mission was "not to teach but to awaken" and to accelerate the spiritual growth of the entire humanity and to lead those innumerable persons who came to him from many places in the West and the East towards the Light of the Truth. He never interfered with one's religious beliefs, and wanted all to follow without any hindrance their own creeds and customs. He prescribed no pooja, mantra or japa and the only Sadhana he prescribed was 'Love' in one's thought, word and deed every moment.

May be, he is a complete enigma to the intellectual or rational mind. But as he himself did not function on the intellectual plane, it is futile to judge him by that measure. So then, one has to go beyond the mind and to do that is to

feed the mind with a vast energy of Love. Then it becomes possible to realise the oneness of all and that realisation when arrived at, is the Truth and God.

As for his death, we have only to quote him: "I am never born, I never die, yet every moment, I take birth and undergo death". His followers and others should remember his words. "The Real Death is when one dies to self and the Real Birth is when dying to self, one is born in God, to live for ever His Eternal Life consciously". Avatar Meher Baba stood for the Divine Principle in every human being.

*(With the courtesy of "NAGPUR TIMES" Nagpur).*

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*Editor and Publisher.*

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# Open Your mouth oh! open ye Meher!

—By K. R. Kulkarni

Open your mouth oh! open ye Meher!  
Your Silence oppressive we cannot suffer,  
Your One Word shall dispel the darkness  
And relieve the world of its stress and strain.

Mature is Your Silence to beget a word divine  
Round and square it shall aye! shine  
In the heart swayed by greed, pride and pelf  
And may bring a dawn of refulgent self.

Harassed are we by forces dark and bleak  
Violence and hatred are at their peak  
Love, devotion and noble qualities of heart,  
Have ceased to play their usual role and part.

Corruption, the ill-gotten child of selfishness  
Hath corroded the azure sky of happiness  
Hypocrisy and pretense now rule the roost  
Humanity now stands with no credit to boost.

Our sincerest love with pretense is wrought  
None is there except you to stem the rot  
Our smile hides the selfishness inside  
Our sweet words our sinister designs hide.

How long! Oh! How long! is your silence! !  
Is there not yet any sign of deliverance  
The "Para" word of celestial origin is not heard  
The "Pashyanti" is just like a mute bird.

The "Madhyama" is choked by sins around  
As regards "Vaikhari" it is so unsound  
The world looks at you with hope serene  
Your "Word" shall make the desert O' Life green.

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# \*The Ocean of Truth

By MEHER BABA

## **Analogy of the Ocean**

The Infinite God in His original state may be compared to the ocean. When the ocean is completely still, it cannot know itself as might, since it is bereft of all movements. In order to realise itself as a mighty ocean with all the immensity of its stored up energy, there must come into existence some movement within it. Now the wind that creates a stir in the ocean of God is the impulse, which God, in His original state, has for realising the fullness and immensity of his own infinite being, This wind creates in the ocean bubbles of different dimensions. They correspond to the innumerable evolving forms of life from atom to man.

## **Original Impulse Gets Wrapped Up In Impressions**

The highest bubble is, in respect of consciousness, perfect and may be compared to a boat. It is the human body. The driving force of the evolution is the same as the original impulse to attain self-knowledge. But it gets wrapped up in diverse impressional dispositions. Therefore, that impulse, which has been likened to the wind, now expresses itself as ingrained mental dispositions or active inscriptions, which each action or experience scrawls on the evolving mind. The wind, that drives the boat of the human body, gets its directions from the determinative mental imprints. The impressions, left by experience and action on the evolving mind, are *not mere idle imprints or entries*. They have stored in themselves inexorable *driving power or directivity*.

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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.

### **Analogy of the Boat**

The average man occupies the boat of his body; but he has no control over the driving of the boat. In the boat, *his hands and feet are, as it were, tied down* by his accumulated impressional dispositions. He cannot himself drive the boat as he pleases. But he finds that the boat of his body is driven hither and thither by his ingrained impressional dispositions. As he breathes he adds to the wind, i.e. he creates further new impressional dispositions. It is not himself but these freshly acquired dispositions, which have the determinative power for driving the boat.

### **The Boatman**

If the man has to his credit good actions, the wind of his impressional dispositions leads the boat to a boatman, who can not only freely guide the boat on the surface of the ocean, but even knows the very ins and outs of the ocean. The Master is like this boatman with all the experience of ocean. The boatman can not only lead on the surface but can also take the boat to the very bottom of the ocean. He knows the immensity of the ocean in its fullness. Here, it should never be forgotten that *it is the ocean itself which becomes the man in the boat, the boat and the boatman*. The moment the man drowns himself in the ocean, he gets lost in the ocean like a sugar doll; and he realises 'I am and was the ocean, though I previously knew it not'.

### **Destination of Infinite Depths**

The boatman, who has perfected himself the supreme knowledge of the Truth, occupies and drives his own boat and also drives the boats of other bound souls dragging them by the side. Such boatmen are rare. There are many souls who become one with the Truth. But they retain no special connection with sailing boats of men on the surface, though they are themselves one with the ocean. Only a few rise *to the surface plying their own boats, with hands and feet completely*

*free and helping other boats of bound souls to reach their goal. These boatmen derive their inspirational strength, not from any impressionary dispositions, but from the Truth itself. They not only steer the boats of other men, who are on the surface or under the different depths of water, but can lead them on to their difficult destination of being dissolved in the infinite depths of the Ocean of Life.*

### **Unto the Depths of Divinity**

These Masters or Boatmen relieve the surface sailor of all unnecessary fears, free them from the distracting temptations of the surface or under water realities and ultimately *win them over for getting themselves lost and merged in the infinite Ocean of Truth*. They come to be known in the world and are the real *saviours* of humanity. They take them away from the superficiality of human-life to the depths of unending divinity, or the infinite knowledge, bliss and power, in the indivisible Truth or Being. These boatmen are not only the Masters of the unlimited, but are also the Masters of all that is finite. Their experience is all comprehensive, leaving nothing outside its scope.

### **Handing Over Charge**

However, in order that the boatmen should be able to discharge their duty towards the bound sailors in the surface-boats, they have to give themselves over to these boatmen.

The surrender must be complete. The sailors, whose hands and feet are tied, have to make over completely the charge of their own boats to these boatmen. The bound souls have *to transfer the charge not only of their gross body, but also of their subtle and mental bodies*. They must not retain anything to themselves. This complete surrender of body, desires and ego-mind is sometimes symbolised in the East by offering to the Master a coconut fruit.

### **Symbolism of Offering the Coconut**

The symbolism of the coconut fruit, conventionally offered to the Master in certain parts, may be explained as follows. The outer threads on the hard cover of the coconut fruit represent the physical body. The outer hard covering itself represents the subtle body, with all its surging impressionary desires. The inner kernel in the coconut fruit represents the mind with seeds of impressions. And the inmost water is essentially not different from the water of the ocean, from which it is ultimately soaked through the roots by the trees on the shore. It may therefore be likened to a portion of divinity itself. Now, because of the sheaths of the inner kernel, the outer cover and the thick layer of threads, the inmost water remains completely hidden to the view, and the identity of the inmost being of the coconut with the ocean itself is not even suspected. So, the coconut, with all the covers, is symbolically offered to the Master in order that he may reveal the inmost essence of the soul as it is.

### **Removing Bodily Attachments**

The Master takes off the threads on the exterior one by one. This is like relieving the burdened minds of ordinary men. It corresponds to *taking away from them all bodily attachments one by one and ultimately taking away from them the attachment to body itself*. Destruction of the body through physical death does not solve any problem, because the ego-mind grows new bodies in new incarnations. Through utter non-attachment to the physical body, the soul is relieved of the limitations of the outermost covering, symbolised by the threads of the coconut. When the obstructivity of the physical body is removed the subtle body begins to function consciously. This is the state of the yogis.

### **Shedding Desires And Stopping The Mind**

But the sheath of the subtle body, with all its surging desires, has also to be shed. This corresponds to the Master's

breaking open the outer hard covering of the coconut. And when the obstructivity of the subtle body is removed, the soul begins to function through its mental ego-body consciously. This is the stage of the *Advanced souls*. The ego-mind corresponds to the inner kernel of the coconut; and the Master has to break open even this inner kernel to take the soul to its own essence, which, in this analogy, corresponds to the inmost water in the coconut. Breaking the inner kernel means that the mind of the person ceases to function completely. It comes to a standstill since the seeds that act vise the ego-mind are all burnt up. When the obstructivity of the ego-mind is removed, lover becomes conscious of his unity with the Beloved.

When the master enables the soul to get at its real essence by shedding its sheaths of the bodies, it may be said to have reached the innermost water of the coconut.

### **Reunion With the Ocean of Truth**

The Master *takes that water, which is the essence of the coconut and mixes it up with the water of the ocean itself*, showing that it is not different from the same. This is *like drinking the water* and making it unite with the ocean of life which the Master is. The water has not been destroyed; it has become *united with its source*. *The lover and the beloved have consciously become one*. This is bestowal of God-realisation and the true knowledge and the enjoyment of the unbounded ocean of Truth. *The soul has now gone back exactly to the state from where it started, with the only difference that it now knows itself to be the mighty ocean of Truth, whereas in the beginning it was unconscious of this fact.*

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# Fate Is Not Escape

*By Dorothy L. Levy, U.S A*

Where can one escape from destiny or fate?  
The barrier lies between love and hate.  
To find God is not to question fate but to meditate ...  
Desires cannot satisfy; and from evolution there is no escape  
In every age scientists ponder, and navigators explore –  
Confusion grows, restless minds seeking more –  
For an answer to fate—that belongs to the Creator in His time  
When He is ready to balance the heart and mind.  
Faith in fate is not hurrying man into space  
We are here to evolve and unite—not running a race,  
Does man hope to establish brotherhood up there on the Moon?  
Not having accomplished it here. it will be a fight for more  
room.

God, the Creator is in everything and everywhere –  
Beloved Avatar Meher Baba here with Love for His children  
to share,

Love that is not found in a dogma, creed or an idol –  
The message was given in each age—and written in the Bible.  
Without the Master's companionship, what is man's fate?  
He came to help us win the victory Self, not to escape.  
Yes, we can explore the plants—gaze up at the stars –  
And ponder His wonders of Creation knowing, a part of this  
beauty is ours

When understanding brotherhood is unity, there will be joy  
and peace ...

Beloved Baba, our Compassionate Father suffers for our  
release

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# The Silent Eloquence

(By Dr. Hira Lall Chopra, M.A., D. Litt., Calcutta)

NORMALLY there are two categories of leaders of men—those who lead the people during their lifetime and lose their utility immediately after their physical body is dropped, and the second category is of those who do not lead the people in a technical sense but transform them by their presence, teachings and message and live perpetually even when their physical body is no more. They, the latter ones, do not belong to any specified time, but Time itself takes pride in their physical incarnation as they are actually divine, though they may have assumed human form just to conform with the exigencies of time and to enable human beings to grasp Divinity within the apparently limited dimensions of their Self. The political leaders who scramble for worldly positions, Ministries, opulence and personal prosperity belong to the first category, who die with their physical death and no vestige of them is left for posterity except their transient wealth and property which have but a temporary life of glory and ultimately fade out into oblivion. Persons belonging to the second category are the luminaries who shine eternally to guide the whole of humanity. They belong to ALL and all belong to them. They are not confined to any particular caste, creed, colour or country, but they belong to the whole of humanity. They are neither bound by time nor by clime. Those of the first category are the leaders of countries; and those of the second category, the leaders of thought. Development in thought is the evolution of civilisation. It adds to the dignity of man. By this development, man in his march to Divinity traverses many stages and covers a good deal of distance towards a journey which would ultimately land him in a region of his true Self-realisation—where he begins to realise that his life-work consists not only in accomplishing what the world has or what the world can give, but something beyond this world also, not

only the physical, but the metaphysical also. It gives a consciousness of the existence of something beyond the human: aspirations outside his personal requirements, something for the good of the entire race, not only for this planet known as Earth, but for other planets also. Prophets of religions, leaders of thought and pioneers in ethics and morality, cultivators of Love and affection between man and his other fellow-creatures, are the persons who belong to second category. The latest in this line of such like Spiritual and Divine Incarnations was that of AVATAR MEHER BABA whose effulgence of glory and the glory of whose message was not in the least dependant upon His physical body. He claimed Himself to be THE ANCIENT ONE, The Eternal One, and the Indestructible and Imperishable One. Because He lives in His Words which were *spoken* and communicated with His continuous Silence of more than forty-three years and were transmitted through His 'SILENCE' throughout the length and breadth of the world.

People in vain try to seek consistency in His "Sayings" because he couldn't be consistent with the inconsistent world and He chose to remain consistent with the Eternal Truth for the propagation of which He had taken this Special Incarnation. Consistency can be sought only from these pseudo-spiritual personalities who want to establish a faith in their own name and leave a legacy of some conventional set of rituals founded by them to introduce a new 'ISM' in their own name. AVATAR MEHER BABA did not proclaim Himself to be a founder of any new Faith, but he was only a resuscitator of the ancient truths which had become dormant on account of man's continued apathy and carelessness towards them. He did not believe in any conversion or proselytism but required of his lover a firmness in his own respective Faith so that he understands the Truth of his own Religion and harnesses the same in his day-to-day life. In the words of KENA UPANISHD: "If a man realises his spiritual dimensions here in this life, then does he experience true life; and if he fails to realise it here, great shall be his loss". It was therefore that MEHER BABA's emphasis on LOVE was not only verbal but it envisaged a far more pervasive search for LOVE hidden in the heart of actual life and experience. As a person penetrates deeper and deeper in this search, he unravels the mystery of his true life and discovers the basic truth, of LOVE in its Divine outlook over and above his sensate nature. He understands the true significance of Meher Baba's ever-



shining message cryptically expressed as "YOU AND I ARE NOT WE, BUT ONE" and fully comprehends the truth hidden in it and actually feels his spiritual unity and solidarity with all EXISTENCE. Love gushes forth from within and is sustained by the awareness of spiritual unity and kinship. In consonance with the teachings of Meher Baba, we can derive and sustain an active social ethics only from the positive principle of LOVE, and not from the negative formalism of Religion. Meher Baba was essentially the Teacher (though he claimed that 'He came not to teach, but to awaken') and Exemplar of a dynamic social ethics, the aim of which is to evoke and release the positive forces of Love from spiritually sensitive men and women so as to strengthen the moral texture of society. Such a society alone as visualised and preached and practised by Meher Baba by His life and activity in the "Mandali", can provide the sustenance and stimulus for the all-round growth and fulfilment of its members.

The science of human possibilities that constitutes the spiritual core of every religion enables man to be transformed from man to GOD, provides the potentiality of soaring high into the Planets other than this Earth. In this Age of wonder, to pronounce something as impossible because it is difficult is not in consonance with the spirit of the Age. Things undreamt of are daily being seen, the impossible is ever becoming possible. We are constantly being astonished these days at the amazing discoveries in the field of Science. Man has landed on the Moon, the preciseness of the substance of which it is constituted, has been known very tangibly; but far more undreamt of and seemingly impossible discoveries have been made in the fields of the Spirit by the solitary adventure of MEHER BABA. He dictated "GOD SPEAKS" (by gestures) in "silence", but His "silence" was so effective that God felt compelled to "speak" and He has actually 'spoken' in "GOD SPEAKS" unravelling the mysteries of the Creation, its Evolution and its ultimate Dissolution into the Creator Himself. The Creator of 'GOD SPEAKS' can never die! ! His every action in life, His every word uttered in silence. His every lover who has had the good fortune of meeting Him, seeing Him and following Him, have all become eternal, disseminating the Eternal Message of LOVE—Love in its universal aspect.

# *Songs to Meher Baba*

—By Najoo S. Kotwal, *Bombay*

## TO 'MY KING OF KINGS'

—King of Kings, Thou art to me,  
Close to Thee, I long to be,  
Safely there my soul shall rest,  
Closer to Thy loving breast.  
—Night and day, I dream of Thee,  
Come O come, my Lord to me,  
Let me live for Thee alone;  
In this world so woe-begone.  
—Music hath no charm for me,  
Life hath no desire for me,  
Heart is pleading just for Thee,  
Sighing weeping all for Thee.  
—Living in Thy memory,  
Shall I wait here patiently,  
Singing songs of love and pain,  
Yearning for Thee, 'NOT' in vain.

(Tune—'Come Back to Sorrento')

## I LOVE YOU – BABA:

—O, I love you very much,  
I think you're grand,  
Why is it, when your 'DAAMAN', I touch,  
My heart, in the heavens land.  
—At your face, I love to gaze my God,  
You are too divine,  
Let me sit, at your feet, my Lord,  
And drink the wine, for which I pine,

—O, I love your face,  
 And I love your eyes,  
 And I love your Grace,  
 You are my priceless one.  
 —O, see this world of Thine,  
 East and Western lovers all,  
 See, O Lord, your glory divine,  
 In our hearts, it is enthroned.

(Tune – 'I love you very much')

---

'PRASAD' IN GURUPRASAD:

—O, I love to be in this sacred India,  
 Old times here, are Ever remembered,  
 Of the love, of the joys, of the care—  
 Baba poured.....  
 —O, I love to be in Poona,  
 In this holy land of Baba,  
 In its air I breathe, my memories live,  
 Of the days, I spent with Baba—  
 My Lord, my Life,  
 My Light, O Meher Baba!  
 In the holy grounds of its lovely mansion,  
 Lovers of the West and Eastern world,  
 Had gathered to drink deep, of His Love,  
 Our 'Guru' gave us 'Prasad', in 'Guruprasad',  
 That Prasad was His Love divine,  
 Which we carry with us, Baba,  
     Our Lord, our Life,  
     Our Light, O Meher Baba!

(Tune – 'O I wish I was in the land of cotton')

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## The Silent Spiritual Song of Avatar Meher Baba

—By W. D.. Kain, New Delhi

"It is not through words that I give what I have to give, In the silence of your perfect surrender, Love which is always silent can flow to you ... to be yours always to keep and to share with those who seek Me ... When the WORD of My Love breaks out of its Silence and speaks in Your hearts, telling you Who I really am, you will know that that is the REAL WORD you have been always longing to hear" ...

MEHER BABA

The lovers of Avatar Meher Baba desire naught, seek naught, aspire naught. They just love and in their loving hearts just flows His Love telling them about His Reality. So the devotees of Baba in Delhi spent the first few days of July 1969, singing His glory and listening to His Silent Spiritual Song at the following places from 1st to 9th July:

E-356 Greater Kailash, 28 Barron Road, Shismahal, Bazar Sita Ram, D. 425 Sarojani Nagar, 583 Mori Bagh South, President's Estate, Lajpat Bhawan, Lajpat Nagar, C-225 Defence Colony, T. 29-C-II Baljit Nagar, E-323 Greater Kailash.

Except for the Meeting on the 6th Evening in the Lajpat Bhawan Hall, where light was amply thrown by Shri W. D. Kain and C. L. Bhatia on the life and teachings of Avatar Meher Baba, with special reference to His Great Silence, the emphasis in each meeting was on the celestial symphony of Baba Bhajans. The Meher Singing Group along with several new devotees like Avatar Krishan, K.C. Mathur, B.D. Dixit, Sharma Bandhu and others presented a musical repast which even angels yearn to partake of: and all this to celebrate the 44th Anniversary of their Beloved Avatar Meher Baba's Great Silence. Rarely do such occasions fall to the lot of humanity for Guru Nanak once said:

"The Beloved rarely gives a lover the cup of Divine love to drink. If He ever gives it, instantaneously the 'drop' will become the 'Ocean' ".

Who knows when on such rare auspicious occasions Beloved Baba may give His Cup of Love to the Lover when he is engrossed—nay steeped—in the spiritual song of His Silence!

On the conclusion of the observance of silence on 10th July by Baba Lovers and others, the echoes of this musical voice of God were heard on 12th and 13th July at A-315 Sarojani Nagar and A-56 South Extension II, New Delhi, where in the evenings Baba lovers congregated once again to treasure in their hearts everlasting memories of the Silent Splendour of the Avatar, who came to awaken Humanity and dropped His physical body to love eternally in the hearts of all of His lovers.

# News in Brief

RAJAHMUNDRY:—

The office of the Meher Vihar Trust was opened on 1-7-1969 at Door No. 46-16-17, Danavaipet, Rajahmundry-3. (E.G.Dt.) Inauguration of the first public meeting was made by Swami Satyaprakash Udaseen on Wednesday the 9th July 1969 at 7 p.m.

The first Sunday meeting on 13-7-69 at 9 a.m. was presided over by Swami Satyaprakash Udaseen. Dr. T. Dhanapathi Rao, President, Avatar Meher Baba Andhra Centre, Kakinada, on special invitation made by the Managing Trustee, gave his inaugural address by explaining in detail the full significance of Beloved Baba's motto "*Mastery-in-Servitude*" and exhorted all Baba Lovers to put into practice the *selfless service* envisaged in the said motto.

Regular weekly meetings are held at the Vihar on every Sunday from 8.30 a.m. to 10.30 a.m. when Swami Satya Prakash Udaseen gives discourses on Baba's message of Love and Truth.

RAMANAGARAM (CHALLAPALLI):—

On 4-7-1969 evening the following programme was arranged by Sri K. Ramakrishna, M.A. After prayer, Sri K. Pullyya President, of Machilipatnam centre unveiled two wooden (cut-out) portraits of Beloved Baba in two different poses in oil-paintings drawn by the famous artist Sri A Nageswara Rao of Masulipatnam centre, entertained us with sweet melodious songs in praise of Beloved Baba to the accompaniment of harmonium by Sri Ch. Lakshmana Rao and Tabla by his son.

While this Sankeertan was going on, Baba gave 'darshan' in divine light to a woman-lover, appeared to her in gross

form as if walking amidst the gathering, and at same time inwardly spoke to her in these words.

"I am always with you. Why do you worry. Have faith in me". We must remember Baba's words that He is always with his lovers helping them silently.

Then Sri A. Nageswara Sarma of Masulipatnam centre spoke on Avatar Meher Baba. Sri K. Pullappa presented us, as love-gifts, some small enamel tablet with coloured pictures of Baba to be fixed on rings or lockets.

Sri Ramakrishna presented new clothes to the artist and the musicians. After "Harathi" to Beloved Baba 'prasad' was distributed.

*10-7-69: Avatar Meher Babe's 44th Silence day anniversary:-*

On this occasion, Silence was observed by many Baba-lovers of Challapalli, Ramanagaram, Ramudupalem etc. from midnight of 9th July to midnight of 10th July for 24 hours.

## DIVYAVANI

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*-Editor and Publisher.*

ADI K. IRANI

KING'S ROAD,  
AHMEDNAGAR,  
MAHARASHTRA-INDIA  
*21st July 1969.*

*To all Brothers and Sisters,*

This is an appeal made to you all Baba lovers from East and West—an appeal based on fulfilment of Avatar Meher Baba's Wish expressed to Brother Bhau Kalchuri just a week before beloved Baba dropped His body.

Baba had enjoined Bhau to write a full life account of Baba in Hindi verses. A life account of beloved Baba can be exhaustive if all events concerning Baba in connection with lovers are brought in to this work.

All lovers from East and West who lived with Baba for long or short duration of time, under His instructions are requested to send to Adi K. Irani, King's Road, Ahmednagar, Maharashtra account of events taken place during their stay with Baba.

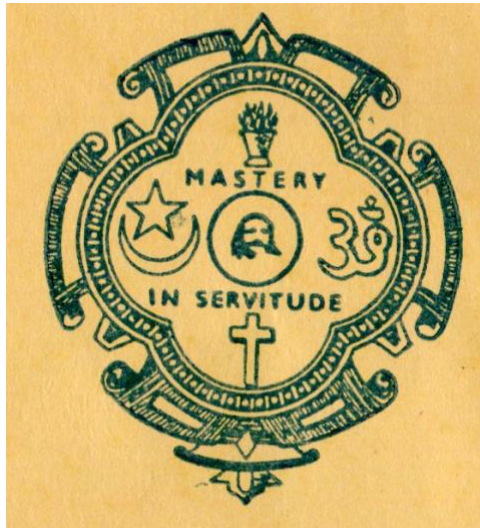
Such events should contain descriptions of everything happened in Sahavas with beloved Baba—of duties given and performed, of humour expressed and seriousness impressed, of games played and discipline evoked, of travel made and functions held. They should contain all aspects of difficulties and ease, pleasure and pain, differences and agreements, harmony and discord—all these felt and experienced.

Kindly bear in mind not to exclude in your writing, description of how funny and awkward situations were created in dealing with people whilst obeying Baba's small orders purposefully given.

Besides Baba lovers who stayed with Baba, those lovers who. paid occasional visits are also requested to send to Adi K. Irani account of their short visits to Baba. Jai Baba.

With loving regards,

*Yours brotherly,*  
Adi K. IRANI





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