

DIVYA VANI
Volume 9 Number 8

August 1973

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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

Source and short publication history:

Divya Vani = Divine voice.

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

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

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

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

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

MONTHLY

AUGUST 1973

divya vani

(DIVINE VOICE)



AVATAR MEHER BABA

EDITOR
SWAMI SATYA PRAKASH UDASEEN

Sole Distributors :

AVATAR MEHER BABA MISSION
Sri Nagar, KAKINADA-3. A.P. INDIA.

Number 8
Volume 9

THE AWAKENER

P. O. Box 1081 Berkely, Calif – 94701 U.S.A.

One year's Subscription to The Awakener (for four issues)
\$ 4-00 including postage. A Quarterly Magazine devoted to
Meher Baba.

THE GLOW

36, Lytton Road, Dehra Dun, U. P. India.
A Quarterly Magazine devoted to Meher Baba.

SUBSCRIPTION rates by Sea Mail:

India	Rs. 8-00	U. K.	£ 1-00
U. S. A.	\$ 4-00	Iran	Rs. 10-00
Pakistan	Rs. 10-00		
Australia, Africa, Israel and New Zealand			\$ 3-00

SUBSCRIPTION rates by Air Mail:

U. S. A.	\$ 6-00	U. K.	£ 1-50
Pakistan	Rs. 12-00	Iran	Rs. 12-00
Australia, Africa, Israel and New Zealand			\$ 5-00

DIVYA VANI

The Meher Vihar Trust

A monthly Magazine devoted to Avatar Meher Baba and
His Work.

Annual Subscription rates:

India:	Rs. 12-00	Sea Mail	Air Mail
U. S. A., & Australia:		\$ 6-00	\$ 12-00
U. K, Europe, Africa:		£ 2-00	£ 4-00

N.B.: All Subscriptions are payable in advance in January
every year.

For all standard English Publications On and By
AVATAR MEHER BABA and for their prices address to:
Sri Adi K. Irani, Meher Publications, Kings Road,
Ahmednagar (Maharashtra), India.

Monthly:

August 1973

D I V Y A V A N I

(Divine Voice)

*

Editor :

SWAMI SATYA PRAKASH UDASEEN

Associate Editors:

Sri E. Lakshminadha Rao, M.A.

Sri R. Dayanidhi, M.A.

Dr. G. S. N. Murthy, M.A., Ph.D.

*

Sole Distributors :

AVATAR MEHER BABA MISSION

2-26-4, Sri Nagar – KAKINADA-3

(A. P., India)

Volume 9]
Numbers 8]

Price :
Re. 1/-

CONTENTS

	<i>Page</i>
1. Editorial	... 3
2. Invitation	... 7
3. The Need for creative Leadership in India - Meher Baba's Message	... 11
4. Meher Baba's Universal Religion by Dana Field	... 15
5. Shri Meher Baba : His Life & Teachings	... 31
6. News & Notes	... 37

Editorial :

BALANCING HEAD AND HEART

Beloved Baba's frequent affirmation was that He would bring about a balancing of the Head and the Heart.

Our ego centric lives are involved in a perpetual inner conflict of the head and the heart. The head discriminates conduct adjudged proper for others but fails to accept for one's own because of the obsessive selfishness of the heart. This is a common place experience with most persons that where one is placed for an exercise of objective perceptiveness of truth or justice in human conduct, one never errs. Vitiating comes in when one's own conduct is involved because the obsession of self incites perversions of judgment and conduct which are rejections of truth. What one calls sin, unrighteousness, injustice express all such perversions.

We are ready enough to condemn weaknesses in others when we are no more free from them than they. In the Sermon on the mount, Christ alluded to this when He said "Why beholdest thou the mote that is in thine brother's eye but considerest not the beam that is in thine own eye."

In biblical times adultery by a woman was considered such a heinous sin that it was considered proper to stone one to death when discovered in the act of committing it. Such a woman was brought into the presence of Jesus during his wanderings in the land of Palestine. He was asked by the accusers whether she was not to be stoned to death. Jesus at first held his peace, and then slowly answered that the first stone be flung by one who was not guilty of any sin or weakness. Then the accusers left the scene one by one apparently thrown into a mood of self-introspection by the questioning of Jesus.

Preaching to others what one does not do for oneself is hypocrisy. Most of the ineffectiveness and inefficiency which attend our individual and social lives is this dishonesty at the core—this divergence between profession and practice. The

indiscipline which rages in all ranks of the social order is traceable to the hypocrisy of our lives—our lack of integrity. A just social order cannot be the outcome of shouting slogans. It has to emerge from our readiness to play fair with one another.

This hypocrisy expresses the discord between the head and the heart and cannot be overcome without integrity in our inner and outer functioning—what our Beloved Baba calls balancing of the Head and Heart. Man has to be spiritually awakened to find the necessity for such a balance and to be alive to the danger of losing it for the sake of knowledge, bliss and power which integrity brings.

We live in the spirit or we are awakened to live in the spirit to reach the balance and harmony and Baba the great awakener, makes us alive to the value of it for living truly and with a sense of abounding joy and fullness.

BABA'S SILENCE

We communicate with one another by speech sounds or with their written symbols. Art forms are also an exercise in communication but which make an emotional impact drawing immediate, total and spontaneous responses. Such responses cannot be figured out in words and we feel it an offence to our inwardness when the responses are sought to be expressed. All experiences which are felt inwardly and in the depths of our beings produce stillness and silence.

Such profound impacts may not be experienced by all. The beings of some who live animal lives craving for bodily sensation of taste and touch may be immune to such profundities of experience. But where beings are rendered sensitive by mental and emotional culture, experiences go deep down and engender a stillness in being and silence in the mind sometimes.

Such silence is not just absence of articulation; it is a stillness of the being. In animation or in aliveness one thinks, speaks and does. All these activities inner and outer are made still when consciousness undergoes the impact of an overwhelming experience.

In common place life—what is called shock produces a similar stilling effect. It may be a disappointment in a cherished expectation—it may be a calamity involving the loss of a dearly loved one or it may be a sudden change in one's earthly fortune, spelling hardship and suffering to a life which was lived in plenty and affluence. One or another of such mishaps, may temporarily land a person in speechlessness and stupor.

But the silence into which a sensitive being is stilled is not engendered by disappointment or calamity. It is born out of a profound experience in which the being finds itself refreshed and illumined. It is experience which involves loss of self-consciousness. It is such loss of self-consciousness—not loss of consciousness that one experiences when one listens to a great piece of music which is entrancingly rendered or a poem, painting or sculpture which overwhelms the being. On such occasions one is lost in wonderment and delight. It has to be experienced and the experience is beyond all words.

One's being is emptied of all inner activity when experiences create the condition for a total merger of the being in the experience itself.

When inner activities are stilled, the being lapses into a total silence. Silence in its essential truth and reality is not a mere suspension of articulation but reaching a State of complete stillness of being. In ordinary work-a-day life, such reaction is made very occasionally by impact of outside experience in which consciousness abides but the sense of separateness becomes extinct.

Baba's silence was of that profound and abiding spiritual quality. It was of the imperishableness and immortality of being and not of its qualified existence in the worldly scene of human beings. Its communicability with the beings of human lives shrouded as they are by barriers of mind, life and body is impeded and obstructed. Through His body, Baba gave objectivity to Himself for the humanity to experience Him physically—that is in the way humanity in its unregenerate state always made its experience. The potential of the impact His silence made on humanity on the immortality and imperishableness of the essential being or existence of all things heigh-

tened perhaps by breaking loose from the body. The impact is then more directly received. The silence is associated with the body and the breaking of it might—again perhaps—well betoken the breaking of the instrument of that silence namely the body. He said that every being in the universe will receive of the spiritual push, His breaking of silence would impart. He referred perhaps to His impact nearer the seat of being of every creature when He gave up the body. Undoubtedly the impact of the immortal spirit He represented is now as wide as the creation as when in the body, there was limitedness to the effects of the unlimited consciousness in which He dwelt. His glorification was thus His manifestation in the lives and hearts of the humanity. His humiliation was when people who ought to know better had bemoaned His cessation in the body. Such a reaction was without question a reversion to illusion which He consistently and continually wanted to destroy. His termination of the bodily existence was nothing of the nothingness.

All this might sound speculative. There is nothing unreasonable about it and for evidence one has to look within one's own self as Baba has ceased his externalized form for one to elicit the truth of it.

JAI BABA.

(E. L.R.)



1st August, 1973.

Dear Brother/Sister,

We cordially invite you, on behalf of the Meher Vihar Trust and Avatar Meher Mission to share with us the Love-blessings of our Beloved Avatar of the Age, Meher Baba, on the happy occasion of the 10th Anniversary of the Meher Vihar Trust and the 2nd Anniversary of Avatar Meher Baba Mission on the 23rd, 24th and 25th of August, 1973 at Meher Ashram, 2-26-4, Sri Nagar, Kakinada-3, East Godavari District, Andhra Pradesh, India.

We are extremely happy to inform you that by Beloved Baba's Grace, all our Offices and the abode of workers, "Meher Ashram" etc., have been permanently shifted to this place of peace and tranquility so as to enable us to take up earnestly and more intensively Beloved Baba's work, as entrusted to us by Him. We are glad to announce on this happy occasion that we are able to secure a small site at Sriram Nagar, Kakinada-3, to locate our Offices etc., therein. This spot is very near to the Town Railway Station, adjoining the Kakinada-Pithapuram Road (Near Bhanugudi), with transport facilities by the City bus service.

We, therefore request you to attend the function and give us the pleasure of your company with family and friends on this unique occasion.

Thanking you and with loving regards

Ever Yours in His Divine Service,
SWAMY SATYA PRAKASH UDASEEN
President : The Meher Vihar Trust &
Avatar Meher Baba Mission.

Programme

Place: "MEHER ASHRAM"

2-26-4, Sri Nagar,
K A K I N A D A - 3.

23-8-1973 Thursday

7-00 A.M.: Aarati.

8-00 A.M.: Flag-hoisting by Dr. G.S.N. Murthy, M.A., Ph.D., of Kharagpur.

8-30 A.M.: Sankeertan by Bro-Babji and party of Kakinada and Sister (Miss) Bhagadevi and party of Hyderabad.

9-30 A.M.: Prayers by Bro, R, S, Prakasa Rao, I.A.S., (Retd.) of Hyderabad.

Welcome Address by Swami Satya Prakash Udaseen.

Inaugural Address by Bro. P. D. Pukar of Hamirpur (U. P.)

Presidential Address by Yogi Sri Swami Suddhananda Bharati of Madras.

11-30 A.M.

to INTERVAL

3-30 P. M.

3-30 P.M.: Sankeertan by Bro. K.M. Gandhi and party of Visakhapatnam and Bro. M.B.G. Sastry and Party of Hyderabad.

5-00 P.M.: Presidential Address by Bro, Dr. T. Dhana-pathi Rao of Kakinada on "Avatar Meher Baba and his Message".

Talks by :

Dr. G.S.N. Murthy, M.A. Ph.D., on "Avatar Meher Baba and his Workers" and Bro. P.D. Pukar of Hamirpur on "Meherpuri and Its Significance".

by Bro. K.V, Suryanarayana, M.A., Allagadda, on "Meher Baba and his New Life".

7-00 P.M.: Aarati.

8-30 to 9-30 P.M. Baba Goshti by Bro. N. Bhimasankaram of Hyderabad.

24-8-1973 Friday

7-00 A.M.: Aarati

8-00 A.M.: Laying the Foundation-stone of 'Meher Manzil' by Bro. P.D. Pukar at Sriram Nagar, Kakinada-3.

8-00 A.M.: Sankeertan by Bro. Babji and Party and Sister (Miss) Bhagadevi and Party. Prayers By : Bro. N. Bhimasankaram

9-30 A.M.: Presidential Address by Bro. Dr. C.D. Deshmukh, M.A., Ph.D. of Nagpur.

Talk on "Avatar Meher Baba Mission and Its Programme of Work" by Swami Satya Prakash Udaseen, Bro. K.V. Suryanarayana.

11-30 A.M. to 3-30 P.M. INTERVAL.

3-30 P.M.: Sankeertan by Bros. K.M. Gandhi, M.B.G. Sastry, Gulabdas Panchal of Bombay and other Groups.

5-00 P.M.: Presidential Address by Bro. E. Lakshminatha Rao, M. A, of Vijayawada.

Talk by Bro, P. Ramachandran, M.A. of Srikakulam on "Baba Workers and Their Duties" and

Talks by Bro. T.N. Ratho, B.A, B.L, of Visakhapatnam on "Baba-Centres and Their Significance" and by Dr. G.S.N. Moorthy.

7-00 P.M.: Aarati.

8-30 to Baba Goshti by Bro. Saligram Sarma,

9-30 P.M. Public Prosecutor of Lucknow (U. P.)

25-8-1973 Saturday

7-00 A.M.: Aarati,

8-00 A.M.: Prayers by Sister P. Jagadamba of Kakinada,

8-30 A.M.: Sankeertan by Sister (Miss) Bhagadev and
Party and Sister L. Satyavathamma and
Party.

9-30 A.M.: Presidential Address by Dr. G. S. N. Murthy,
M.A., Ph.D.

SYMPOSIUM: "Baba's Message and our
Way of Life".

Participants: Bro. V.V.L.N. Prasad of
Srikakulam.

Bro. T. N. Ratho, B.A., B.L.
of Visakhapatnam,

Bro. N. Bhimasankaram of
Hyderabad.

Bro. K. V. Suryanarayana
of Allagadda.

11-30 A.M.: Vote of Thanks by Swami Satya Prakash
Udaseen.

12-00 Noon: Aarati.

12-00 to 5-00 P.M.: Visiting Bro, P. Veerraju at Mandapeta.

5-00 P.M.: Public Meeting in the City,

Note:- Breakfast at 7-15 A.M. Lunch at 12-00 Noon and Tea
at 3-00 P.M. everyday.—at "MEHER ASHRAM".

THE NEED FOR CREATIVE LEADERSHIP IN INDIA

Meher Baba's Message

(Released for leaders of all political thought in March, 1942)

The Glorious Past of India

Throughout the hoary ages of the past, India has played the most prominent part in shaping the spiritual history of humanity. She has been a home of Avatars, Prophets, Masters, Seers and Sages, whose contribution to the spiritual evolution of humanity has been unparalleled. The contribution of India to the solution of mundane problems has also been remarkable, since she has produced scientists, poets, philosophers, emperors, leaders and statesmen of the first order. In the past, India has attained eminence in spiritual as well as mundane spheres of life; and her place in the post-war New World of the Future is going to be unique.

The Complexity of National Problems in India

The problems, which India has to face today, are, in some ways, more complicated than the problems which any other country is called upon to solve. Men of all races, creeds, cults and religions have found a home in India; and if this lack of uniformity in composition has presented some difficulties in arriving at solidarity and concerted action in the national life of India, it must, in no way, be looked upon as a pure handicap. The various streams of culture, which have poured into the life history of India, have added to the wealth of her national personality, and they have not only created a suitable opportunity for arriving at a new cultural synthesis, but have necessitated its emergence. If handled with creative leadership, the presence of conflicting elements in Indian life, can be utilised for bringing into existence a rich world culture, which shall not only rejuvenate and harmonise Indian life, but will also give a new tone to the life of the whole world.

The New World-Culture Must Emerge from Integral Vision

The process, by which we arrive at the new world-culture, cannot be purely mechanical. We can never have any vigorous world-culture by merely piling together certain isolated elements, selected from the present diversity of culture; that way, we shall only succeed in getting a patchwork of little vitality. A hotchpotch of collected ideas can never be a substitute for a direct and fresh perception of the Goal. The new world-culture will have to emerge from an integral vision of the Truth independently of existing traditions and not from the laborious process of selection and compilation of conserved values.

The Process of Transcending Limitations

The new world-culture, which will emerge from integral vision, will, however, automatically bring about cultural synthesis. Since the vision that inspires the new world-culture will be comprehensive it will not negate the values of diverse traditions, nor will it have merely patronising tolerance for them. On the contrary, it shall express itself through active appreciation of the essentials of diverse religions and cultures. The vast vision of the Truth cannot be limited by any creed, dogma or sect: however, it helps men to transcend these limitations, not by blind and total denial of any value to the existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facts of the Truth as might have been hidden in them.

Future Role of India in the International Sphere

Evolving a transcendent and synthetic culture, which will express the Infinite Truth, is one task before India. The other task, for which India is particularly qualified, is to help other nations in arriving at mutual understanding and harmony. This second task, again, requires creative leadership which will have an unclouded perception of the Mission, which India has to fulfill in relation to the destinies of the other nations of the world. In her foreign policy, India must, in no way, be a party to colour-prejudice and colour-war; black, yellow and white are differences of the skin: they are not differences within the soul itself. Through her past history, India has been a link between

the East and the West; and the two have come closer to each other through her.

Implications of Political Poise

The third task before the creative leadership in India is to strive for political poise in spite of the difficult situation in which she is placed. India can never make her full contribution to the world unless she is free from political domination and the fear of foreign aggression or conquest. If she is to fulfill her mission in the sisterhood of nations, India must be free to shape her own national life and to determine her policy towards other nations. But insistence upon this fundamental need should not be allowed to disturb her political poise. While leadership in India would be justified in striving for national freedom and self-determination, it must not allow itself to be vitiated by reactionary isolationism. In the same way, while discharging the clear duty of resisting foreign aggression, India should try to keep free from hate, malice or revenge.

The Problem of Violence and Non-Violence

Aggression must be met with resistance and here it is unpractical to insist upon non-violence. Pure non-violence or incorruptible love can come spontaneously only where duality has been completely transcended in the realisation of the last and the only Truth: and non-violence of the brave is possible only for advanced souls, who have, through rigorous discipline, eradicated from their minds all forms of greed and hate. But so far as masses are concerned it is undesirable to ask them to stick to the external formula of non-violence, when it is their clear duty to resist aggression in self-defense or in the defense of other weak brothers. In the case of the unevolved masses, universal insistence upon non-violence can only lead to their being cowardly, irresponsible and inert. True love is no game of the faint hearted and the weak; it is born of strength and understanding. The ideal of non-violence, in the face of aggression, is impracticable for the masses, and it will have a tendency to be readily used as a subterfuge for servile acceptance of ignoble conditions and contemptible desertion of a clear duty. In its enthusiasm for the highest Ideal, wise leadership can, in no way, afford to lose all sense of the relative and

the practical. Human evolution proceeds by gradual stage from selfish violence to unselfish violence and then from non-violence of the brave to the pure and incorruptible non-violence of Truth as Infinite Love.

The Deep Truth

All narrowness limits love. In India, as well as in every other part of the world, humanity is breaking itself into narrow groups based upon the superficial and ultimately false differences of caste, creed, race, nationality, religion or culture and since these groups have been long accustomed to separative distrust and fear, they have indifference, contempt or hostility towards each other. All this is due to ignorance, prejudice and selfishness; and it can only be mended by fostering the spirit of mutuality which breaks through artificial isolationism, and which derives its strength from the sense of the inviolable unity of life as a whole. Creative leadership (which has so much scope in the soil of India) will have to recognise and emphasize the fact that all men are already united with each other not only by their co-partnership in the Great Divine plan for Earth, but also by virtue of their all being equally the expression of One life. No line of action can be really helpful or fruitful, unless it is in entire harmony with this deep Truth. The Future of Humanity is in the hands of those who have vision.

Meher Baba's Universal Religion

"To get at the Truth behind all religions and reach beyond religion"

— by Dana Field

[From a type-script made available to the Editor]

"Since I have attained complete unity with the immeasurable and illimitable Divine Life, I cannot and will not identify myself with any caste, creed, religion... From my point of view, all religions are great but God is greater... So I love and adore all religions but I am of no religion. Nor do I seek to establish another religion or add to the numberless illusions that divide man against man."

In the face of this quote from Baba, what can we speak of his Universal Religion? It is one of the paradoxes we find in Baba's infinite personality when he chooses to speak from the standpoint of the Beyond state, or of Oneness. From this viewpoint Baba is quite consistent: he accomplishes everything without apparently doing anything. Whereas Masters invariably give their disciples a Gurumanthra—a word, a phrase or sentence which, when pronounced by the Master to the disciple, carries in it the power to awaken Truth in him when he repeats it regularly—Baba awakens without either speaking or giving any Gurumanthra. It is the very simplicity, naturalness and absence of outward forms that make Baba's Teaching universal—not to speak of the fact of its being the all-embracing Truth. The same One Truth or Divinity is in everyone, but it is dormant and needs to be awakened. Baba is the Divine Awakener, the supreme Master of the art of making people conscious of that which is to them Unconscious as Baba declares.

Baba has also said, "It is time for religion to go and for God to come." However this was not an unconditional statement, but only "If religion does not help man to emancipate his soul from spiritual bondage and realize God, it has no useful purpose." In any case, God has come! The least that a true religion should be expected to do is to "bring man nearer to God." Failing which it becomes in time "converted into a veil, obscuring the unlimited perception of the One Truth." Intellect, formalism, creeds and dogmas constitute the "veil" over "the

truth of direct inner realization." Selfish and material interests have in the past, and sometimes in current history, allied religion with all sorts of questionable and even destructive practices, that have resulted in turning many away from both God and religion. There is no religion or spiritual philosophy today that does not need Reorientation through Baba's Universal Love and Truth, as expressed in his life and revitalization and unification Teaching. Baba helps us to go beyond the heritage of our particular faith and tradition.

Religion does not begin or end with outward forms, such as rituals, rites and ceremonies, any more than Baba's work begins or ends with money. Both are used in one's outward expression of love for Baba but in themselves have no meaning. They are a medium or means: the one of worship and the other of service. But the means tends to take on importance in its own right, through lack of discrimination, which in turn is due to conditioning of the mind by worldly dealings, or to imitation of unenlightened souls, or to sheer habit. All this is Maya.

Baba is not against ritual, any more than he is against money; the one is necessary for man psychologically—to give vent to strongly felt love and adoration for the Divine Beloved; the other is necessary for his physical survival. It is generally when the spirit of religion and selfless love and service are lost, that outward religious observances (and the letter) and finances look large in the mind. "If we had the money we could build a cathedral, we could have another chapel, we could obtain a famous preacher, etc." It does not occur to them to wonder if GOD wants these things done, or what GOD wants! Baba, GOD Personal has revealed what GOD wants:

No amount of intellect can fathom me, No amount of austerity can attain me. Only when one loves me and loses one's self in me am I found and only those who love themselves in my love find themselves in me.

* * * *

When instead of erecting churches, fire temples, mandirs and mosques you establish the House of God in your hearts for your beloved God, my work will have been done. Then instead of

performing ceremonies and rituals mechanically as age-old customs, you serve your fellow beings with the selflessness of love, understanding God to be equally residing in all and understanding that by so serving others you are serving God, my work will have been fulfilled.

* * * *

To love me as I love you, you must become the recipient of my grace, To receive my grace you must obey me spontaneously with firm unshakable faith in me. And you can only obey me spontaneously as I wish when you completely surrender yourself to me, so that my wish becomes your law, my love sustains your being, and my grace bestows upon you the gift of Divine Love. He who succeeds, ultimately not only finds me but becomes and realizes the aim of life.

* * * *

The religion I give touches the knowledge of the One behind the many. The book that I make people read is the book of the heart, which holds the key to the mystery of life. As for ritual, I teach humanity to discriminate, to express its true life and to live the religion which it feels. I bring about a happy blending of the head and the heart.

* * * *

I have not come to set up another cage for man but to impart to the world the illimitable Truth, and therefore I intend to bring together all religions and cults like beads on one string and to revitalise them for individual and collective needs. (Baba's Teaching is one of the avenues through which he accomplishes this, but he works in many ways and on many levels of consciousness.)

* * * *

The religion I teach to all is love for God.

* * * *

True religion consists of developing that attitude of mind which results in seeing one infinite Existence pervading the universe (The One in the many). Then one could live in the world and not be of it, and at the same time one could be in harmony with everyone and everything. Then one could attend

to all worldly duties and affairs and yet feel completely detached from results.

* * * *

The world needs awakening, not mere verbal instruction. It needs the freedom and amplitude of Life Divine, not the superficiality of mechanized and pompous forms.

* * * *

There exists at the moment a universal dissatisfaction and an indescribable longing for something that will end the chaos and misery holding the world in its grip. I will satisfy this craving and lead the world to true happiness and peace by making people look more deeply into things than hitherto.

* * * *

Have hope! I have come to help you to surrender yourself to the Cause of God and to accept His grace of Love and Truth. I have come to help you win the one victory of all victories—to win your Self.

* * * *

If ever a question of difference between opulence and poverty were to exist for me, I should deem him really poor who, possessing worldly riches, possesses not the wealth of love for God; and I should know him truly rich who, owning nothing, possesses this priceless treasure of love for God. His is the poverty that kings could envy, which makes even the King of Kings his Slave.

* * * *

I have come down from the Highest to your level, and if on that level you love me with all your heart you will come to my level of the Highest, because I am in you and therefore in whatever capacity and in whatever circumstances you are, I am in that. [This can be taken literally. Baba tells us: "I am in you and see you." This is attested by our everyday experiences in life.]

* * * *

Our very life should be such as to be God's message of Truth in the world. In our everyday life of worldly duties, if love, service, honesty are manifested, renunciation is achieved without renouncing the world. (Awakener, V6 N 2 p 1)

When Baba questioned a group of western men-disciples whether rituals are a necessary part of religion, two spoke up and said "No!" The rest either did not know or were doubtful, but no one spoke in favor of outer forms of religion. Naturally in the presence of the Beloved and his love, both religion and its forms seemed irrelevant. Naturally rituals have always existed and will always exist, first for the reason stated that love must find expression, and secondly because the outer reminds man of the inner, hence the love of symbols of Truth. But extremes meet. Outward forms of worship need not be either encouraged nor done away with: they will come of themselves. Truth is not arbitrary but goes with pure intelligence; it is often found to be between two extremes. That's why Baba says that spiritual understanding is the product of balance between mind and heart. Otherwise the mind pulls in the direction of limited reason and logic or inference, while the heart trust its own feelings and intuitions. This is the unfortunate situation of mankind; each person being at war within himself, expresses this disharmony in hostility, etc. to others.

In the history of the world religions many issues have been raised by those with extreme views, eventually to learn that the truth was a composite of all viewpoints involved. The individual's outlook and comprehension are limited and often prejudiced. Sometimes he does not want to see the truth because it entails sacrifice: for instance, the Commandment "Thou shalt not kill" is interpreted as "murder", thus allowing the killing of animals for food or sport.

In Baba's Era, the New Humanity may have more, rather than less rituals! That is because there will be an unprecedented outburst of God-love universally, and its expression will be irresistible. As Christ pointed out to critics, if his disciples did not speak, the stones would. But it will be "worship from the heart" which cannot be excessive. "Love and do what you want," said St. Augustine. The outward forms that love of Baba will take will not be prescribed by rules or tradition and custom: they will be a spontaneous creation of each lover. Thus today among Baba lovers there are probably no two who worship alike, while some do no worship at all. Baba says it is the

nature of love to be simple, natural and unforced, as well as infinitely creative.

It is unfortunately true that outer forms of religion tend to hide the very truth that they should disclose, just as words tend to hide meanings rather than reveal them. Man's mind works logically but his speech often hides the logic in order to promote a selfish interest. This is a perversion of the God-given gift of language, and silence would indeed be golden. Dumb animals at least do not have rationalization and speech as a source of bad sanskaras. Spirituality goes with simplicity, civilization with sophistication.

Baba made this statement in 1952, at Myrtle Beach Ashram "Meher Baba is equally connected with Islam and its Sufism, Christianity and its Mysticism, the Orient and its Vedantism, Buddhism, Zoroastrianism, Jainism and many other isms which all speak the same divine truth and lead to the same divine goal. Meher Baba is also detached and above all these divine paths. He has to awaken the followers of these paths to the real meaning of these isms in their true spirit by Reorienting these isms, and in this capacity he has Reoriented Sufism in the charter to be universally adopted. (God-Man, p 204)

A very interesting and significant exchange of correspondence occurred between a Baba lover from Kovvur, Andhra State and Eruch, who answered as from Baba. It relates to what we have been discussing. Baba had sent eight brief messages for the opening ceremony of Meherasthan, the Abode of Meher where a bronze statue of Baba is housed.

1. Tear the curtain of set ceremonies and rituals and you will find that I am the Worshipped, the worship and the worshipper.
2. To clothe simple worship with the garments of ceremony and ritual is to expose me to the cold winds of ignorance.
3. To faithfully love God-Man is to truly worship God.
4. To find me here in Mehersthan, search the depth of your heart.
5. Mehersthan has been built for me with love, but I may only be found here by my lover who brings me here in his heart.

6. As the heart is, so is the house: as the eye is, so is the Image within the house.
7. The heart of man has always been the ancient temple for the worship of the Ancient One.
8. Nothing can house the Ancient One that does not house love.

P. Ramalingeshwar Rao addressed his first letter to Adi K. Irani:

My Dear Brother Adi,

Pranama to Lotus Feet of Beloved.

For the unveiling of Mehersthan, Beloved has favoured eight messages to be inscribed on Mehersthan and as well in the hearts of all Meher lovers.

Our Andhra Meher Center met recently at Kovvur, The very first message which had to be translated into Telugu was interpreted in one way while I am under a different view. As this is one of the primary messages, it is my earnest prayer to Beloved Avatar that it should be clarified, as we who are near Mehersthan should ourselves know the correct view of what Avatar meant for us. This letter is a faithful question by a beloved of Baba to his sweet Beloved, as it should be clarified to one and all.

Baba said: "Tear the curtain of set ceremonies and rituals and you will find that I am the Worshipped, the worship and the worshipper."

It is mostly the opinion of most of our lovers that rituals should be totally avoided and that Baba means it so. I am totally unable to agree with the above friends of mine. I, for myself, do not feel that it is the wish and intention of Avatar.

Holding the above firm view, some expressed that no Vedic ceremony will be followed for the unveiling ceremony. I do not know whether it is the order of Baba that Vedic rites are not necessary at the installation. The Vedas are the creation of Avatar Baba Himself. It is in the Vedas that we have to study our religion. The authority of the Vedas, you will agree, is for all time to come, as they are His own creation. [This is a

narrow view. The Vedas were mainly for some past age, as is the case of every past scripture. Also other religions are not bound by the Vedas, so Baba lovers who are Christians, Zoroastrians, Moslems, etc. are not concerned with them. Of course most of those at that Center are Hindus.]

Rituals are the kindergarten of religion. They are absolutely necessary for the world as it is now; only we shall have to give people newer and fresher ritual. [No, they are not to be imposed from the outside, as are moral codes, etc. that people don't even understand and which they feel as a burden sometimes.] I am sure that Baba does not totally advocate the abolition of rituals; out of the existing rituals new ones will have to be evolved. There is infinite power of development in everything: that is my honest belief. Baba must clarify and open my intuitive eye as well as everyone's. [Baba's Religion of Love is primarily an individual concern, though inspiration and added love comes from collective worship, meetings, etc. Whereas the past is dead and a drag on individual initiative and creative feeling and expression, spontaneous love in the individual creates new forms as endless as that love is limitless.]

In the history of the Hindu race there was never any attempt at destruction—only construction. The Buddhists were the one sect who wanted to destroy, and were thrown out of India. [This was very unfortunate. It was due to misunderstanding of Buddhism by those who opposed the teaching.] Ramanuja, Madhwa, Chaitanya were constructive. The progress of the Hindu race has been towards the realization of the Vedic ideals. Whenever there was any reforming sect or religion which rejected the Vedic ideal, it was thrown out. This was past history. [The new dispensation of Love and Truth by Baba is necessitated by the weakening of ancient revealed Truth, due to the passage of time and to being obscured by too many outer trappings. Rao does not realize the immensity of power, life, wisdom and bliss that Baba's Love and Truth brings—that Baba brings! His vision is fixed on the past, having worshipped the past till now, and he finds it hard to break away from it.]

There are innumerable opinions and innumerable paths leading to God. Baba as Krishna in His Universal Divine Song, the Bhagavad Gita, laid down the three Paths of Jnana, Karma,

Bhakti. Further, it is a well-known fact that the knowledge of a worldly person, the knowledge of a devotee, and the knowledge of an Incarnation are by no means of the same degree. Also it is admitted fact that there are different levels in the devotees—superior, mediocre and inferior. All this has been described in the Gita.

To attain God-love, first the company of holy men is needed, which awakens Sraddha, faith in God. Then comes Nistha, one-pointed devotion to the real. After Nistha comes Bhakti. Then dawns Bhava. Next, Maha Bhava. Lastly Prema—or Divine Love. Of course when the grace of an Avatar descends, love dawns in a flash. That comes to one in a million. But in Baba's Avatarhood many more will get it, and are getting it.

When there are so many Paths, stages and levels among devotees, coming from the past, Baba will agree that one cannot be King Janaka all of a sudden. Even Janaka practiced much austerity in solitude. [This was a king who was a perfect Master. Rao knows too much about "other Paths," and his mind is cluttered up with the teachings of the past, interfering with his heart's devotion and love to Baba and clear grasp of his Path of Universal Love, which is all-sufficient, as it integrates the best of all the others.]

Ramakrishna Paramhansa said that without having realized God, one cannot give up rituals altogether, and He too worshipped for a long time. [Brahmins overdo this formal aspect of religion. Ramakrishna did not worship for himself after he became Perfect, but to set an example of Bhakti for others, Baba has explained.]

Of course this is the Avataric time when Avatar floods the entire universe. It is easy to break open the curtain with the grace of Avatar. I agree Methershan's built with Baba's love; one who visits Mehersthan and loves Baba deeply gets His grace and strength to tear off the curtain. When one feels he is one with the Divine the curtain is removed. But that is not the first stage for all. [It's not that easy to tear the curtain of sanskaras or destroy the mind: it is in the realm of the impossible. It is only the chosen ones and the Elect that can attain to such grace from Baba. Rao had the problem of tearing the curtain of outer worship before he could get at the curtain of his impressions.]

The Eternal Religion of the Rishis advocated all forms of worship. Rishis of old, in spite of their will power, in order to set an example to others, followed austerities. Baba, in the Bhagavad Gita, stated that even He, unattached, performs Karma (action, but he has no Karma) to set an example for the universe, lest there be destruction. Sloka: "Yadyad Acharothi Srestaha."

Baba fully knows that a worldly man cannot be guileless. Hypocrisy is prevalent. Worldly man professes to love God but it is not so easy, as Baba often stresses, to love Him. If we are to advocate that Baba wanted rituals to be destroyed ... and Baba does not mean that, is it not another crime for us.

Adi will forgive me and my anxiety to address my Brother Adi so that he will be pleased to read to Baba this soul's agony to its Over-soul and clarify these points, opening my intuitive eye, as Avatar is in our midst in flesh and blood, with the correct vision and grace, with His loving message to all on these points:

1. Whether rituals are to be totally avoided.
2. Whether in the ensuing opening of Mehersthan, Baba does not concur with me that Vedic rites be sung in praise of the Highest at the installation ceremony, as was done in the past during the incarnation of Sri Rama, when He installed Sri Ramalingeswara at Rameswaram. [We note that his own middle name is Ramalingeswar, so he must be strongly attached to the idol at that famous shrine in South India.]
3. That Baba should prescribe the procedure of installing the same—His wish as to how we should all conduct it. [Baba's reply to the question how to love him was that he didn't know, since He is the Ocean of Love itself. That is for the lover to find out. It also applies to modes of worship,]
4. That after the installation, how regular conduct of worship should be done and manner of daily conduct and running. [Worship will be mostly individual. Collective worship should not be too rigidly fixed, with leeway for those who felt like it or who could participate because of illiteracy etc., to join in perhaps by humming the tune or using other words.]

This was Eruch's reply; as from Baba:

My Dear Brother,

Your letter of 19th, January 1963 was forwarded to me by dear brother Adi for being read out to Beloved Baba and for reply to you.

In spite of Baba's ban for a full year on the flow of correspondence to and from Him. and despite His present phase of Seclusion, He permitted me to read out your letter to him, for it was from one who has endeared himself to Him as Baba's "P.A."

Without beating about the bush, I will attempt to answer your queries according to indications as gathered by me from Baba. As a matter of fact your long letter can be replied in a short sentence by asking you simply to read "Meher Pukar," March 1962 issue, pages 27 to 31. However, I will reply to your four points as requested by you in your letter, which on the whole seems based on your questioning of the eight messages of Beloved Baba that He has given for the opening of Mehersthan ... This message reads as follows: "Tear the curtain of set ceremonies and ritual and you will find that I am the worshipped, the worship and the worshipper." [We note that Baba does not care for "set" ceremonies and rituals, and that it is Baba who worships Baba, while even the worship is Baba! There is no room here for any "curtain" between lover and Beloved, either in the forms of inflexible outer expressions or in the shape of traditionalized and intellectualized worship. Baba's panacea is love and understanding.]

1. *Your first query is: Whether rituals are to be totally avoided?* In reply I must tell you, dear brother, that Meher Baba as the Avatar of the Age wants you to believe that He does not want the true worship of His lovers to be entwined by rites and ceremonies of Yagna and Hom-havan or any other forms of ritual. [This would be all right where it is a Reorientation of Hinduism. because it would not require them to worship Baba to the exclusion of all other Avatars, at least at the temple.]

Baba does not want His lovers to ever offer their prayers to Him padded by any sort of formal practice or set customs. Any ceremony on which the rust of past ages of formal obser-

vance has long since set in should never be entertained in His House of worship. [It would be like putting "new wine in old bottles," giving the worship a Hindu flavor, or sectarian bias, taking-away from the worship.]

Baba has been often stressing that He has come again as the Avatar of this age to cut clean through the things which restrict the voice of true worship to God to the point of strangulation. [It was always "our" way of worship, "our" religion, "our" Avatar]. Beloved Baba further clarifies that when love for God is expressed spontaneously, then it is worshipping Him indeed and such outbursts of true worship can be seen sometimes in the form of an offering of flowers and garlands, in singing hymns and bhajans and Arti, in ecstatic dancing or rolling in the dust, etc. When such expressions are spontaneous—NOT FORMAL (nor emotional)—and are in praise of the Highest of the High, they constitute true worship of God, for this reaches Him and is acceptable to Him. [Baba emphasises that "God listens only to the voice of the heart, and so there is no point in formalizing the worship, as God does not listen to it"].

But when the mind expresses itself in patterns of formal rites and rigid ceremonies, it is nothing more than an empty echo of the habit of countless generations, performed automatically without heart. [Love for God expressed in simple worship is all that is necessary. "The garments of ceremony and ritual" represent worship of tradition itself rather than of God. It is "to expose Me to the cold winds of ignorance." Baba says that such worship does NOT reach Him but holds the worshipper more firmly in the grip of ignorance (Maya)].

2. *Your second query is:* Whether at the opening of Mehersthan Baba does or does not concur with you that Vedic hymns be sung in praise of the Highest at the Installation ceremony, as was done in the past during Incarnation of Sri Rama when he installed Sri Ramalingeshwar at Rameshwaram. Before replying to this query I must first draw your attention to the fact that a statue of Beloved Baba is not to be installed BUT that Beloved Baba's dear person embodied in the bronze is to be unveiled. [This is not quibbling: it is true that Baba is present wherever he is worshipped with love. That is the experience of Baba lovers. Thus Baba's picture that is adored must be treated with

due respect or there is a reaction upon the lover. There is, on the other hand, sometimes a "sign" of Baba's appreciation].

After the unveiling, not only Vedic hymns may be freely sung in praise of the Highest, but then also full freedom should be given to Muslims to recite their Koran in praise of the Highest, to the Christians to sing their hymns in praise of the Highest, to the Zoroastrians to sing their nonajats in praise of the Highest, and the Harijans (Untouchables) in praise of the same Highest of the High! [And not make it a Brahmin affair concerned with a statue, because Baba belongs to all equally—he is universal].

Indeed Lord Rama may have installed Sri Ramalingeshwar with Vedic rites and singing of hymns, but remember that any action of the Avatar's doing is NEVER the same as our doing that action. As Baba Himself has often told us, "Do as I tell you and not as I do." [Whatever Baba says and does have manifold meanings and results on the various levels of consciousness, and does not mean or be intended to have the result that we think it has.]

Also we should remember that all though whatever the Avatar does must be right, since He is God, His actions at a particular time are not necessarily for all time. [It is often for a given time, place, people and circumstance.] Furthermore, in each successive Advent, the Avatar has to clear away abuses which have become attached to His former actions, even at the cost of apparently denying the validity (at the time) of those actions. [Mohammed smashed the idols in the Kaaba, calling it polytheism, because of the people's superstitions. So did Moses.]

3. *Your third query is:* That Baba should prescribe the procedure of installing the statue or idol: His wish as to how you should all conduct it.

This very question arises from the misleading idea that you will be installing an idol of Baba! Baba says that His living Person is by itself the real idol of God and no other idol can replace it—it will be replaced only with His next advent after 700 years! No amount of ceremonies for Pran Pratishtha can ever breathe the life of Baba into any idol!

The moment you think of an idol of Baba in Mehersthan, you wash away the very foundation of your own faith in Baba, your own love for Baba and your own obedience to Baba's dictates! Only those who fail to feel His presence anywhere else than in the bronze image of Baba, will find Beloved Baba as a mere statue or idol in Mehersthan,

Lovers of Baba should make Mehersthan the House of True worship by expressions of their pure love for Him, and they should believe that in it is housed the very presence of Beloved Avatar Meher Baba, and not His idol or statue.

The answer in a nutshell to your third query is that you should believe in the very presence of Beloved Baba at Mehersthan, and drive away all thoughts of replacing Baba's presence with the installation of an idol of Baba "sanctified" by Vedic rites [which makes it a farce, since Baba himself is here now.] The bronze statue of Beloved Baba can be of help to perpetuate Baba's presence in Mehersthan for posterity.

4. *Your fourth query is:* That after the installation, what should be the daily regular conduct of worship?

In answer to this I must say that this question will never arise if all lovers of Baba enter Mehersthan with the belief that Baba Himself is in it. Your conduct should be as it is when you are in the Presence of your Beloved Baba at Ahmednagar or Poona.

Any lover of Baba who enters Mehersthan is himself the pujari (priest) of Baba: every lover should have full freedom of expression of love for Baba according to the dictates of his or her heart. [No Brahmin priests and regimentation] Anyone should have free access to Baba in Mehersthan and be allowed full freedom of expression of love for Baba without any reservations of caste, creed or race. There can be no better form of worship in Mehersthan than repeating Baba's Name and singing His praise; and those who cannot sing can read, recall and repeat Baba's messages and discourses, can recite "The Master's Prayer" of Parvardigar and the Prayer of Repentance; can listen, read aloud the messages of "The Highest of the High" and "Meher Baba's Call"; can listen to bhajans on Baba, and above

all, spend most of the time sitting quietly in Baba's presence, recalling the incidents and happenings of all the Sahavasis and the recent East-West Gathering. [Recalling one's personal experiences with Baba and imaging him at the time of those events is a sort of Darshan, and it creates inner communication with Baba; a direct contact with the Beloved, making Baba life, grace and strength available to the lover.]

In short, there should be no restrictions whatsoever for the conduct of worship in Mehersthan, and love for God should have full scope of expression without any reservation of high or low, rich or poor. The precious Night Messages given by Beloved Baba for the occasion of the opening of Mehersthan are by themselves the god of true worship. Nothing that is strictly formal or set or merely customary practice should be adhered to while worshipping in Mehersthan at Kovvur. [No permanent, pre-arranged program, with the congregation merely looking on passively or just listening to a sermon.]

However there should be strict rules framed to maintain discipline, cleanliness and hygienic conditions in and around Mehersthan. Mehersthan should have a watchman to look after the property but no regular and paid pujaris, for every lover of Baba is himself a true pujari.

This letter has become very long and I hope that you will feel satisfied with the answers to all your queries. I have tried my best to be faithful to what I have gathered from Beloved Baba's indications given on points raised by you, and given from time to time in response to such points raised in the past by some other lovers seeking enlightenment from Him who is All-knowledge and Compassion. Hence if you had tried, dear brother, you would equally have found answers to your queries in the various literature of Baba in English as well as in Hindi in "Meher Pukar", Prem Mahima and "Divya Leela."

Now that you have received this letter, Baba wants you to make the best use of it by sharing the contents with all Baba lovers in Kovvur and all lovers of Baba in Andhra. Baba also wants you to explain the contents of this letter faithfully to Sri and Srimathi Koduri Krishna Rao. [This was Baba's blessing that he should comprehend the explanations.]

Beloved Baba sends His love to you and to all His dear ones of your Parivar and wants you to acknowledge this letter.

His reply:

Dear Loving Bro. Eruch,

Love to Baba! Your loving letter of 1st of February clarification and which is "Gita" to the universe from God Baba, has not only opened my intuitive eye but also of everyone in the universe, making me a tool for it, which is nothing but His Play.

I was asked by Baba to acknowledge receipt of "Divine Song" of Baba. It is Baba who made this little soul write and Baba who clarified. We are all blessed.

This letter has given a correct perspective of Mehersthan. Now fortunate and blessed we are daily and constantly to live and breathe Baba's presence, God's presence, Mehersthan which is Kailas Vaikunths and Everything! Bro. Krishna Rao is blessed as well as Baba's P.A. who dreamt of it in his life always. Really Ramalingeshwar Rao is blessed. A glorious history! Indeed Baba made Andhra Ramayana—in which Kovvur is imprinted and we are all made important in God's History.

As ordered by Baba, I went to Bro. Krishna Rao and faithfully explained in Telugu to the couple, and am and shall share it with all profitably as per Baba's orders forever.

I wrote because Baba ordered me to acknowledge. May this humble soul be the instrument of Baba to play His Divine Flute! With love to all ...

Shri Meher Baba : His Life & Teachings

QUESTIONS & ANSWERS

*(Questions of Correspondents or Disciples and Answers by Beloved
Baba at Various times and Various places)*

- Q) When were you put to school?
A) When five years old.
- Q) In which subjects did you take great interest?
A) All except arithmetic.
- Q) Was your memory very sound?
A) And sharp too.
- Q) Were you ever superstitious?
A) Yes, about cats in early age because of my grand-mother.
- Q) Among historical characters and poets who were your heroes?
A) Hafiz (of Persia).
- Q) Were you proud of being an Indian?
A) Proud of being liked by all.
- Q) For your present position, do you owe any obligation to your teachers and college professors?
A) What connection has education with Truth.
- Q) Did you visit any saints before coming into contact with Hazrat Babajan (of Poona)?
A) Had even no idea about it then.
- Q) What was your age when you began falling at the feet of your parents every night before going to bed?
A) About sixteen.
- Q) When you ceased doing so?
A) After Babajan gave the Divine thrill.

- Q) What do you teach your enquirers?
- A) According to their individual needs; but when I speak to the whole world, my teaching will be universal.
- Q) Can you raise the dead?
- A) If necessary. Christ raised the dead and made the blind see. But to anybody who has attained the state of consciousness that I have reached, miracles are child's play.
- Q) Did Babajan teach you all that you are teaching now?
- A) No, She did not teach me exactly, She unlocked the door. I knew that I had powers within me; but it was She who showed me what they meant. It was not something to be taught but to be lived and experienced.
- Q) Do you impose any discipline or rule of life on your followers and encourage fasting and vegetarianism?
- A) Only according to their individual needs. One of my disciples in India has lived for four years on water and a little milk. But if a man has a family, perhaps, I don't ask him to forsake it.
- Q) From which religious teacher did you derive your philosophy, from Christ or Buddha ?
- A) From no one teacher in particular. Christ, Buddha, Krishna these are names for states of consciousness.
- Q) The orthodox say you are a bad man. You ruin young boys by getting them to live in caves and let birds attack them.
- A) Dear souls, they don't understand. I have my work to do and I will do it.
- Q) Are you a Mahatma?
- A) What is Mahatma? I know the Truth. You live in London. You know it, I know.
- Q) Are you divine?
- A) I am one with God. I live in Him, like Buddha, like Christ, like Krishna. They knew Him as I know Him. All men can know Him.
- Q) Have you solved the problem of evil?
- A) There is no evil. There are only degrees of good.

- Q) What is your secret?
- A) The elimination of the ego (false ego)
- Q) Do you believe in Buddha and the eight-fold path?
- A) All religion is ascent by stages to perfect union with God.
- Q) What God do you believe in?
- A) There is but one God for all men.
- Q) What religion is nearest to yours?
- A) All religions are revelations of one God.
- Q) Is God a person or a power?
- A) God is both personal and impersonal. He is in art, in literature, in everything.
- Q) Are you married?
- A) Sex for me does not exist.
- Q) They say that woman is a drag on man in his attainment of divine grace. All the saints you see
- A) Ah, no. Woman can play an important part in the development of divine grace. She is man's equal. So long as she is true to herself, all will be well. But when she surrenders to her surroundings (you understand) the function of marriage fails. It is then you have divorces.
- Q) Then the vow of celibacy which the saints undertook ...
- A) It is unimportant. Some men marry, others had better remain single. But a man is not particularly more backward because he is married. A woman by her love can inspire him to know the Truth. But she must develop love and not lust. This is the key to happiness.
- Q) Does it go difficult for you to express yourself clearly (because of your silence) in your high mission and noble undertaking?
- A) No, because internal and external, both mediums are at my disposal.
- Q) Have you concentrated your attention on the uplift of Zoroastrians?
- A) I am actually working for the universal upliftment which includes Zoroastrians.

- Q) Is it not time that you should be annoyed by press representatives at home and abroad?
- A) Never annoyed with anything or anybody.
- Q) Have you any political aim besides religious one?
- A) Spirituality embraces religions, politics and social matters.
- Q) What might be, according to your opinion, the reasons and future of the present financial depression?
- A) Self-interest is the reason of the financial depression which will pass away in future.
- Q) What's your line of work?
- A) Love and Service.
- Q) Are you of opinion that the present civilisation is degrading humanity?
- A) No. That which degrades is not civilisation.
- Q) Do you take trouble to be in contact with political development in India and of all other Western countries?
- A) With every department of life of every nation.
- Q) Is it true that foreign countries like America and England are in a position to supply the world with industrial education that has so much accounted for their prosperity?
- A) The West can teach material things to the East and the East can teach spiritual things to the West.
- Q) What is meant by superconsciousness plus gross consciousness?
- A) There are six states pertaining to consciousness:-
- (a) Latently conscious (unconscious): Here the soul (in the Beyond state) is unconscious of both the Self and the universe.
 - (b) Sub conscious : Here the Soul (in mineral, vegetable and animal kingdoms) is semi-conscious of the universe.
 - (c) Conscious: Here the Soul (in ordinary human beings) is completely conscious of the gross world, but equally completely unconscious of the subtle and mental world and of the self.

- (d) Sub superconscious: Here the Soul (in human beings on the spiritual path = Adhyatma Marg = Tarikat) is conscious not only of the gross world but also of the subtle and mental worlds, though still it is unconscious of the Self.
- (e) Superconscious: Here the Soul (in "I am God" state) is fully conscious of the Self, but totally unconscious of the universe = gross, subtle and mental worlds. This only is the real state, the goal of all yogas, the aim of all religions. This is what is called "Nirvana" or "Nirvikalpa Samadhi" or "Vasl-e-Elahi," i.e., infinite, divine consciousness, wherein man realises or becomes God and entirely free from the bindings of Maya (the phenomenon that presents illusion as real), and experiences everlasting, absolute Existence, Infinite Knowledge and Ineffable Divine Bliss.
- (f) Superconscious plus creation conscious: Here the Soul, besides retaining God consciousness, same as in E, regains the consciousness of the universe (gross, subtle and mental) without the former undergoing the least change. In other words, the man who, after becoming one with God, gets back his gross, subtle and mental consciousness (as very, very few do) is conscious of his divine Self and also of the universe, but in its true aspect that is, nothingness. He is both God and man. He knows by actual, continual realisation that he and he alone exists everywhere as the Self of all and that the universe is nothing but a mirage and phenomenal outcome of delusion.
- Q) How can we recognise the true Master?
- A) A mirage attracts the thirsty but soon it is discovered to be an illusion and not the life-giving water. A false "Master" may attract the attention of the people through outward appearances, by force of personality or by intellectual dissertations about spirituality; but he cannot do that which the true can do, i.e. arouse the highest ideals in men and touch the hearts of millions.

Q) Do intellectual attainments help or hinder man's progress on the spiritual path?

A) It is impossible to reach the spiritual Truth and Realisation by talks, arguments, or by reading books. It can be reached by the heart alone, but that would be very slow process. But when the heart and the head are equally developed and well balanced, man's progress is much quicker.

The man in whom the head (intellect) is more developed than the heart, is liable to get idea-fixe (fixed idea), and he becomes attached to his intellectual achievements and superiority. The man with a warm heart has greater faith, and for Love and Truth he will give up all.

Intellect is the lowest form of understanding, and is developed by reading, listening, reasoning, and logic. These processes create an illusion of Real Knowledge.

The higher form of understanding is permanent illumination through which one experiences and sees things as they are. In this state, one feels in harmony with everyone and everything, and realizes Divinity in every phase of life and is able to impart happiness to others.

The last and the highest state of understanding results from the merging of the soul into the limitless ocean of Infinite Knowledge, Bliss and Power. One who has himself attained to this can enable thousands to attain perfection.

Q) Why is meditation of a Perfect Master the most effective form of meditation?

A) By meditation on a Perfect Master who is divine and fully conscious of his divinity, the individual who is divine, but not fully conscious of his divinity, is led into Divine Self Consciousness.

(To be Contd.)

News & Notes

Baba Lovers who send reports of activities at the centres are requested to be brief and matter-of-fact to enable the Editor to conserve space for publication of genuine spiritual experiences of authentic Baba Lovers which can impart credible values to the Baba Lovers now spread all over the world. 'To be able to live in Baba' during the twenty four hours of the day and three hundred and sixty five days of the year has to be the refrain and theme of whatever can or will gain entry into publication in the Divya Vani. The Editor in presenting the following News and Notes has had to bring an abridgment which the Lovers, it is hoped will forgive, —Editor

Avatar Meher Baba Khammam Centre:

79th Birthday celebrations with hoisting of the flag and aarathi to Beloved Baba at 5 A.M. Poor feeding to 500 people and presentation of new clothes to 100 lepers and infirm beggars. Sri Anaparthi Poornachandra Rao of Eluru spoke of his experiences with Baba.

A.M.B. Centre – Dornakal:

Opened on Baba's Birthday (25-2-1973) with the efforts of Brother C.K. Prasadarao T. I.

A.M.B. Centre – Challapalli:

The centre ran special programmes on 13th January 73 and on 18th January 1973 and 13th February 1973 at Baba Lover's houses. Amartithi programme conducted on 31st January by observance of silence from 12 noon to 12-15 P.M. Birth Day Celebrations were conducted at Lovers' houses over a period of 10 days. On the Birth day poor feeding for about 800 people at Noon and Baba procession from 9 p.m. to 3 a.m. covering the important streets of Challapalli and the road to Ramanagaram.

Another special programme at a Lover's business premises on 28-2-73.

A.M.B. Centre – Anakapalli:

Birth Day Celebrations with decorations, illuminations – Satsang – Bhajans – Akhanda Nama Japam – Great enthusiasm prevailed. The meetings were held and celebrations lasted 79 days to correspond to the 79th Birthday of Baba. The poor feeding for over 1200 poor and infirm people occupied from 1 p.m. to 6 p.m.

A.M.B. Centre – Sambalpur:

Birthday celebrations with devotion and activities of aarathi, Bhajan, recital of prayers and a children's feast in the morning.

A.M.B. Centre – Masulipatnam:

79th Birthday celebrations – Sri G.V. Brahmayya Naidu's daily discourses to crowded gatherings for 18 days – Meher Orchestra conducting Bhajans and "Meher Ashtothrams" every day at the scene of the Sammelan and the feeding of the poor and the destitute on the Birthday with a full feast.

Festive colour and music on the Birthday – emotional keying up with Baba Love of the participants spreading to several Baba Lover's houses where the celebrations were held.

A.M.B. Centre at Chintapalli:

Amartithi on 31-1-73 with observance of silence from 12 noon to 12-15 p.m. and recital of prayers and singing of devotional songs. The 79th Birthday celebrations for 25 days with Bhajans. Anniversary gathering on 4-2-73 with Brother T.N. Ratho as the speaker on Baba as the Avatar of the age. On the Birthday, there was the offering of Aarathi at 5 a.m. followed by the devotional music and singing by Baba Lovers. Unveiling of the Painting of Baba's bust done by a drawing Teacher and then poor feeding for 500 poor people. Participation by elite and students.

A.M.B. Tamilnadu Centre, Madras:

Amartithi of the deathless Meher Baba celebrated at the Royapettah centre with silence, recital of prayers and devotional music. Birthday celebrations at the main centre in a devotional

atmosphere with music. Baba's presence experienced in feeling by many participants. Dr. Sree Rama Murthy from Chittoor was present. Songs by a five year old child-lover of Baba.

A.M.B. Villivakam Centre:

Celebrated Baba's Birth day by a gathering addressed by Dr. Sri Rama Murthy on life and teachings of Baba in the evening on 25th Feb. 1973.

A.M.B. Royapettah Centre:

Birthday celebrations for 79 days with Sankeerthan in the evening and poor feeding at Ten O'clock on the Birthday. Attractive decoration of the room in which the gatherings were held and Baba's picture was installed.

A.M.B. Allagadda Centre:

The centre held the Amartithi of Avatar Meher Baba by observing silence for 15 minutes from 12 noon on 31-1-73. The Birth day celebrations were spread over 25 days at the houses of Lovers ending with the main activities centering on 25th February beginning with Sankirthan at 4 a.m., at the Government Junior College tastefully decorated for the occasion and giving of Aarathi to Baba at 5 a.m. Flag hoisting at 6 a.m., followed by talks on Baba by distinguished Lovers drawn from Officer ranks on different aspects of Baba's teachings.

Procession from the Government Junior College to Sankaranand Ashramam where the evening meeting was held at 6 p.m. with the Sub Collector, Nandyal as the President. There were talks by the President and other Lovers on Baba's spiritual messages. The meeting was largely attended. Baba's picture and prayers pamphlets were distributed to all.

A.M.B. Visakhapatnam Centre:

Annual report contains a record of continuous activities. Special mention to Balagopala Bhaskar Raju's Burra Katha Performance and the discourses of Lovers Adi K. Irani and Jack C. Small on their personal experiences of Baba. The year ended with a comfortable balance over Rs. 1600/-. The poor feeding Programme – a fruitful exercise of spontaneous co-operation in

pooling of resources financial, mental, moral and physical of all Baba Lovers acting with manyness but oneness of intent and purpose making it not only successful but highly rewarding to the soul.

Le Compte Dee Nony Association:

"A non-profit non-political body aiming to unite in all Nations, those who realize the necessity of preserving and diffusing the spiritual values that are essential for the evolution of humanity (Extract from the Letter of the Secretary. The address of the Association is Post Box 170024 Bombay 400028).

The appeal enclosed invites free and friendly communication from Baba Lovers for the furtherance of the objectives of the Association with branches all over the world to unite mankind and save it from total annihilation by bridging the gulf between science and spirituality and physics and philosophy.

(It has become the fashion of well to do professional people to band together into Associations and Clubs to render unselfish social service. Baba emphasizes exclusion of ego for true unselfishness to manifest in service. Service cannot be thought of in terms of organization nor of mere sentiment. It must embody the power of zeal and faithful self determination in a mission which love alone shall and can inspire. The members are invited to get to know about Avatar Meher Baba and His teachings and sermons to realize the necessary conditions for endeavour such as theirs to bear fruit. Editor).

MEHER VIHAR TRUST

Publications ready for Sale:

<i>English Publications</i>	<i>Inland</i>	<i>Foreign Sea Mail</i>
1. The New Life of Avatar Meher Baba and His Companions – Calico Binding.	Rs. 9-00	\$ 1.50
2. The Life Circulars of Avatar Meher Baba. (67 Circulars)	Rs. 4-00	\$ 0-75
3. Heed My Call	Rs. 1-25	\$ 0-35
4. <i>Divya Vani</i> – Back Issues (From April 62 to April 72) Each Copy	Rs. 1-25	\$ 0-50

- N.B. (i) All the prices are inclusive of Postage by Book Post.
(ii) All Foreign orders to accompany cheques drawn in favour of "Meher Vihar Trust".

Telugu Publications: (Excluding Postage) –

1. Batasarulu	(Part I)	Rs. 3-00
2. Avatar Meher Baba	(Part I)	Rs. 3-00
3. Do Do	(Part II)	Rs. 3-00
4. Do Do	(Part III)	Rs. 3-50
5. Do Do	(Part IV)	Rs. 4-00
6. A. M. B. Western Lover's Experiences		Rs. 1-50
7. Meher Sankharavam		Re. 1-00
8. Avatar Meher Baba Sthavam (Part I)		0-25
9. Do Do	(Part II)	0-25



1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of love and Servant of My lover.
4. Let *Principle* in work and *honesty* in life prevail.
5. One penny extracted, in My name, without true basis is dishonesty and will be the cause of *millions of births*.
6. Think well of those who think ill of you.
7. If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at His feet.

Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
fulness	fullness	4	3	4
profundities	profundities	4	5	3
occassions	occasions	5	2	9
consiousness	consciousness	6	1	11
tranquillity	tranquility	7	2	4
philosophes	philosophers	11	1	7
fulfil	fulfill	12	3	7
defence	defense	13	3	11
hisotry	history	16	1	2
philosphy	philosophy	16	1	5
wordly	worldly	18	1	1
Hypocrisy	Hypocrisy	24	2	2
breath	breathe	27	6	6
way	away	28	3	3
atature	statue	28	3	6
arithmatic	arithmetic	31	1	4