

**DIVYA VANI**  
**Volume 1 Number 9**  
**March 1966**

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](mailto: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:

March 1966

# DIVYA VANI

( DIVINE VOICE )

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

Phone: 3 6 2 3 3

**"The Meher Vihar Trust"**

Grams: "MEHERVIHAR"

3-6-417, Post Office Street

**Volume 1 ]**  
**Number 9 ]**

Himayatnagar, Hyderabad-29  
( A. P., India )

[ **Price:**  
[ **Re. 1-00**

# MEHER PUBLICATIONS

(Revised and Exhaustive Price-List)

	Rs. P.
God Speaks by Meher Baba (Published in U.S.A.) with Charts	30.00
Listen Humanity by Meher Baba (Published in U.S.A.)	25.00
Avatar by Jean Adriel (Published in U.S.A.)	15.00
Civilisation or Chaos? by Irene Conybeare (2nd revised edition)	10.50
In Quest of Truth by Irene Conybeare	10.50
Stay With God by Francis Brabazon (Published in Australia)	10.00
The Everything and The Nothing by Meher Baba (for India – Published in Australia)	3.00
The Work of Meher Baba with Advanced Souls, Sadhus, The Mad and The Poor by Dr. William Donkin	3.50
Wisdom of Meher Baba by Ruth White (Published in U.S.A.)	3.50
Discourses by Meher Baba in 5 vols. (vols. 1 and 4 are out of stock) each vol.	5.00
Let Us The People Sing by Francis Brabazon	2.50
Gems from the Teachings of Meher Baba	2.00
Messages by Meher Baba (Eastern & Western)	2.00
Meher Baba in The Great Seclusion by Ramju Abdulla & Dr. C. D. Deshmukh. M.A., Ph.D.	1.00
Beams from Meher Baba on the Spiritual Panorama	7.00
Sobs & Throbs by A. K. Abdulla (Only limited copies, not printed but mimeographed)	5.00

(Continued on 3rd cover page)

Monthly:

March 1966

# DIVYA VANI

( DIVINE VOICE )

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

*Hon. Assistant Editor:*

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

**Phone: 36233**

**Volume 1 ]**

**Number 9 ]**

The Meher Vihar Trust  
3-6-417, Post Office Street  
Himayatnagar, Hyderabad-29  
( A. P. India )

Grams: "MEHERVIHAR"

**Annual Subscription**

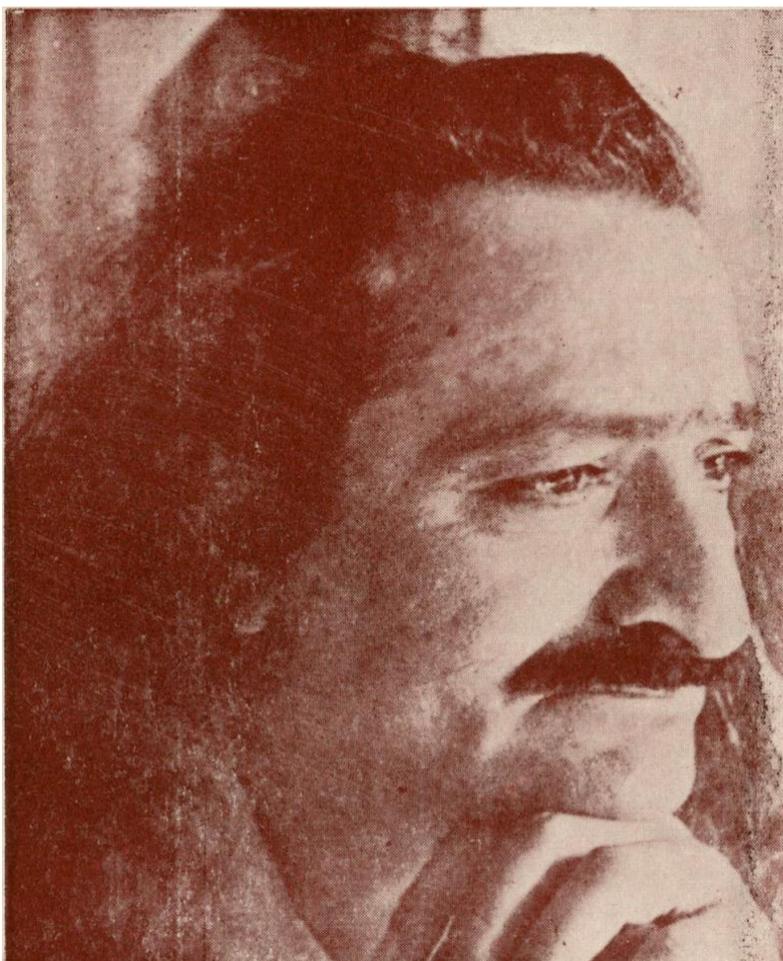
**Rs. 12-00**

**Single copy Re. 1-00**

## C O N T E N T S

Editorial	...	3
Special Messages of Beloved Baba for the 72nd Birthday Celebrations	...	6
Morning Song (Poem) by Francis Brabazon	...	7
The Travail of the New World Order by Meher Baba	...	9
Avatar Meher Baba: His 72nd Birthday by Adi K. Irani	...	13
"The Uttering of the One Word" by Mr. Justice Prasanta Behari Mukharji, Calcutta		16
Discipleship by Dana Field, U. S. A.		24
Homage to Love - Incarnate - Meher Baba (Poem) by Sachindra Kumar Kar, Calcutta	...	47
News in Brief	...	48
Publications	...	54

---



"Love Me above Everything"

—MEHER BABA



Editorial:

## May He Bless us to love Him more and more

The fact that the 72nd Birthday of our Beloved, Meher Baba has been celebrated with great love and devotion by people throughout the world makes us feel more happy than ever, on this occasion; for we too share their joy as one amongst them, being lovers of the Lord of Love. It is indeed the good fortune of us all, who are contemporaries of His advent as the Avatar of the Age, to have this opportunity to witness His Leela and participate in it along with Him as His loving children. As Beloved Baba says: "Though the Roads may be many, the Goal is and always will be One, viz., attainment of union with God." However, it is given by Him that "the quickest of these High-Roads to God lies through the God-Man, who is consciously One with Truth." It is, therefore, for us, who are blessed with such fortune to be aware of this Truth and be earnest about our endeavour and seek every opportunity to have His Love-blessing, so as to be able to love Him as He wants us to love Him, which can be done absolutely by His Grace alone and nothing else. But this being the special occasion, when He has taken the human form and is amongst us, to bestow His Grace on all, who sincerely seek, whether he be a saint or sinner, the easiest and the best opportunity to obtain His Loving Grace, is by trying to deserve the same in right earnest. This is our simple and pure desire and faith that dominates us more than ever, on this happy occasion.

Beloved Baba declares: "I am God—God the Beyond and God in human form. I draw you ever closer to Me by giving you frequent occasions of My companionship. But, familiarity often makes you forget that I am God."

He further clarifies: "God and Love are identical, and one who has divine love has received God ..... Divine love makes us true to ourselves and to others ... Divine love is the solution to our difficulties and problems. It frees us from every kind of binding. It makes us speak truly, think truly, and act truly. It makes us feel one with the whole universe. Divine love purifies our hearts and glorifies our being .... Divine love is qualitatively different from human love. Human love is for the many in the One and divine love is for the One in the many. Human love leads to complications and tangles; divine love is integration and freedom, In divine love, the personal and the impersonal aspects are balanced; but in human love the two aspects are in alternating ascendancy. Human love in its personal and impersonal aspects is limited; but divine love with its fusion of the personal and impersonal aspects is INFINITE in being and expression. . . . Even the highest human love is subject to the limitations of individual nature. Divine love arises after the disappearance of the individual mind and is free from the trammels of individual nature. In human love the duality of lover and beloved persists; but in divine love the lover and the beloved are one. The lover has slipped out of the domain of duality and become one with God; for divine Love is God."

He therefore asks us: "Start learning to love God by loving those whom you cannot love. . . . The more you remember others with kindness and generosity, the more you forget yourself, and when you completely forget yourself, you find God."

He also adds: "The sojourn of the self is a divine romance, in which the lover, who in the beginning is conscious of emptiness, frustration, superficiality, and the chains of bondage, attains an increasingly fuller expression of love and finally merges into the unity of the lover and the beloved in the supreme and eternal Truth of God as Infinite Love."

He warns us by saying: "True love is no game of the faint-hearted and the weak; it is born of strength and understanding." And He exhorts us saying: "So, long for one thing; be

restless for one thing; long and wait for one thing that will kill the million other longings. Long for union with the Beloved."

He asserts: "I am the Ancient One, the One residing in every heart. Therefore, love others, make others happy, serve others even at discomfort to yourself; this is to love Me."

It is, therefore, our duty to seek His Love and try earnestly to love Him, as He should be loved and He, as our Compassionate Father is ever ready to bless us with His Love and bestow on us His Grace, here and now, provided we deserve it by our sincere endeavour, complete surrender in faith absolute and longing supreme.

He has assured: "Have hope. I have come to help you in surrendering yourselves to the cause of God and accepting His Grace of Love and Truth. I have come to help you in winning the one victory of all victories—to win yourself."

So, our earnest prayer is: "May He bless us with the strength of mind and heart to love Him more and more and may He help us to have the victory of victories—to win ourselves and become One with Him!"

**Jai ! Avatar Meher Baba ki Jai !**

---

# \*Special Messages of Beloved Baba for the 72nd Birthday Celebrations

*(25th February, 1966)*

- (1) Be composed in the Reality of My Love, for all confusion and despair is your own shadow, which will vanish when I speak THE WORD.
- (2) Shun those masters, who are like multi-coloured electric signs that flash on and off, brightening the dark sky of your world for a moment and leaving you in darkness again.
- (3) I am the Sun which is hidden by the shadow of your self. Cease thinking that you are your shadow, and you will find that the Sun which I am is your own Reality.
- (4) All that frightens and confuses you and grips you with despair is your own shadow. When the Sun of Love manifests in Its Glory, and all faces are turned towards that Radiance, all shadows will have disappeared—even the memory of them will have vanished.
- (5) I am the joy in your heart and the despair of your mind—for Love can attain which the intellect cannot fathom.
- (6) A post, to stand erect and firm, must have its butt-end sunk well into the ground. Likewise, My lover needs to have the base of his faith deeply embedded in My Divinity, if he would remain steadfast in his love.

---

\* Copies of this can be had from: A. C. S. CHARI, Komala Vilas, 73, Rashbehari Avenue, Calcutta-26.

# \*Morning Song

by Francis Brabazon

Awake ! Arise ! Arise ! and open wide your door:  
The night is gone; the dawn goes marching up the sky.  
Meher Baba, God-Man, our King and Friend for evermore  
In Whiteness comes—do not let Him pass by.

He is the infinite, eternal living One,  
He is the very Sun behind th' soon-rising sun:

Awake! Arise! Arise! and open wide your door:  
The morning streams—Love's banner floating high.

He is the Precious One for whom you have been weeping  
And have searched your heart and a thousand other eyes.  
Awake! His Day is here! too long you have been sleeping:  
The Night and Sleep have had their due: arise.

He is the infinite, eternal living One,  
He is the very Sun behind this rising sun.

He is the Precious One for whom you have been weeping:  
The morning streams—the time of glad surprise.

Arise! He is your own true Self in all its glory:  
Throw wide your door and let His Sun into your soul,  
In His two eyes are writ the whole Creation's story—  
Your own Beginning, Journeying, and Goal,

He is the infinite, eternal, living One,  
He is the very Sun behind this rising sun.

---

\* With the kind courtesy of the author, from "Let Us The People Sing".

Arise! He is your own true Self in all its glory:  
 The morning streams - - the banner of your Soul.  
 Awake! Arise! Arise! and open wide your door:  
 Both night and dawn have fled—the sun is risen high.  
 Meher Baba, the King of love, our Friend for evermore  
 Is here in Brightness—let Him not pass by.

He is the infinite, eternal, living One,  
 He is the very Sun behind this risen sun:

Come forth, come forth—and behind you throw shut the door:  
 The morning streams—His Banner fills the sky.

---

## B a b a P u b l i c a t i o n

### **"The Unstruck Music of Meher Baba":**

Compiled by Mrs. Maud Kennedy. This is a year book of permanent value (not for 1966 only) designed specially for busy people who would like to read a paragraph each day of the most beautiful and significant sayings of our Compassionate father, Meher Baba. Price: Sh, 21/- Copies can be had from Mrs. Maud Kennedy, Purcell Cottage, Heyford, Oxford. (U.K.).

Mrs. Maud Kennedy has also published a booklet of poems, dedicated to The Perfect Master, Meher Baba.

# \*The Travail of the New World Order

by MEHER BABA

## **The World-storm**

The world-storm, which has been gathering momentum, is now having its greatest outburst; and in reaching its climax, it will work universal disaster. In the struggle for material well-being, all grievances have assumed fantastic proportions; and the diverse differences of human interest have been so accentuated that they have precipitated distinctive conflict. Humanity has failed to solve its individual and social problems; and the evidence for this failure is but too plain. The incapacity of men to deal with their problems constructively and creatively reveals **tragic deficiency in the right understanding of the basic nature of man and the true purpose of life.**

## **Conflict between the Forces of Light and the Forces of Darkness**

The world is witnessing an acute conflict between the forces of Light and the forces of Darkness. On the one hand, there are selfish persons, who seek their happiness blindly through lust for power, unbridled greed and unrelieved hatred. Ignorant of the real purpose of life, they have sunk down to the lowest level of culture; and they bury their higher selves in the wreckage of crumbling forms which linger on from the dead past. Bound by material interests and limited conceptions, they are forgetful of their divine destiny. They have lost their way; and their hearts are torn by the ravages of hate and rancour. On the other hand, there are persons, who unveil their inherent higher self through the endurance of pain and deprivation and through the noble acts of bravery and self-sacrifice. The present war is teaching man to be brave, to be able to suffer, to understand and to sacrifice.

### **Need for a drastic cure of Selfishness**

The disease of selfishness in mankind will need a cure, which is not only universal in its application but is drastic in its nature. It is so deep rooted that it can be uprooted only if it is knocked from all sides. **Real peace and happiness will dawn spontaneously when there is the purging of selfishness.** The peace and happiness, which come from self-giving love, are permanent. Even the worst sinners can become great saints if they have the courage and sincerity to invite a drastic and complete change of heart.

### **Man will be sick of Wanting, Greed and Hate**

The present chaos and destruction will engulf the whole world; but this will be followed by a very long period, in which there shall be no war. The passing sufferings and miseries of our times would be worth enduring for the sake of the long period of happiness, which is to follow. What will the present chaos lead to? How will it all end? It can only end in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity that every one will become weary of them. The way out of the deadlock will be found through selflessness. **The only alternative which will bring solution will be to stop hating and to love, to stop wanting and to give, to stop domination and to serve.**

### **Suffering shall generate Understanding**

Great suffering shall awaken great understanding. Supreme suffering fulfills its purpose and yields its true significance, when it awakens exhausted humanity and stirs within it a genuine longing for real understanding. **Unprecedented suffering leads to unprecedented spiritual outcome; it contributes to the construction of life on the unshakable foundation of the Truth.** It is now high time that universal suffering should hasten humanity to the turning point in its spiritual history; it is now high time that the very agonies of our times should become a medium for the bringing of a real understanding of human relationship. It is now high time for humanity to face squarely

the true causes of the catastrophe which has overtaken it; it is now high time to seek a new experience of Reality. To know that life is real and eternal is to inherit unfading bliss. It is time that men had this realisation by being unified with their own selves.

### **Affirmation of The Truth of Oneness**

Through unification with the higher self, man perceives the Infinite Self in all selves; and he becomes free by outgrowing and discarding the limitations of the ego-life. **The individual soul has to realize its identity with the Supreme Universal Soul with full consciousness.** Men shall have reorientation of life in the light of this Ancient Truth, and they will readjust their attitude towards their neighbours in everyday life. To perceive the spiritual value of oneness is to promote real unity and cooperation; brotherhood then becomes a spontaneous outcome of true perception. **The new life which is based upon spiritual understanding is an affirmation of the Truth,** it is not something which belongs to utopia, but is completely practical. Now that humanity is thrown into the fire of bloody conflicts, it is, through immense anguish, experiencing the utter instability and futility of the life, which is based upon purely material conceptions. The hour is near when men, in their eager longing for real happiness, will seek the true source of happiness.

### **Inherit Divine Love through God-Man**

The time is also ripe when men will ardently seek to contact the embodiment of the Truth in the form of a God-Man, through whom they can be inspired and lifted into spiritual understanding. They will accept the guidance which comes from Divine authority. Only the outpouring of Divine Love can bring about spiritual awakening. In this critical time of universal suffering, men are becoming ready to turn towards their Higher Self and to fulfil the will of God. Divine Love will perform the supreme miracle of bringing God into the hearts of men and of getting them established in lasting and true happiness; it will satisfy the greatest need and longing of mankind. Divine Love will make men selfless and helpful in their mutual relations; and it will bring about the final solution

of all problems. **The new brotherhood on earth shall be a fulfilled fact and nations will be united in the fraternity of Love and Truth.**

My existence is for this Love and this Truth; and to suffering humanity I say:

**"Have hope.** I have come to help you in surrendering yourselves to the cause of God and in accepting His Grace of Love and Truth. I have come to help you in winning the one Victory of all victories—to win yourself."

---



---

#### **Appeal to our Dear Subscribers**

The Subscription for 'Divya Vani' for the current year commencing from July, 1965 to June, 1966, which is payable in advance is yet to be received from many of our dear subscribers. Those, who have paid Rs, 8-00 for the Bi-Monthly, Vol. 2, commenced from January, 1965, had already received 3 issues of the Bi-Monthly and 4 issues of the Monthly by the end of October '65, subscription is due from them from November '65 onwards. We would, therefore, request all our subscribers to kindly send the amounts due, immediately and help us to serve them in Beloved Baba's Cause.

—**Editor**

---

# Avatar Meher Baba

**His 72nd Birthday: 25th Feb. 1966**

*by Adi K. Irani*

God is God and man is man—  
And ever the twain shall be  
Excepting when God comes on earth  
His handiwork to see.  
And man awakens to the truth  
That his faith and piety  
And rituals have robbed him of  
His natural purity.  
He breaths His love and breaks the wall  
Between you and me  
Claims God as man; hails man as God  
Makes both united and free.  
Now God-Man as Meher Baba  
Is here for all to see;  
And all will—when He manifests  
His Power and Majesty.

God is the only word and so also its equivalent terms in all religions and languages which a believer or a non-believer, willingly or unwillingly conceives of, as representing the entire existence of things and beings, in all its substance and stages of life, and consciousness inner and outer, and in addition everything that is beyond. But in fact this is not so. The meaning that is usually associated with God and ascribed to Him is that something, far removed from this world and far above it and as such formless and without qualities—an infinite, vast existence, knowledge and bliss.

Man in general fails to take cognizance of the different aspects of God and fails to associate Him in form as much as in formlessness. There is another word God-Man or the Avatar, which in its meaning represents everything that exists in form and also everything that exists beyond form. The state of the

Avatar is a conscious existence in everything and anything, anywhere and everywhere, at one time and at all times, either in this world or the other worlds and beyond all worlds.

God in His infinite knowledge, power and bliss exists and man in his limitation of thought and action exists. Both simultaneously exist and will go on existing for ever. God is ever independent of man and man is ever dependent on God. Man's dependence on God is not through a direct perception or the knowledge of oneness with Him. Man's dependence on God is through faith and love. Until man's love of God initiated through faith reaches a height and intensity beyond himself, he cannot hope to have a direct perception of God or much less become conscious of being one with Him. This is something unusual for man in general and he remains ever separated from God and lives his life within limits of his weaknesses and strength, his failures and successes, his struggle and resignation.

God is Reality and all Knowledge, and man is full of intelligence, having no knowledge of the real purpose and aim of life. All the activity of man, however good or bad, helpful or selfish, is mooted in ignorance of the unity of life, because it is performed on the basis of human consciousness as separate from universal and unitarian consciousness of God. The individual consciousness of man with his body and mind delimited in his individuality always seeks self satisfaction, however selfless or selfish, getting farther and farther away from the central, universal consciousness of God. Barring some exceptions, man in general is not enlightened of the Oneness of life and existence, excepting when God comes down on earth embodied in a human form, to see to His creation personally once between 700 to 1400 years. It is like a floodlight of universal consciousness descending on earth. The act of descending is unnoticed and unseen by the blinding effect created by the Light. The Light gradually settles down into the life and activity of man. This influx of Consciousness of Light creates opportunities for an awakening from old habits of narrow-minded faith, self-styled piety and a mass of uninspiring rituals, that were once introduced with a purpose towards the then existing sentiment of devotion and worship, now become dead

and inert by mechanical repetition. When man fails to avail himself of the opportunities given in a matter of fact manner by association with the circumstances, created to embrace breadth of outlook and a love for essentials, drastic measures are taken to introduce greater opportunities through suffering. Wars, natural calamities, pestilences and all that go to create a general unrest and conflict, are the ways how the change of old order of things is brought about.

The State of consciousness of the Avatar is One. It was that of Zoroaster, Rama, Krishna, Buddha, Christ and of Mohammed. It is the same of Meher Baba, the Ancient One. God enjoys sat-chit-ananda state. The Avatar enjoys sat-chit-ananda state; but God as God does not activate this state to help man in illusion, to speed up his course of movement towards attaining God-consciousness. God is and remains in a Self-contained effulgence of sat-chit-ananda, God as God-Man functions as the head of a spiritual hierarchy, and conducts all affairs of the entire creation, including the world.

God is like the raw material of everything, and without God nothing exists or can exist. Man is the finished product of the raw material. Man-God is the dealer of the raw material during His lifetime. But God-Man is the sole proprietor and distributor of the raw material for all times, working directly when He comes on earth, and resting in the bosom of God, when unembodied in human form.

In the words of Meher Baba:

"Between God and the universe, infinite Mercy and unbounded Love act as a prominent link, which is eternally made use of by Men, who become God (Sadgurus, Perfect Masters, or Kutubs), and so the universe becomes the eternal playmate of God. Through this prominent link, the Avatar not only established life in His Divine Play, but also established Law in illusion. And the Law being established by the God-Man or Avatar is the Law of the lawless Infinite and is eternally Real and at the same time illusory.

**Jai Baba!!**

## \*"The Uttering of The One Word"

By

The Hon'ble Mr. Justice Prasanta Behari Mukharji (Calcutta)

Man's extremity is God's opportunity. Man has only the fleeting presence of the moment. God has a whole Indivisible eternity at His disposal. The result is, man is in perpetual hurry. God is not. Hence a man has to speak, for words are necessary for the man in a hurry, because words are his natural substitutes for what he cannot be and is not. Words denote wants. One who is full and fulfilled has no more use for words. The needy man uses words. Words are part of man's delusion, frustration and impatience. God does not need words for He **is** and does not need to **become**. One who has no delusion and who has inexhaustible patience has no need for the spoken word. Such a One is God. He needs no language of words. His manifestation is the Word. That is why the Bible said: "In the beginning was the Word, and the Word was God. And the Word was made flesh and dwelt among us". The Hindu Vedas and the Scriptures proclaim that the Nada (Sound) is Brahman, "Shabda-Brahman". The Islamic announcement is "Annal Haq". The point is that the Divine uses no alphabet, no letters, no words, but all alphabets, letters and words emanate from and merge in the divine Reality. He is neither Alpha nor Omega nor Beta nor Theta, but all in One and One in all. The reason is plain. Words are a dependence. The Divine is independent. Words normally (i.e., Baikhari) bear the triple curse—the imperfection of the body that utters it; the impurities of the atmosphere and the tattwas that are the medium to convey them; the imperfection of the body that hears them. Normal (Baikhari) words therefore conceal more than they reveal. These elemental concepts about the Word have to be clearly grasped before an attempt is

---

\* Presidential Speech delivered at the Special Public Meeting held on Friday, 25th February, 1966, at Bengal Theosophical Society Hall, Calcutta-12

made to understand Meher Baba's message: "I shall only speak One Word and this Word will penetrate the hearts of all men."

Meher Baba's Silence for the last 41 years and the postponement of the date of His breaking the Silence have perplexed and baffled many minds. It is therefore an appropriate subject for our thoughts on this occasion of celebrating His 72nd birthday. There is an expectant mood created by Meher Baba's announcement "The time for the breaking of My outward Silence to utter that Word is very near". People are asking how near, when, and on what date? Are the dates liable to alteration?

Many planes and levels of understanding and realisation have to be crossed before an appreciation of the real nature of this enquiry can even dawn.

What is this "Word" that people seem to imagine? Is it just a word of any known language of the world? Is it going to be a word like "Aum", "Allah", "Amen" or such other master-words that the great religions have mentioned? Is it again going to be a word with known meaning, descriptive of the ideal, central Reality? The question asked and repeated is: what is that Word, and what will be its meaning?

It is safe to assume that Meher Baba "Uttering the Word" does not mean that He will utter any known word of any known language. He will use no habitual pattern of thought and expression to which men are accustomed, because they have become mechanical and lifeless. His Word is intended to break patterns, prisons and habits. If anything, it will be a sound forged by His cosmic experience of the universe. It will be drawn from the Source and will be a part of the universal Reality. It is equally safe to assume that no hour, date or place will be announced in advance for breaking His Silence and for uttering His Word. He has Himself said on many occasions that He will not call a public meeting at a public place, announced and notified before hand that He will break the Silence. As He never announced the date, hour and place He went into Silence, so it will be appropriate to think that He is equally under no obligation to announce the hour, date and place of breaking it. As the world only knew of His Silence after He became silent, so would the world know after He has uttered the Word. The universe is always its own proof. The axiomatic truth is

self-evident. It will be wrong to think that this is a mere whim on His part. It has mystical and spiritual significance, which should be realised and understood.

If any known word is used, it will not help to break the prison of the habits of thoughts and understanding of mankind. The ordinary spoken word is the prison wall. It denotes specific and narrow habits of thought, memory, experience and recollection, in the coils of which men are entangled not only during this birth and its present environments, but also by the previous experience, in past existence. To break such a longstanding and a hard habit, something unusual, something infinitely strong, has to be used; and that will be the Word of Meher Baba. His mission is to break the shackles that fetter the freedom, spiritual, moral and physical, of mankind. Ordinary man is in love with his fetters and believes paradoxically that the fetters are his security. He has no conception of that indestructible and unchallengeable security that lies beyond, when his fetters are broken. When Abraham Lincoln, the great American President, announced the liberation of the Negroes from their slavery and ordered the removal of chains from their bodies and persons, they wept out of fright; because they were afraid of their emancipation and of the outside world that lay beyond their chains so long, and for which they had an unknown fear. Something of that psychology clings to every man who refuses to make a change, a change which is vital for the true freedom of the human soul. This is the real import in the assertion of Meher Baba that when He utters the Word, there will be terrific destruction of almost three-fourths of the world and the humanity. Why should it be so, is the interrogation in many minds. The answer is plain. The first answer is that the immediate impact of breaking fetters is what is called destruction. Without destruction, no creation is possible. The reference to three-fourths of the world and the humanity is only metaphorical to indicate that the majority, who are impervious to the spiritual character of the human creation, who love bondage more than freedom, will feel the impact. The blessed minority of culture, which is either tuned or attempting to tune with the Infinite, will not and cannot be destroyed, for after all, it is they who will be focussing through Meher

Baba's Word to make the yet-unspoken message of their life spoken through Him.

The debate about Silence and 'uttering the Word' is an ancient debate. There is fundamentally no antagonism between Silence and the Word. The antagonism that we see is only apparent. The Word seeks the Silence and the Silence seeks the Word. The origin of all words is Silence. Its invariable end is also Silence. From Silence we come. To Silence we go. The interregnum is the Word. Paradoxically enough, we live in a world silenced and in Silence worded. No creation is possible without a sound. No destruction is possible without a sound. No life or existence is possible without a sound. This planet of ours, this earth, is speeding at a furious speed through the unknown firmaments of space. It is going through great resistance of environment, atmosphere and stratosphere. This tremendous speed and this resistance are producing sound. But how many of us ever hear the sound of that tremendous speed? Not only we do not hear, but we do not even realise the momentum of that speed and we do not even realise that we are moving. Now, what shall we call this state of cosmic experience—silence or sound? To mankind generally, the sound, the speed and the movement of this earth are unknown and unfelt and therefore are silent and static. What is this due to? It is due to encrustation of our sensibility, sensitiveness and spiritual awareness. It is not that earth is not producing any sound. But we do not hear it. Equally true, it is not that Meher Baba is not uttering the Word. He is always speaking, but we do not hear. It is not that Meher Baba is not moving or that He is not moving others. He is moving others, but the others do not feel the movement. The earth is moving us all the time, but we are not sensitive to the movement.

To break this insensibility, the Word has to manifest. It is therefore said that Shabda Brahman in metaphysics is Saguna Brahman, Brahman manifested in time and space, the qualitative Brahman. But there is the Para Brahman, who is the Nirguna Brahman, beyond all qualities of manifestation, but who always remains the eternally indestructible essence of unconditioned Existence, the primordial and perennial Presence, who is neither Word nor wordless.

This is the reason why it will be idle to expect that the Word that He will utter will connote some tenet of philosophy or some spiritual doctrine. That is why He Himself has said in "THE AWAKENER". Vol. I, No. 4, page 2: "The Word that I will speak will go to the world as from God, not as from a philosopher; it will go straight to its heart". Again, in "THE AWAKENER", Vol. II, No. 3, page 81, He declares: "I am preparing to break My Silence. When I break My Silence, it will not be to fill your ears with spiritual lectures. I shall only speak One Word, and this Word will penetrate the hearts of all men and make even the sinner feel that he is meant to be a saint, while the saint will know that God is as much in the sinner as He is in himself."

He has always mentioned that this Word is the Original Word. Is it a miracle Word? Will it produce miracles? The answer is likely to be: No. It is not a miracle as understood in the ordinary sense. It is to be understood in the spiritual and metaphysical sense. He has explained it by saying: "When I perform that miracle, I won't raise the dead; but I will make those who live for the world, dead to the world and live in God. I won't give sight to the blind, but make people blind to illusion and make them see God as Reality." The miracle of the world, is to mistake the shadow for reality. The miracle of Spirit, is the refusal to suffer and submit to this mistake.

This naturally leads to the question of interpretation and audience of the Word. Meher Baba has said that men have tried to interpret His words in different ways. In fact, He has given them liberty to interpret His words in any way they think and feel. At the same time, He has made it plain that whenever He says a thing He naturally uses "His own language". In "THE AWAKENER", Vol. II, No. 3, pages 83-84, He has expressed the view: "My language is such that none can understand or grasp the underlying meaning of what I say; therefore, when I want to say a thing, I have simultaneously to make use of your language also, knowing well that you would understand nothing whatsoever, if I were to make use of My language alone." Therefore, He has used the imagery of a power-house, the switch-

board and the light. By uttering the Word, the Power-house will be switched and all connected with the Power-house will be enlightened. But bulbs that are not working or fused will not be able to receive or reflect that light. Therefore, this attunement to the Power is an essential condition of receiving the Word when uttered. He reminds mankind: "People should not expect an outpouring of verbosity. I will utter the Word of Words that will irresistibly impart to those who are ready the 'I-am-God' state". Therefore, at this present stage, He warns that if men were to receive through their hearing just a wave, a single vibration of the Aadi-Naad (Original Sound), men would lose bodily consciousness. The best and the highest music is only the seventh shadow of that Aadi-Naad. This concept of the Original Sound is basic to our understanding of this difficult subject. Listen to Meher Baba's own utterance on this point: " THE ORIGINAL NAAD—celestial music—does not need any tuning of 'tal' or 'sar'. It is continuous. "All worldly music is only the seventh shadow of that Aadi-Naad ....." Guru Nanak said once: "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'." Baba said: "The time has come when I shall break My Silence. The whole world will get a spiritual push, but the hearts of My intimate lovers shall be opened then. Such a time will not come again and has not come in the past. Today, the anti-spiritual element is at its height. Tibet, once known as the seat of God, is now a military camp. Hypocritical saints abound in these times. Science has advanced in the last ten years much more than it has ever done before. Hence, when all these factors are at their highest, spirituality will also be at its highest, in order not only to balance these factors, but to over-rule them. The time for breaking My Silence is very near; so hold fast to My *Daaman*. I shall break My Silence ....."

The time for the utterance is the mystical hour. "Why does not Meher Baba break His self imposed Silence and preach in the market-place?" Baba answered: "Every great change must be carefully timed. How else would it be with the greatest revolution in the history of the world ... .. the revolution in the mind of man? ... The time to preach in the

market-place will come .....only after the world has been humbled and purified by a carnage greater than the world has ever seen." "..... I do not intend giving you a lot of words to exercise your minds. I want your minds to sleep, so that your hearts may awaken in My Love."

".....It is not through words that I give what I have to give. In the Silence of your perfect surrender, My 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."

The Word is the texture and fabric of the manifested world. It is the soul of manifestation and its symbol. It is always speaking. The mystery is that it speaks inaudibly, audibly, and in whispers. But it never ceases to speak. The Word is the breath of the spirit. Indian metaphysics in the Upanishads and in the Yoga Sastras explain the Word as the child of the universal mind and the universal life, of "Manas" and "Prana". What is the breath of the spirit? It is the chord that links the Jivatman with the Paramatman, the individual with the Universal, the fleeting with the Eternal, the changing with the Changeless. It is the bond between eternal life and temporal death. The Word is the bridge that ferries the limited to the Limitless, What then can be this Word? It is Love. It is the law of attraction. It is the great law of spiritual gravitation, greater and more powerful than the physical laws of gravitation. The Word is the focal point of this great law of spiritual gravitation. It is that Word which is continually calling the atom to the molecule, the microcosm to the macrocosm, the planets to other planets, the small to the great, from space to space, echoing, re-echoing and reverberating through aeons of time and space. It is the Word of Love and Union, the lover calling the lover, eternally waiting and eternally meeting.

That is why Meher Baba says: "The breaking of My Silence will reveal to man the universal Oneness of God, which will bring about the Universal brother-hood of man."

Baba's Word, therefore, will be in the wordless Word of Love that unites all divisions to make them forever whole, the magnet which will arrange the disarrayed iron filings of separative experiences.

---

## D I V Y A V A N I

(An English Monthly)

**To our Subscribers Abroad :**

**Annual Subscription :**

For those living in U. S. A.      \$ . 6-00 Inclusive of Postal  
Charges by Sea only.

in England & Australia £. 2-00    do.

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

**Helpers:**

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

**Patrons:**

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

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

Kindly note that the subscription for the year is from July to June and is payable in advance. The amounts may be remitted to us through either: Mr. Fred Winterfeldt, 100 West, 57th Street, New York, N. Y. 10019, U.S.A., or Mr. Bill Lepage, Meher House, Kalianna Crescent, Beacon Hill, (N. S. W., Australia) or Mr. Douglas H. Eve, 71 Grosvenor Ave., Carshalton, Surrey, (England, U. K.) from the respective countries.

—*Editor*

# Discipleship

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

"Complete remembrance of God, honesty in action, making no one unhappy, being the cause of happiness in others, and no submission to low, selfish, lustful desires, while living a normal worldly life—can lead one to the path of Realization. But complete obedience to the God-Man brings one directly to God." (The Awakener, Vol. 9, No. 1, p.60)

—**Meher Baba**

The effect of true discipleship to Baba is renunciation of self interest which, in turn, makes for fellowship with co-workers in Baba's Divine Cause, and indeed with all life, whether human or natural.

Baba lovers are ready to offer mutual help, spiritually and materially. They do not criticize but rather come to each other's defence, They do not envy those who are more talented or advanced; neither do they feel superior to those less intelligent and gifted than they are. Love and compassion is the rule, for Baba IS love and compassion. All for one and one for all, and one and all for the Beloved One. It is understood that to hurt anyone is to hurt the Beloved. To criticize others is to feed one's own ego, Baba tells us.

Baba once said, to some of His followers:

"All your hearts must be united in My work, One must live what one tells others to do, otherwise it can never impress them..... Hypocrisy spoils My work. Purity of heart and the feeling of oneness with others is required while working for Me.... Live what you preach. Have 100% honesty or keep your mouths shut. The best judge as to whether you are 100% honest and living up to what you preach, is your own heart.

If you tell others not to tell lies, then even if your life is at stake you should not tell a lie, otherwise it would amount to hypocrisy. My workers should be 100% honest and do My work with all hearts united.... In short, there must not be jealousy or back biting amongst workers. If you have something to say of another, tell it lovingly to his face and not behind his back."

Baba pointed out to them that although the Avatar is Master of all laws of illusion, yet He abides by them, and sets an example to others. To illustrate this, Bara quoted an incident from the life of the Prophet Mohammed:

"Mohammed was very fond of eating dates. One day a mother brought her child to Him complaining that her child ate a lot of dates every day and so suffered from dysentery. The child refused to obey his parents and told them that he would not eat dates only if Mohammed told him not to do so, Mohammed could not tell the child not to eat dates when He Himself was very fond of dates and ate a lot of them, He told the mother and child to come back after a few days. Meanwhile Prophet Mohammed left off eating dates, and when the mother brought the child back after a few days, He told the child not to eat dates. The child obeyed at once."

(The Awakener, Vol. 9, No. 4, p. 32)

In Baba's Family there is no place for selfish preferences or dislikes, because self-denial eliminates them. On the other hand, when one does wrong he should not expect tolerance of his wrong doing, but appreciate correction rather than resent it, which is often Baba-inspired, for He knows all. Our self-improvement means our greater awakening by Baba—so that for each little step we take Baba brings us a thousand times nearer to Himself.

In Baba, spirituality and humanity go hand in hand, i.e. there is genuine affection for one another, overflowing to the rest of the human family. This was true also of Buddha and His disciples, as of Christ and His Circle.

There is also the service rendered to the whole by one's good example, upholding Baba's Love and Truth under all circumstances, which is definitely a test of true discipleship. The brothers and sisters of our one Beloved Father come to rejoice with each other, with spontaneous appreciation of qualities and victories of others. Thus are all strengthened, and an example set for those who would like to accept Baba and His Love. Baba tells us that His New Humanity will not come about through force and coercion but through Baba's Love shared from heart to heart.

Baba says that all moods and weaknesses are of the ego. Baba's love makes us rise above them, to be positive, happy and strong. Then we do not borrow trouble or become affected by the negative states of others, their unkindness in word and deed. Rather, they give us an opportunity to practice Baba's Teaching, to bring our theory into practice. This is the vocation to which Baba has called us.

Individuals we meet, who are poor in spirituality, need our help, as we would help a person in physical danger or need. To condemn the sinner or wrong-doer is to strengthen divisiveness and duality—you and I, good and bad, etc. Sometimes the wickedness we see in another is not his but our own!

Baba tells us that those who can really help others are the ones who are permanently established in love and bliss. For instance, how effective can our spiritual help be to one whom we dislike? That is why it is so important to maintain the strong and unbroken circuit we have with Baba, the Highest of the High, so that He can work through us by raising us above our little-selves,

When we suffer we think of Baba's Infinite Suffering. But whereas Baba's Suffering is always vicarious, ours is always for ourselves, for our own soul's liberation, regardless of the external source of that suffering.

Being pleased with those who are friendly, and disturbed by those who are hostile, accepting praise while rejecting censure, approving of the hero and disapproving of the villain—we do not go more deeply into Truth but remain at the emo-

tional and moral level of gross-consciousness, rather than see the One in all, the good and the bad. Others do but mirror our own state of consciousness, which we project upon the screen of our environment.

To speak ill of any one is to hurt Baba, who is in all. To abuse anyone is to abuse Baba. But to show good-will and loving care to them is to do it also unto Baba. Less than this is dishonesty and hypocrisy, Baba has reiterated. For we are dealing at all times and in all circumstances with God Himself, rather than with isolated individuals and cases. Therefore, all thoughts, words, actions and attitudes become significant.

If one feels no kinship with others, he is far from God, for God is not exclusive—Baba's Love is all-embracing. The truth that the world and society are illusory, does not lessen our responsibility to it—to act unselfishly and nobly, so as to minimize the evil and increase the good in it. To act improperly is to add to the illusion, which is to add to Baba's universal burden.

Unless the ego is surrendered, all other sacrifice is in vain. Renouncing the ego opens up new possibilities of spiritual unity and identity with all and love for all. Life becomes an experience of oneness, in which all divisions—of class, caste, creed, race, nationality and possessiveness—are lost.

Everyone, it seems, is willing to serve the world for money, but few for love of God. This is indeed strange, if we stop to analyze it deeply. It is to eliminate divine purpose in life, the beauty of selflessness and love. It is to serve mammon rather than God, and lose out on His relationship and inner contact. When one has given all his thought and energy to material success, what has he left to give to God, the Beloved?

For the norm of how life at its best is—we have Baba's example of absolute renunciation and continual crucifixion.

Baba has often told us what He expects from His disciples and not the least is to feel that we are a Baba Family:

"If you want to stick to Me, you must have a clean heart. There is no use in sometimes having faith and sometimes having doubt. It is best then to leave Me, then you can lead your life in the world and be free. If you want to love Me, you should not try to create confusion among yourselves. All of you love Me. But you will be loving Me best by loving each other. If one has to say something behind the other's back, how can you tell the world about My Love? If you all cannot love Me as I want you to love Me, it is best not to speak to the world about Me.

"Let's put an end to all hypocrisy. Let hypocrisy be completely wiped out from your hearts. I would love to see that. You should all have one heart, a clean heart ... We are One Family."

(The Awakener, Vol. 6, No. 1, p. 29)

At times Baba has hundreds of His lovers meet Him in a relaxed and intimate atmosphere (Sahavas), at which time Baba is most happy and expresses His sparkling sense of humor. Each one feels completely satisfied in Baba's Love and to each Baba gives personal attention and guidance, though it takes Him almost no time at all to do this, while one is taking Baba's *Darshan*. About 1,600 Sahvasees came, in two groups, to Meherabad Ashram in February, 1958, for such a Sahavas. There was devotional music. Among the messages, discourses and instructions Baba gave them, during some ten days, was this gem of how to greet Baba:

"Listen, please, now we will have prayers. After prayers, I want you all to approach Me one after another in an orderly fashion, and embrace Me. Every one of you should meet Me intimately and embrace Me, ... just as a man and a woman who love each other so much and so intimately.

"I will not mind anyone having 'flu' or other illness and do not mind any infection from anyone who is ill. Make the most of this opportunity that is afforded to you all today. Come near Me and embrace Me ... Who knows tomorrow through this intimacy, My temperature may rise 5 degrees? (laughter)

"One by one, those of you who have taken My embrace and had *Darshan*, go and have your lunch and come back. I will be here the rest of the day until the last person has had his embrace and *Darshan*. (This is the relationship that is created here in Sahavas—each one is approaching GOD.)

"Tomorrow, I will have swollen checks after the kisses and embraces! But, I am very happy. This is real giving and taking of Love." (The Awakener, Vol. 6, No. 4, p. 13 and 16)

Baba took occasion to express His appreciation of those who came up to His dais for His touch, look and message: they thus received a double blessing, from the praise and the *Darshan*. Some of Baba's remarks are:

'This (aged) lady used to come all the way from Poona to Meherabad on her bicycle to have My *Darshan*—a distance of about 140 miles to and back!'

"Here is another jewel; the whole family is devoted to Me. She is the sister of Naoroji; her two brothers passed away at a young age and when they died, they had My name on their lips.

"Her son died very recently in London at a very young age. He had heart trouble and notwithstanding the terrible pain, he had My name on his lips when he passed away. This lady felt happy to hear of her son having passed away with My name on his lips.

"Here is a whole family of lovers from Bombay. Each is a jewel, ready to lay down life for My sake—without any second thought.

"Here is an other jewel. All the Parsis who have come here are lovers of Mine.

"Take care of this man, He thinks of Me all the 24 hours. He has got a "wonder balm". If he applies it to your eyes, you won't get sleep.

"This is Podhu, My boyhood friend. His name is

Moti Irani and is called Podhu. He works like anything for Me; whatever I say, he does regarding My work.

"This man has intelligence and immense love for Me. I am very pleased with him.

"Embrace Me on behalf of that Mr. and Mrs ... (who couldn't come but sent along gifts)

Pointing to one, Baba remarked:

"I stayed in his house in Quetta years ago. He is a good singer and good lover of Mine.

"Here is an old, old friend of Mine, in a new disguise. Every time he meets Me, he meets Me in a new disguise. He loves Me intensely.

"P. B. is so much engrossed in his love for Me that I don't think he must have kissed his wife so intensely, as he did kiss Me now!

"Here you find two brothers, D. and H. They love Me very much. One has come from London specially to attend this Sahavas. Before, they have given complete physical Sahavas to Me. Once in Bombay, when I got out of the car, I had to use sticks. Both these were limping. H. was operated on the hip and D. had some knee operation. Both hopping with Me—all three hopping; it was a sight for the Gods!!

"Here is E. M. who makes Me laugh whenever I am engrossed in My Universal work. I have not lost My sense of humour, I enjoy others cracking jokes at Me,

"(Regarding His nephew) All of you are My brothers and brothers' sons. All are My relatives, and all are My children. All are Me and I am you.

"Here is N. D., an executive highway engineer in Andhra. He drove My car in the Andhra tour, a jeep. The jeep ran over T.S.K. He loves Me intensely and

works for Me. He was about to throw the jeep-car into a deep ditch, and I averted the accident by catching hold of the steering wheel.

"Here is T. He has translated GOD SPEAKS into Telugu. He is very intelligent and has intense love for Me. He was holding a high position and was also for some time a lieutenant-governor of a State. What counts most is not his status but his love for Me. What counts with Me or God is his or her love for God and not the person's worldly status ... He has head and heart in balance. When he was in the U.S., he mixed with My group there. He also does social service. He is a member of Parliament ... I am well pleased with him ... He is really a gem and very good.

"To R., (sitting at Baba's feet) others will get jealous of you and break their heads.

"This is S.S. who conducts My center in Bombay. He works hard in the cause of Truth to bring Baba to the Zoroastrian community.

"He is our 'Grand Old Man' (Dr. T. D. R. of Andhra).

"This is Mr. A. who lost his wife recently, and his wife was fixed to attend this Sahavas, but she died since.—Why do you worry over the death of your wife? Take Me to be your wife and marry Me.

"Here is Homi ... the late Gustadji's brother. He was with Sai Baba and Sai Baba liked him very much.

"Here is S., called A., ... also Gustadji's brother, a very old devotee of Mine.

"K. is most reliable, Before I meet all the workers, I want you four to meet Me together. I am glad to see you four together. ... These four are the four big workers of Andhra Pradesh.

"His love for Me is unique (K, K.).

"His life is an exceptional life (S., E.'s maternal uncle). Any time that he has free, he devotes to the search of Truth and in spreading My name and message of Love. He is of pure character and has a heart that wants to give everything to others who are suffering. I am thinking of bestowing a glimpse one day to this S. It has, remember, nothing to do with inner experience, It is only a glimpse of My State that I intend giving him.

"These are my jewels ... A real gem. From head to foot, he is mine.

"I know how you work (to E. S.).

"K., who is here, is Upasni Maharaj's nephew. He loves Me very much and I love him very much.

Regarding B., his love for Me is very deep, deep down from his heart. You cannot give expression to his love for Me. He has prepared a chart of GOD SPEAKS and placed it at My feet (now permanently displayed in the Prayer hall).

"These two brothers have been working steadily all these years. They are ones who brought into existence Baba's Burra-Katha. This party has staged their work in the Andhra Pradesh in all towns and villages 99 times and they desired to enact their 100th stage play here at Meherabad on My Birthday, and I am pleased to permit it, I have personally witnessed their drama in Telugu and have often enjoyed it.

"He (R. M.) was deputy superintendent of Police in Madras State. He is a real Muslim. Later, he was Inspector-General of Police in Pondicherry. His love for Me is great. He loves Me deeply. His wife is devoted to Me. Both husband and wife have written about their experiences of Me and have sent them to Adi's office. Anyone who wants can see them,

"This Dr. K S. is our lover, cook, servant, doctor!—all combined.

"I have given him (R. S.) the name of 'Baba' Shastry. He has been in the habit of paying visits to all the saints from his childhood. Wherever there are My Darshans, he comes. He has come all the way from Andhra to Sakori, Hamirpur, etc."

(The Awakener, Vol. 6, No. 4, pp. 17-23)

Between Baba and His disciples, it is a two-way give and take, He says, "You have given all for love. All Mine is yours. You are My own; and I will look after all who are Mine."  
(Avatar, p. 255)

Among the qualities the disciple must have are faith and constancy, once he is accepted by the Master. There must be in him "no variableness, neither shadow of turning" If he weakens and quits, he is an apostate. Such individuals are few among Baba's followers, and we must not judge them. For instance, to one such, who did a considerable service to Baba, Baba said that the next time they meet—which may be next incarnation or a hundred incarnations hence—Baba would give that person Realization. There are millions of souls who yearn to meet the GOD-MAN, and room has to be made for new-comers.

Some, perhaps very intellectual types, having too much egoism to get rid of personal ambitions, have tried to compromise principle, while imagining themselves progressing by leaps and bounds. And sometimes Baba let them go their way, until pride led to their fall. Others are attracted by lust for power, greed for money, craving for fame and pleasures. One, a Westerner, even threatened to sue Baba for not giving him Realization! It is between Baba and themselves, and concerns no one else, as Baba has indicated. But for Baba's grace, we too might have deserted the Beloved.

**Baba says:**

"Those who believe in Me, yet feel like questioning My words and actions are weak in their convictions and belief in Me. If you maintain a tight and lasting grip on My *Daaman* you will remain with Me on the highest of levels or the lowest, wherever I am, where ever I may be ... Where the kite goes, its tail goes as

long as it sticks to the kite. So long as you keep your grip tight it matters little whether you are a saint or a sinner.

"To stick to Me means to keep Me pleased at the cost of your own comforts and pleasures. It means to remain resigned to My will whether you keep good health or bad, whether you make money or lose it, and whether you gain name or become the laughing stock of others ...

"During wars, often fought for prestige and power, wealth and lands, soldiers give up their lives as a matter of course in their duty to their country ... why cannot it be possible for you to consider yourselves already 'dead' in serving Me?"

(The Awakener, Vol. 3, No. 2, pp. 20-21)

Baba, who is God, knows what we need as well as what we want, i.e., spiritually. And invariably He gives us much more than we had dreamt of receiving. It is up to us to increase our capacity for receiving the grace that Baba is ever ready to pour upon us.

Baba once declared, "I am like a wall, doing nothing. You are to throw the ball and catch it; so throw the ball in such a way as will enable you to handle its rebound easily, without straining yourself." How simple it is when one accepts the ever-overflowing grace of the God-Man; no complications, no setbacks, no needless suffering—a net profit for Baba's spiritual work and for oneself.

In the Orient, the stories of saints and Masters are known in every household, much to their moral edification. A disciple of Hazrat Zunnoon of Egypt complained of no spiritual achievement despite assiduous prayers and asceticism. The Master told him to give up everything he was doing till then, which he did, except for one prayer. That night he had a vision of the Prophet of Arabia. But the Master reprimanded him, saying, "it seems you have not carried out my orders

literally. You have evidently indulged in some of your age-long religious practices. If you had not indulged by force of habit even in that little prayer, God Himself would have come to you instead of the Prophet." (M.B.J. Oct. '40, p. 748) This was a dig at mechanical ritual, though actually Mohammed was God.

Baba says that, compared to one's allegiance to the living Perfect Master, everything is as nothing and nothing is as everything. Health, wealth, religion must be sacrificed if he says so.

Once a Baba lover asked Baba for Realization, having rendered Baba some valuable service. Baba did not answer at the moment, but in the course of His talk to the group where the request was made, Baba described the kind of death that individual would have and the details of the experience he would give him. However at the time no one perceived that Baba had granted the request or that He had been speaking about that person. Baba advised one, who became a real lover of His, by quoting Hafiz: "Do not ask for union with God, and do not bewail separation, Seek only the Will of the Beloved." (The Awakener, Vol. 2, No. 3, p. 13)

So, if only these over eager people would be patient and trusting, as they ought to be, and not pressurise Baba for boons but rather try to give their utmost and best with love, they could continue being with Baba in this lifetime. And what more could one ask than the Sahavas of the GOD-MAN? When we want to ask Baba for something, let us first remember His Infinite vicarious Suffering.

Baba, therefore, has distinguished for us between Devotion and Love:

Love burns the lover. Devotion burns the Beloved.  
 Love seeks happiness for the Beloved. Devotion seeks for blessings from the Beloved.  
 Love seeks to shoulder the burden of the Beloved.  
 Devotion throws the burden on the Beloved.  
 Love gives. Devotion asks.  
 Love is silent and sublime, devoid of outward expressions (i.e., love is a sacred secret). Devotion expresses itself outwardly.

Love does not require the presence of the Beloved in order to love. Devotion demands the presence of the Beloved to express affection for the Beloved. (Which is childish and not mature love).

(The Awakener, Vol. 5, No. 3, p 30)

Another aspect of our relationship with the Beloved is work for His Divine Cause. The total amount of work to be done by Baba's disciples is, obviously, not infinite. Hence Baba has to measure out to each exactly what he owes to Baba, according to his capacity and aptitudes, his desire for service, etc. Even if some can do more work than allotted to them, and if they can do things better than others and want to undertake them, still they have to be satisfied with what Baba has required of them. In their case, as in every other, the best thing is to turn in a superb piece of work and remain happy, thankful and contented in Baba's Will.

Thus when a certain Baba lover translated GOD SPEAKS and learned that her translation would not be published, she complained to Baba. Baba reassured her, "It is between you and Me. You owed it to Me." This most important book is a means for Baba to work with the intellectual element of modern man, hence such concentration was valuable to Him.

One Baba lover, Joseph Harb says, he has not been with Baba since Baba's Incarnation as Zoroaster. (That's thousands of years) It is natural that Baba Himself rather hold his attention, and so Baba has made Himself available to this disciple - - for, no matter how great his love for the Beloved, Baba's is still greater. He is a lover of his fellowmen and has the courage to take the side of the weak.

This disciple and his wife, Kari, are members of Sufism Reoriented, where she is secretary. He has made a careful study of GOD SPEAKS (which Baba wants all to read and study) and other Baba literature, teaching a class at their centre. They also have Sunday services open to the public, and he officiates there at times.

When he underwent a major surgical operation, while staying in India, Baba visited him several times. While under anaesthetic for 3½ hours, he kept repeating Baba's name! Baba was present at the crisis and asked him, "Do you want to go now, or be with Me again? (i.e., Realization now or meet Baba again in His next advent) He replied, "I leave it up to you, Baba." This is the right attitude, for only Baba knows what is best, especially in such a matter. He survived!

It is simply staggering to think how Baba brings millions of lovers and devotees into incarnation when He appears, putting each one into the necessary situation - - family, locality, social and economic position, health, etc., etc. - - so that each one can make the most possible spiritual progress in a brief life-time or in a few years! It is due to Baba's Sahaj Dhyana, spontaneous Infinite Knowledge. In fact, Baba has explained in connection with Himself and His Inner Circle, that it is like a man waking from sleep and finding his body and all its members ready to serve him. So it must also be with Baba in relation to the rest of us.

In fact, Baba has often repeated that Baba is in all and is all. In the early days of Meherabad Ashram, when there was a free hospital and Dharamashala (rest house), Baba enjoined the Mandali that were attending the sufferers and disabled persons: "..... consider everyone of them to be Myself. Serve them heartily and you will be serving Me thereby." (M.B.J., Sept. '41, p. 635) Much more so should this hold true in the relationships between Baba lovers among themselves. Thus Baba has signified to us what true worship is—that of serving God in man, wherein the sacrifice offered is of self, prompted by love; for this there is no lack of opportunity—any time and place will do. Baba sees only BABA and hence serve Baba in all.

It is no child's play to do Baba's work right. If one contributes a goodly sum of money towards some project, he naturally expects others to help out too. If he has undertaken an important work for Baba, it is natural for him to wonder what others are doing and to expect help. But frequently Baba works through that one worker and his project, and wishes him to do it by himself.

There is the inevitable clash of personalities, i.e., of their sanskaras, because of different temperaments, viewpoints, back-grounds, etc., All differences must be subordinated to the One Cause and the One Beloved,

Baba has given us a number of discourses clarifying as how we should do Baba's work. We reproduce one here:

"The selected workers should be those who do real work. I want to lay stress on workers and work. Work should be done as work, otherwise it would be no work at all. I cannot tolerate egoism and hypocrisy. He who works for Me does not oblige Me, for he works for his own Self."

"'Baba' is the Avatar of the age, and the greatest work anyone can do is to love 'Baba' as 'Baba' ought to be loved. He alone who can love 'Baba' does 'Baba's' work.

"What is 'Baba's' work? It is to tell people who 'Baba' is and that 'Baba' says one should love all, slander none, have a pure heart and not make others suffer for one's own comfort and pleasure. If 'Baba's' workers themselves lack these qualities, how can they tell others of what 'Baba' says, and work as 'Baba's' workers? On the contrary, such workers have no share in doing 'Baba's' work. They are a burden in 'Baba's' work.

"There are two types of workers: there is one who tells people who 'Baba' is and what 'Baba' says, and himself acts and lives as I want My worker to be in life. There is another, who also loves Me in his own way, but lacks the qualities desired by Me.

"When such a one, instead of doing My work haphazardly, confesses his incapacity to others, and tells them what I want them to do, there is no binding created for the worker and no burden felt by Me on behalf of such a worker. The worker should be bold

and candid enough to admit and try to overcome his weaknesses before he attempts to preach what 'Baba' says.

"In doing 'Baba's' work there is one great difficulty. The workers have love for 'Baba' no doubt, but at the same time they have their characteristic weaknesses. The great difficulty resides in the expression of one's ego—the feeling of self-importance by which one is possessed, despite one's best efforts to lose it.

"The heart is for weakening the ego; but the mind is for strengthening it. The mind gains a sense of greatness in doing 'Baba's' work. There is no escaping this.

"What is to be done then? Try to be humble? But even when the leader of a group charged with the responsibility of spreading 'Baba's' message of love tries to be humble, his co-workers may take it as mere posing on the part of their leader and look down upon him. Though for his quality of leadership other people respect the leader.

"Another weak spot in doing 'Baba's' work is that the workers themselves fail to co-operate. With differences of opinion, they find fault with one another. The result is that the work itself suffers. All this is because the workers differ among themselves while they dare to carry to the people 'Baba's' Message of Love, Tolerance and Purity of heart!

"But there is a remedy for this type of disunity. If the workers tried to act upon it sincerely, it would be easy to wipe away the weak spot. Real workers are those who, in addition to giving help to their leaders, disregard the faults of their leaders and co-workers.

"In such cases, the workers themselves become leaders, and yet remain sincere workers, too. If My workers follow this advice and co-operate with their leaders and co-workers, understanding that it is I who have

entrusted the responsibility to the group-heads, then your 'Baba's' work will be done."

(The Awakener, Vol. 5, No. 3, pp. 36-37)

How Baba values and loves those who serve His Cause wholeheartedly is shown in the following excerpts from letters by Baba Himself to a group leader in London, Will Backett dictated during 1936-'38. They reveal how Baba works, in utter selflessness, humility, simplicity, sincerity, purity, wisdom, love and detachment. With them came Baba's blessing, love and power to serve with understanding,

"I note what you say in your letters about the different ones you are helping, and how, through your love for Me they too are drawing closer to Me and also finding they can lean on Me and feel My help, even though they may not have seen Me in the flesh.

"To some, it is a greater help to know Me through My disciples. Not all can understand the human side of God. It is more difficult for some to follow and obey God in the human form, due to pre-conceived ideas of God. Also, a Perfect Master exacts the highest that He knows the individual is capable of giving, and the highest can be known—not to the individual, but to the Perfect One, who sees, not the small ego only, but Himself within.

"And so it is to the few only that the privilege of contacting a Master in the flesh is given, and all who are ready will surely receive it.

"The gift enclosed in your letter reached Me on the very day the hospital up here was to open, and on the same day the doctor handed Me a list of the instruments that were absolutely essential for the work in the hospital. Do you see the connection?

"Like Jesus, I have the work of the world to do, without possessing any of the world's riches with which to do it, But nothing can hinder God's work; and when it seems to be hampered for lack of funds, then money from somewhere comes. And now I can

go ahead, and provide, with the funds sent, the absolutely necessary equipment required.

" ..... Funds given to Me so spontaneously and with so much love, always make Me happy, quite apart from the work for suffering humanity that they enable Me to do, which as you know, is the purpose of My "coming down." But I purposely limit Myself, although Infinite and Eternal, so My work too is limited, if I do not have the necessary funds. At the same time, those whom I have chosen to be near Me always are ready to help Me. When I need, then I have.

" ..... I alone know what it means to work in silence and privacy, being at the same time in connection with thousands, who, every moment watch My movements and want to see Me, whose eyes are ever eager to mark My movements and know My activities.

"Those who work with Me and watch My 'moves', and see things, can have an idea. Others can hardly imagine how immensely troublesome a task it is to move in privacy..... where there are thousands of devotees and others to whom the name of "Baba" is so well-known and dear, But I have My own ways and I manage things anyhow. And in this working, I naturally expect those who accompany Me, or partake in the work, to abide by My instructions or orders, and undergo certain discipline, even with inconvenience or hardship."

(The Awakener, Vol, 1, No. 4, pp. 30-31)

One may wonder what "Baba's work" is. At one time, in the 1920's there were up to 500 people residing at Meherabad which is Baba's Ashram: There was a free hospital, a free dispensary, a free school for boys, a free Dharmashala or resthouse for travellers. In the late 1930's and early '40's, there were many Mast Ashrams for the God-mad as well as for those, who were just mad, in various parts of India. Baba has provided thousands of India's poor, at a time, with bundles of clothing and food, as well as with money.

Aside from physical work, there is Baba's printed message of Love and Truth that has to be widely distributed, in many languages. There are a number of periodicals dedicated to Baba and His Word, which must be interpreted properly to the general public.

When Baba goes on tour either in India or in the West, it requires preparation and funds. When Baba gives Darshan to many thousands, a temporary structure has to be erected ..... a Pandal with a raised platform. 'Prasad' given to each by Baba has to be provided and brought to the scene.

Some disciples travel throughout India delivering free lectures on Baba, showing Baba's films. This is always accompanied by performance of Arti or chanted prayer to Baba. Sometimes there is devotional music or singing by Baba lovers who are professionals. Some cancel paid engagements and come across the sub-continent at Baba's call. These are not mere programs of entertainment, for Baba works through them, using their love, energy and consciousness to help their audiences and also for His universal work.

There are many Baba groups in the East and West and also Ashrams. They carry on many activities, meetings and contacts for Baba, thus also serving as training places for Baba lovers. All this is done with the greatest care,

Some individuals give all their time and energy to Baba's work. There are several printing presses that are used practically for Baba's work.

Let us have a look at what a few Baba lovers are doing:

A wonderful Baba lover-worker of old standing is Dr. C. D. Deshmukh, graduate of Oxford. He compiled Baba's *Discourses*, writes numerous articles, makes lecture tours and speaks over the radio in India, and thus makes Baba's name and messages known in the country. Not the least remarkable thing about him is his humility, His wife, Indumati, is also very devoted to Baba, and is very socially conscious.

Baba has three medical doctors near Him. One is Dr. Hoshang P. Bharucha who came to Baba at an age of 25, from Bombay. He pioneered work in Hamirpur when the opposition to Baba was great, though now the people there are "mad for Meher" very devoted to Baba, having a Meher Dham (Abode) with a statue of Baba, and they hold Melas (Fairs ) lasting weeks, in celebrations of Baba's Birthday. Dr. Bharucha heads a Baba group in Navsari, that holds weekly meetings open to the public. Two days in every week, he and others in Navsari give their professional services to the sick, who are too poor to get them otherwise. He is often near Baba, where he takes notes of what Baba says and contributes them, as well articles of his own, about Baba to Baba's official organs in India and U S.A. His intelligent reports about Baba and his excellent command of the English language are greatly appreciated. He went with a group, lecturing and showing Baba films in many villages. Travel in India is no lark, especially with much equipment, as the facilities of some villages are meagre—no electricity, for instance. He also visited the West, where he toured Baba's Ashrams and visited groups and individuals.

Baba says, He had a hard time winning this lover. He has been all over India, visiting holy men and the shrines and Ashrams of the spiritually great, e.g., Ramakrishna and Ramana Maharshi, He met two Perfect Masters personally. But Baba got him finally to settle down. Here's an extract from a letter Baba sent him, promising nothing less than making him a Perfect Master too!

"Baba wants you to keep aglow your aspiration with the warmth of your love and longing for the Goal of all aspirations. Withstand boldly and patiently your own onslaughts on yourself, for the love of Self, till you are rewarded unawares, with strength sufficient to unhook the 'your' that you had hooked to 'yourself', and there will then be naught but Self, experiencing and realizing and making others realize its pristine Glory and Eternal Bliss.

(The Awakener, Vol. 6, No. 4, p.6).

Baba's most beloved disciple, Mehera, corresponds with woman disciples of Baba. Since she is at Meherazad, she has news of Baba to share, as well as give helpful advice to those

who need it, as-from-Baba. She tends to the beautiful garden for the Beloved. Not only does it refresh the eye in a semi-desert area for those living there, but thousands of visitors who come for Baba's Darshan enjoy it, as well as thousands more who delight at the sight of it in Baba films. As a labor of life-giving love dedicated to Baba, it becomes a sacramental activity.

There is a type of Baba lover who, though outwardly doing nothing, lends his pure consciousness for Baba's working. These are the God-intoxicated or Masts. They love Baba on the inner planes. Some are spiritual chargemen of a certain region or town. Baba personally cares for their every need, in His Ashrams.

Once Baba brought a Western disciple to His Mast Ashram, just to give him a chance to serve and to be near Baba. His work was to feed the Masts, as they did not have the necessary physical consciousness to help themselves. He would roll food into a little ball and shoot it into their mouths!

Mani, Baba's sister, maintains a wide correspondence in Baba's work, relaying Baba's love and guidance to many individuals. She sends out regularly "The Family Letter\*", highly prized for its precious news of the Beloved, in Meherazad or Guruprasad, and Baba's general orders, etc. She is a great lover of nature and her descriptions make us city dwellers nostalgic for the country. She reminds us of the role ascribed to Mary, Mother of Christ, whose compassion retrieves souls into Paradise. Her style and diction are superb.

Baba's three brothers, Jal, Beheram and Adi Jr. are very active for Baba. The latter is in London, as Baba's spiritual ambassador. Jal is an Ounch (a part) of Baba's Love aspect. He is a prominent member of the Poona Baba Centre. Beheram is Baba's official photographer, and has distributed thousands of photos of Baba to His lovers. He also takes films of Baba. Copies of the films are made and one is always put away for posterity, as also so many other records of Baba.

---

\* "Family" designates the relatedness and love-bond between Baba lovers. It also means that we feel kinship with all life—human and natural.

Some are in charge of management of Ashrams, while others help in their support and maintenance. Baba's Universal Spiritual Meher Ashram, at Myrtle Beach, S.C., U.S.A., is a large pine area on the Atlantic coast. Elizabeth Patterson, a very capable and successful business executive runs it, with the help of Kitty L. Davy. Both received many years of spiritual training personally from Baba. There is an ever-increasing stream of visitors and vacationists at the Center, which Baba said will one day be the nucleus of a New Civilization. There is not an idle moment here, what with correspondence, printing material, relaying Baba's special messages and the "Family Letter." Kitty Davy has published her wonderful Diary of life with Baba, in serial form in "The Awakener" Magazine. Baba also gives guidance to others through her. Their love for Baba is so unique that it is catching.

The New York Baba Group has multifarious activities—meetings held regularly for Baba lovers, and sometimes for the public, e.g., when there is a film or after some have visited Baba. The lecturer is Darwin Shaw, who also has a Baba group in his home, in upper New York State. Fred-Ella Winterfeldts had the Baba group meetings in their apartment for many years. They are a very loving couple and have been most helpful to others in many ways. Fred is treasurer for "The Awakener," and they both keep track of subscriptions, etc. John Bass is in charge of the sale of Baba's books, and shares with the Winterfeldts responsibility for the group. This is real teamwork.

Dr. Harry L. Kenmore, a blind Chiropractic Consultant, has a fabulous memory, and Baba has him recite Baba's "Prayer of Repentance" and "The Master's Prayer" at Baba's Sahavas.

Adele Wolkin, is a dynamo in bringing new people to Baba, having a way with them socially. Filis Frederick, editor of "The Awakener", is also a good lecturer.

Jane Barry Haynes and her darling "Trio" have an enormous Baba project under way, but we are not free at this time to reveal it.

Don Stevens and Murshida Ivy Duce have edited Baba's books and had them published. The former is an oil executive and travels the world over, showing films that he takes of Baba to various groups.

Wing Commander Munohar Sakhare and his wife Mona had a stall for Baba literature and lectures at the Delhi (India) Industries Fair, with the co-operation of the Avatar Meher Baba Center there. This was the only spiritual display permitted, because Baba's teaching is non-sectarian and, as they explained, "divine work of integration of all religious faiths and formation of universal brotherhood through love."

The Arjanis, a lovely couple in Pakistan, have printed booklets of Baba's Teachings, a calendar with Baba's pictures and messages, etc. Others have done similar work, some calendars, being in beautiful colors,

Not to make the list too long, we shall mention last but not least by any means Baba's secretary, Adi K. Irani, who keeps in touch with thousands of Baba lovers and is in charge of Baba publications.

This gives a slight idea of the beehive of activity that Baba has inspired by His Love Divine. In this selfless work, there is no vacation time, for the labor is endless and urgent.

Baba has compared Himself to a powerhouse, generating electric energy for a wide area, which energy is transformed into light, motion, heat—for homes and industry. Baba has released psychic energy in His lovers, which energy is transformed into love, peace, joy—radiating to neighbors and community in ever-widening influence.

When asked for proof of His greatness, Baba said that it is to be seen in the inspiration and transformation of consciousness in His disciples: "A mirage attracts the thirsty, but soon it is discovered to be an illusion and not the life-giving water. A false Messiah may attract the attention of the people through outward appearances, by force of personality, but he cannot do that which the true Messiah can do, i.e., arouse the highest ideals in men and touch the hearts of millions."

(Questions - Answers, p. 12)

---

Note: The description of Baba lovers as also the various activities in Baba's Cause, mentioned in the above article is not comprehensive. And there are many more and much more that need mention. This is indeed a glimpse of the work being done by the Mandali.

—Editor.

# Homage to Love - Incarnate - Meher Baba\*

by Sachindra Kumar Kar, Calcutta

Art Thou The Lord with a flute in hand  
On Yamuna's bank did once stand!  
Art Thou The Lord who gave in the song  
In the field of battle what's right and wrong!  
Scriptures holy those treasures bear,  
The sages of all ages the wisdom share.  
Though Thou silent uttereth no sound  
Thy thoughts vibrate all earth around  
Lifting the mind, lifting the soul,  
Guiding the mankind to the cherished goal.  
As sun-beam kisses all high and low  
Thy graces Oh Lord! to all races flow.  
There's the bliss in the sight of Thee  
Thine is the touch that sets all free  
Banishing darkness, banishing fears,  
Sweetening all hearts with joy in tears.  
Oh Lord of Love! in Thy mighty sway  
Love pervades all the way.  
Blessed are we to kneel in prayer,  
To feel Thy earthly presence here.

---

\* Poetic Tribute offered at the special public meeting on Friday, 25th February, 1966 at Bengal Theosophical Society Hall, Calcutta-12

# News In Brief

## **72nd Birthday Celebrations of Avatar Meher Baba**

This year, the birthday of our Beloved Baba has been celebrated here in India and also abroad on a very grand and unprecedented scale befitting the Avatar. The number 72 has become very significant. In several places in the country, celebrations have been commenced 72 days before His birthday, and concluded on 25th February '66. As seen from the various events in the world, the year 1966 seems to be very critical. This is just a brief report of some of the functions that were held during the celebrations,

### **Baba's Birthday Celebrations in Australia:**

Beloved Baba's Melbourne Group had celebrated the momentous day at Ringwood, Victoria, Australia. Many of the Baba lovers travelled long distances to be present at the celebrations and had a very happy evening. The following cable received from Baba was read on the occasion, as also the Family Letter.

"I will be present in all hearts gathered in My Name for My Birthday. I send My love and blessings to all Melbourne Group.

—Baba"

Later, candles on the birthday Cake were lit and after two children had blown these out, the gathering sang their Birthday wishes for our Beloved Baba. A record of Baba's Arti was played, which brought happy memories to many who had spent some wonderful days in Baba's presence during the Sahavas in November '62. In the end, the birthday cake was cut into pieces and distributed among all Baba lovers.

### **Calicut:**

At Calicut, Dr. M. Anandan organised Baba's 72nd birthday celebrations at different places on a grand scale. Sri L. K. Chandrasekharan, District Magistrate inaugurated the Celebra-

tions on the evening of 24th February, at the meeting held at the local Sai Baba Mission Bhajan Mandir. While speaking on the Avatarhood of Baba, he exhorted the audience to follow Baba's teachings whole-heartedly. Dr. M. Anandan read out Baba's birthday message and explained its significance to the gathering. Next day, in the evening, the meeting was held in Vakbharananda Gurudevar Smarak Library Hall, under the presidentship of Sri M. C. Krishna Kurup, Dr. M. Anandan spoke at great length on the life and teachings of Beloved Baba. On 26th, the meeting held in the premises of Bairagi Madham temple commenced with soul stirring devotional music by Smt. Sundari Bai Prabhu and party.

On 27th morning, a special meeting was held at Annie Besant Hall, which was attended by the local members of the Theosophical Society. Dr. Anandan spoke about the spirit of universal brotherhood underlying Beloved Baba's Message of Love and Truth. In the evening, some of the students and teachers of the Farook College gathered at the residence of Sri Swamy Prakasanandaji and paid homage to the living Avatar of the age. Swamiji gave a very brilliant and illuminating speech on the occasion.

On 28th February, there was a special gathering, mostly of ladies at Sri Sharda Bhakta Samajam Bhajan Mandir. The function commenced with devotional songs by the ladies, Besides Dr. Anandan, Kumari K. Thankam, who is on the editorial staff of "Matrubhumi" Malayalam daily, spoke on the Message of Love and Truth. The celebrations concluded with flower offerings and recital of the 108 names of the God-Man and the singing of Arti by Smt. Karthyayini and distribution of prasad.

This year, as a result of loving efforts of Dr. M. Anandan, a special article about Beloved Baba appeared in "Mathrubhumi" on 20th February '66, which aroused interest among some of the devotees in North Malabar also. At Alavil, Cannanore, Sri P.P. Krishnan and his friends celebrated Baba's birthday on 25th. At Dharmadam, Tellicherry, the celebrations were held under the auspices of the Divine Life Society, at the residence of Smt. Lakshmi Achutan.

**Mandya (Mysore State):**

At a special function arranged by Sri N. Dharma Rao, Retd. Divisional Engineer of Rajahmundry and now working here as Resident Engineer, in the premises of Acetate Factory Works at Mandya on 27th February '66, gathered all the Engineering Staff of Balaji Engineering and Construction Works, and also their labourers numbering about 500, to celebrate Beloved Baba's 72nd birthday. About 25 persons from Mandya town also participated in the celebrations, held under the presidentship of Sri A. V. Hampe Urs, one of the partners of the Firm. Sri N. Dharma Rao, while welcoming the large audience explained the significance of the occasion. Sri K. Lakkappa, B. Sc. (Hons.), S.I.F., A.C.S., (U.S.A.). Chemist of the Sugar Factory after reciting Parvardigar Prayer, gave a detailed talk in Kannada, on the life and teachings of Baba for more than an hour, which was very much appreciated even by the labour class. Messrs. K. A. Padmanabhaiah, B. E., Nageshwar Rao, B. E., and Patel also spoke on the occasion. Sri A. V. Hampe Urs, in his concluding speech exhorted the audience to have faith in the Avatarhood of Baba and love Him as God in human form. After Arti, photo prints of Beloved Baba neatly mounted on card board with a string, along with a copy of a booklet in Kannada containing Baba's life sketch and teachings, were distributed to all those gathered on the occasion, In the end, all of them were served with 'Pulihora' and curd rice as Baba's prasad.

**Avatar Meher Baba Raipur Centre:**

At Raipur, Beloved Baba's 72nd birthday celebrations commenced with 'Akhand Bhajan' from 10-30 p.m., on 24th Feb '66 till 4-45 a.m. next morning. Kelkar Bada Bhajan Mandali and Sri Ramji Maharaj Group participated in the bhajan. At exactly 5 a.m., Arti was given to Baba by all the lovers present. Later, banians and sweets were distributed to about 72 poor children. On 25th evening, the public meeting was held in the premises of Shri Jankiram Mahabir Swamy Temple, After devotional songs, Sri Balak Meher gave a very inspiring speech in the local language and impressed upon the audience that Baba

is none other than God in human form. Along with others, Sri C. D. Varma, Director, All India Radio also participated in the celebrations. The entire programme was tape recorded by A.I.R. to be relayed later in the Radio News Reel.

On 25th evening, there was a special gathering of ladies and children too, at the residence of Sri T. S. Naidu.

**Antar Meher Baba Chanda Centre:**

At Chanda (M.P.), Beloved Baba's 72nd birthday was celebrated from 1st to 27th Feb '66. Beloved Baba sent a special message to His lovers of Chanda, to be read over at all the functions. On 27th, the public meeting was held in the local Hindi Sahitya Samiti Hall, under the presidentship of Sri Abdul Shafi. Sri B. N. Saoji, editor, "Chavata", Nagpur spoke about Baba's life and His teachings and exhorted the audience to remember Beloved Baba at least twice in a day, i.e., before waking up in the morning and before going to sleep. Sri Puran Singh, Asst. Administrative Officer, Geological Survey of India, Nagpur and Sri Manikva Prabhu of Warangal were the other speakers. A special bulletin of his weekly "Chavata" containing Baba's life sketch, messages, etc. were freely distributed by Sri Saoji to all those, who were present.

**Avatar Meher Baba Lucknow Centre:**

At Lucknow, Baba's birthday was celebrated at a grand function arranged at the Railway Institute, which was attended by a large number of persons, including Govt. Officers, Advocates, Judges, Professors and Newspaper men. Many of the local Hindi and English daily newspapers published Baba's life sketch and His Message in their columns. An important feature was that the Centre sent invitation cards, containing Baba's life sketch and His birthday Message also to about 1500 persons, requesting them to participate in the Celebrations. Sri Sripat Sahai Rawat, who was specially deputed by Beloved Baba Himself, introduced Baba for the first time before such a large gathering in Lucknow and gave His Message of Love and Truth.

**Avatar Meher Baba Delhi Centre:**

At Delhi, the birthday celebrations commenced on 10th February '66, at a public meeting convened at the residence of Sardar Amar Singh Saigal, M.P. Smt. Sarojini Mahishi, M.P., Sri Madhu Limaye, M.P. and several others were among the large gathering, who participated in the celebrations, which commenced with bhajans by Sri Jain & party from A.I.R. As this day happened to be Sri Saigal's birthday also, a special telegraphic message was received from Beloved Baba, which is in Hindi and reads as: "Varshaganth ke upalakshyamen ganth ko nigalneke liye mera tumhen Premashirvad aur mera Prem men ekatrita huve premion ko Prem.—Meher Baba". Dr. C. D. Deshmukh, read out the above telegram and explained that we, His lovers have eternal and inviolable links (ties) of love with the Beloved Avatar and as such we have to fully assimilate this love link. Smt. Prakashwati of Dehra Dun and Sri Saigal also addressed the meeting.

On 11th evening, another meeting was arranged at the residence of Sardar J. S. Saraon. Smt. Krishna Kapil gave a brilliant exposition of the Avatarhood of Baba and His Avataric work, which was charged with emotion. Then Dr. Deshmukh said in his speech that Beloved Baba's divinity is not a matter for inferences and proofs. It is self-sustained and self-proved and all that we have to do is to keep our hearts open and love Him in order to know and realise Him, in all His glory as the supreme Avatar. In the end, Sri W. D. Kain spoke on Baba's Silence and its significance. (Full report of the celebrations in Delhi is awaited.)

**Madras:**

At Madras, Baba lovers gathered at the Centre on 25th February '66, in the evening and celebrated Baba's birthday with bhajans, prayers, reading of messages, etc. In this connection, a few poor were also fed.

**Avatar Meher Baba Andhra Centre:**

At Kakinada, beloved Baba's birthday was celebrated for 72 days, by holding meetings everyday at a different place and having Meher Bhajans, discourses, etc. The celebrations concluded on 25th February '66.

On 24th, non-stop Baba Nama Japa was commenced at 4-30 a.m. at the Centre premises, with lovers participating in it by turns, which continued till 25th morning. Several lovers gathered by 4-30 a.m. and participated in puja and arti. Later, a group of ladies visited Children's schools in the town and distributed booklets, pictures and sweets to the children, after giving a brief discourse about Baba's Love and His messages. In the afternoon, there was a procession with Baba's cut-out, placed and beautifully decorated on a lorry, which went round the important streets of the town and reached 'Annadan Samajam', the venue for the public meeting. Dr. T. Dhanapathy Rao presided on the occasion. After Sankirtan, Beloved Baba's Message and Bro. Adi's special article (Telugu translations) were read out by Sri E. Sathiraju Naidu. Sri R. Dayanidhi, M.A., from Vijayawada gave his inspiring speech in English. Later Dr. T. Dhanapathy Rao spoke on Baba's Mast work, which no previous Avatar seems to have done. In the end, there was a film show of 1958 Sahavas and 'Burrakatha' by Sri B. A. Das & party from Ramachandrapuram.

#### **Avatar Meher Baba Rajahundry Centre:**

At Rajahundry, Beloved Baba's birthday celebrations commenced on 18th February '66, with a function at the residence of Sri G. Veeraraghavaswamy, B.A., B.L., Incometax Officer and president of the local Centre, and concluded on 26th. The main function was held on 25th instant. Besides the gathering of lovers at 3-00 a.m. at the residence of Sri G. Veeraraghavaswamy, Baba's portrait was unveiled in Vignan Vihar School and sweets were distributed to all the students. Another picture of Baba was unveiled by Swamy Karunyananda at Sri Gowtami Jeeva Karunya Sangham and sweets were distributed to the students and the poor.

In the afternoon, there was a procession with Baba's picture mounted on a jeep car, very well decorated with flowers, which reached Vikram Hall, where the public meeting was held under the presidentship of Sri Ramlal Kishen, Bar-at-law, Dist. & Sessions Judge. Sri B. Purushottam, M. A., Head of the Deptt. of Oriental languages, Arts College, Bapatla, Sri G. Veeraraghavaswamy and Sri Ch. Subba Rao addressed the

gathering. The day's function concluded with songs by Sri K. V. Brahmanandam (winner of Rashtrapathi Award 1965) and party in praise of Beloved Baba and vote of thanks by Sri K.S.R. Murthy, Advocate and secretary of the Centre.

On 26th, there was another public meeting near Vysya Seva Sadanam, After a brief speech by Sri K.S.R. Murthy, Sri B. A. Das & party from Ramachandrapuram gave their 'Burrakatha' performance before a large audience, giving a vivid and interesting picture of Baba's life and His messages.

**Avatar Meher Baba Bheemunipatnam Centre:**

Baba's birthday has been celebrated by His lovers at Bheemunipatnam with 24 days programmes. Sri A. Satyanarayana, Sub-treasury officer has made all the necessary arrangements with the assistance of other lovers at this place.

**Nizampet:**

Sri K. R. Sohni and other devotees at Nizampet celebrated Baba's birthday, with Nam Japa, Bhajan, etc. The main function held on 25th Feb. '66, was attended by more than 50 persons.

---

Publications Released in Commemoration of the  
72nd Birthday of our Beloved Baba

**What does "Speaking 'The Word'" mean?:**

This is a booklet containing 79 excerpts from the 'sayings' of Avatar Meher Baba on "The Word of Words" and "Breaking Silence", compiled and published by Sri A. C. S. Chari, Kamala Vilas, 73, Rashbehari Avenue, Calcutta-26, (India). Copies of this brochure can be had from the publisher, on request.

**Meher Baba – the Hope of Humanity:**

A beautiful brochure containing Baba's life sketch, Baba's Call, The Highest of the High, etc. published by Sri N. V. Ramanaiah, Avatar Meher Baba Guntur Centre, Guntur-2.

**Avatar Meher Baba – 72nd Birthday:**

Another beautiful and attractive brochure containing Baba's discourses on Seven Realities, Love, etc., published by Sri N. S. Murti, B. Com., Balaji Colony, Tirupati- (A. P.).

**101 Names of God:**

In English, Gujarati, Marathi and Hindi, with their meanings, published by Avatar Meher Baba Bombay Centre, Navyug Nivas, 167, Lamington Road, Bombay-7.

**Avatar Meher Baba's 72nd birthday Celebrations:**

A booklet with a biographical sketch and 72 excerpts from Baba's messages, etc., published by Avatar Meher Baba Delhi Centre, 5, Basti Nizam-Ud-din, New Delhi-13. A similar booklet is published by the Dehra Dun Centre also.

**Avatar Sri Meher Baba:**

A very useful book in Telugu, which provides a real and true glimpse of the various aspects of Baba's life. Published by Sri Balagopala Bhaskara Raju, Meher Kutir, Subbarayudupeta, Tadepalligudem, W. Godavari Dt., (A. P.) Price: Rs. 3-00.

**Baatasaarulu (First Part):**

This is a very precious book in Telugu, translation of "The Way Farers" by Dr. William Donkin. Published by The Meher Vihar Trust, 3-6-417, Post Office Street, Himayatnagar, Hyderabad-29. This is the 2nd of the series, being published as "Meher Sudha Tarangini". Price: Rs. 2-00.

**Avatar Meher Geetavali:**

This is a collection of songs in Telugu, published by Avatar Meher Baba Malkipuram Centre, Malkipuram, Rajole Tk., E. Godavari Dt. (A. P.) Price: 20 paise.

**Avatar Meher Baba:**

A booklet in Telugu, containing life sketch, Prayers, etc., published by Sri G. V. Naidu, convenor, Avatar Meher Baba Madanapalle Centre, Chittor Dt. (A. P.)

**Avatar Meher Baba:**

Another booklet in Telugu, published by Avatar Meher Baba Rajahmundry Centre, Rajahmundry, (A. P.)

---

**Statement about ownership and other particulars  
about newspaper "DIVYA VANI" to be  
published in the first issue every  
year after last day of February.**

**Form IV  
(See Rule 8)**

1. Place of Publication ... 3-6-417, Bapuji Building, Post Office Street, Himayatnagar Hyderabad – 29, (A. P., India)
2. Periodicity of its publication Monthly
3. Printer's Name ... Swami Satya Prakash Udaseen  
Nationality ... Indian  
Address ... 3-6-417, Bapuji Building, Post Office Street, Himayatnagar Hyderabad-29.
4. Publisher's Name ... Swami Satya Prakash Udaseen  
Nationality ... Indian  
Address ... 3-6-417, Bapuji Building, Post Office Street, Himayatnagar Hyderabad-29.
5. Editor's Name ... Swami Satya Prakash Udaseen  
Nationality ... Indian  
Address ... 3-6-417, Bapuji Building, Post Office Street, Himayatnagar Hyderabad-29.
6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital. Swami Satya Prakash Udaseen Founder-President & Managing Trustee for 'The Meher Vihar Trust', 3-6-417, Bapuji Building, Post Office Street, Himayatnagar, Hyderabad-29.

I, Swami Satya Prakash Udaseen, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) **Swami Satya Prakash Udaseen**

Date 10-3-1966

\_\_\_\_\_ *Signature of Publisher*

*(Continued from 2nd cover page)*

The Quest by Francis Brabazon (Published in Australia)	1.00
Sparks from Meher Baba (Published in England)	1.00
The Highest of the High by Meher Baba (American edition)	0.50
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba (American edition)	0.50
Meher Baba by His Eastern & Western Disciples	0.50
Meher Baba Diary (Very limited copies are available)	1.25
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription including registered postage from July to June	10.00

*Available from:*

**MEHER PUBLICATIONS**  
**King's Road, A H M E D N A G A R**  
Maharashtra—India

---

**D I V Y A V A N I**  
**(An English Monthly)**

**To our Inland Subscribers:**

Single Copy: Excluding Postage ...	Re. 1-00
Annual Subscription : Including Postage ...	Rs. 12-00

**Helpers:**

Those who donate Rs. 25/-or more every year are deemed to be our helpers and they shall be supplied with a copy each of 'Divya Vani' monthly published during the year, post free and cost free.

**Patrons:**

Those of the donors who pay Rs. 200/- at a time as their love-contribution are deemed as our Patrons and they shall be supplied with a copy each of the Journal published every year, post free and cost free.

---



Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
Jouneying	Journeying	7	7	4
ts	its	10	1	3
selflessness	selflessness	10	2	11
unitarion	unitarian	14	3	6
time,	times	25	4	7
husbund	husband	32	7	5
Lover	Love	35	6	1
lover	love	36	4	5
exerpts	excerpts	40	2	2
overs	lovers	44	6 (fn)	2
multifareous	multifarious	45	2	1
reponsibility	responsibility	45	2	11
in	is	46	7 (fn)	2
Ther's	There's	47	7	1
Beasant	Besant	49	2	2
overs	lovers	52	1	13

