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the "Meher Vihar Trust"

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25th April 1967

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

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25th APRIL 1967

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(DIVINE VOICE)

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SWAMI SATYA PRAKASH UDASEEN

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Editorial:

A RETROSPECT

We are indeed very grateful for the opportunity granted to us, by our Compassionate Father and the Avatar of the age, Meher Baba, to devote our lives in His Service and for the loving grace that He has been kind enough to bestow on us during this happy period of our humble services at His lotus feet. We now feel happy to have a review in this regard to enable ourselves and other co-workers in His Cause to proceed further with more confidence and deep dedication so that our efforts may be directed with redoubled vigour and complete surrender unto His Cause. It is our endeavour now and ever to keep Him as nearest and dearest in our hearts unto the last breath of our lives and strive to do our best to spread His Name and His Message of Love and Truth with all earnestness and sincerity of purpose. And we are sure our dear brothers and sisters in our Beloved Baba's family will ever be with us in this life of dedication and surrender unto His Cause and be the recipients of His loving grace.

We may recall here that in our earliest attempts of our dedicated service, "Divya Vani" was commenced as a Quarterly from 10th July, 1961 and gradually it has been made a Monthly, from July 1965. With the blessings of Beloved Baba and kind co-operation of our dear readers and other Baba lovers here and abroad our activities in order to spread His Name and His Message, have been manifold and in fact it was our good fortune to have established an abode of Baba workers dedicated to His Cause by name 'Meher Vihar' in August, 1963 itself. In this connection, we recollect Beloved Baba's saying,

"The Universe is My Ashram, and every heart is My house; but I manifest only in those hearts in which all other than Me, cease to live." We also recollect the saying of Baba, "Where two or three are gathered in My Name, there am I in the midst of them," and His Declaration, "when one labours in My Name and for My Work, My power is with him."

With a humble beginning made at Vijayawada, the work continued with Head Quarters at Hyderabad, the metropolis of Andhra Pradesh, (India) and we gratefully acknowledge the kind co-operation and help rendered by our readers and all Baba lovers for its progress ever since. It was by the spontaneous love contributions of our Western brothers and sisters that an amount of Rupees ten thousand was secured by August, 1965 and on 24th August 1965 a public trust by name "The Meher Vihar Trust", was created to provide for ways and means to work more ardently for the Cause of our Beloved Baba, which is dear to us all. Ever since, besides publishing regularly "Divya Vani", other publications in Telugu such as "Meher Jyoti", and "Meher Sudha Tharangini" (Telugu book Series) have also been undertaken. Besides "The Meher Vihar Trust", an Association by name "Meher Vihar" has been registered on 29th October 1965 for providing an independent organisation for propagating His Name and Messages.

"The Meher Vihar Trust" has taken up wholly the establishment of a permanent abode for workers and publication of the English Monthly, "Divya Vani", and the Telugu Monthly "Meher Jyothi" and "Meher Sudha Tharangini", Book series in Telugu. Recently the publication of important literature in English like the New Life Circulars and Life Circulars etc., is also undertaken. We are happy to mention in this connection that the progress of work done during this short period of eighteen months, after the formation

of the Trust is remarkable. The help rendered by way of loving contributions and subscriptions for the aforesaid publications and towards the Building Fund and Printing Works Scheme by our esteemed brothers and sisters here in India and abroad, exceeded Rupees seventy two thousands. We offer our grateful thanks for the benevolent appreciation of our humble services rendered in Beloved Baba's Cause. However we have to mention here that dues towards subscription to Divya Vani and other publications exceeding Rupees fifteen thousand have accumulated by now and we will be very much obliged to all our subscribers of the aforesaid journals if they are pleased to remit their dues as early as possible and thus help us to accelerate the progress of the work of the Trust.

We may also mention here that a Printing Works of our own by name "Meher Art Printers" has been established at a cost of about twenty five thousand Rupees and this has facilitated in our publication activity. We appreciate the loving interest our sisters and brothers have been showing in every-way and offer our sincere and hearty thanks of gratefulness to them all. May we appeal to all Baba lovers once again to join us in this happy task of dedicated services to our Beloved's Cause and share with us His love blessings.

We offer to our Beloved Baba our hearty salutations on this happy occasion of our retrospection of the progress of our humble services on behalf of the Meher Vihar Trust and the Meher Vihar Association and pray that He may be pleased to bless us to continue our services in His Cause unto the last breath of our lives.

Jai Avatar Meher Baba Ki Jai !

***Action and Inaction**

by Meher Baba

Action might add to accumulated ignorance

All action, except that which is intelligently designed to attain God-realization, creates a binding for consciousness: it is not only an expression of accumulated ignorance, but is also a further addition to that accumulated ignorance.

Ceremonies become a side-tracking on the Path

Religious forms and ceremonies as well as rituals and injunctions of different creeds and spiritual institutions have a tendency to encourage the spirit of love and worship; and as such, they are to a limited extent helpful in wearing out the ego-shell in which human consciousness is caught. But if they are unintelligently and mechanically followed, the inner spirit of love and worship gets dried up; and then *they only result in hardening the ego-shell rather than wearing it out*. Therefore, rituals and ceremonies cannot carry a man very far on the Path: and if they are unintelligently followed, they create as much binding as any other unintelligent action. When they are deprived of all inner life and meaning, they might be said to be even more dangerous than other forms of unintelligent action, because man pursues them with the belief that they are helpful for God realization, whereas they are in fact far from being helpful. Owing to this element of self-delusion, lifeless forms and ceremonies become a *side-tracking* on

**Reproduced from "Messages". This was released for leaders of all Political thought on the occasion of Sir Stafford Cripps' offer to India, in March, 1942.*

the Path; and often through mere force of habit, man becomes so much attached to these external forms, that he cannot be disillusioned about their *imaginary value* except through intense suffering.

Life seeks to free itself from self-created entanglement.

Inaction is, in many ways, preferable to unintelligent action, for it has at least the merit of not creating further *sanskaras* and complications. Even good and righteous action creates *saukskaras* and means one more addition to the complications created by past actions and experiences. *All life is an effort to attain freedom from self-created entanglement; it is a desperate struggle to undo what has been done under ignorance, to throw away the accumulated burden of the past, to find rescue from the debris left by a series of temporary achievements and failures. Life seeks to unwind the limiting sanskaras of the past and to obtain release from the mazes of its own making, so that its further creations might spring directly from the heart of eternity, and bear the stamp of unhampered freedom and intrinsic richness of being, which knows no limitation.*

Inaction is often a necessary stage between unintelligent action and intelligent action

The action, which helps in attaining God, is truly intelligent and spiritually fruitful, because it brings release from bondage; and it is second only to that action, which springs spontaneously from the state of God-realization itself. All other forms of action (howsoever good or bad and howsoever effective or ineffective from the worldly point of view) contribute towards bondage, and as such are inferior to inaction. *Inaction is less helpful than intelligent action: but it is better than unintelligent action, for it amounts to the non-doing of that which would have created a binding.* The movement from unintelligent action to intelligent action (*i.e.*, from

binding *karma* to unbinding *karma*) is often through inaction, which is characteristic of *the stage where unintelligent action has stopped because of critical doubt, but intelligent action has not yet begun because there has not arisen any adequate momentum*. But this special type of inaction, which plays its part in the progress on the Path *should in no way be mixed up with ordinary inaction, which springs from inertia or fear of life*.

NOTICE

Dear Brother Sister,

Avatar Meher Baba directs me to inform all His followers, lovers and workers that He will not attend to any correspondence other than emergency telegrams and cables, and very important letters concerning Baba-work directly, and none should write any more letters to me here or to members of the mandali resident with Him regarding their personal affairs or the affairs of others.

I request the group-heads of all Avatar Meher Baba Centres and speakers and lecturers on Meher Baba and His Message to inform 'all concerned about this matter.

Adi K, Irani
Disciple & Secretary,
 Avatar Meher Baba



AVATAR MEHER BABA

"A Love That Never Tires"

by Delia DeLeon, U.K.

"Heart are you great enough
For a love that never tires?
O, Heart are you great enough for love?
I have heard of thorns and briars."

—Tennyson

All Saints, Mystics and Lovers of God know these thorns and briars, for the path they tread, bears them as a signpost. Once started, travellers on this path cannot, even if they would, turn back; for they are consumed ceaselessly with the love and desire for the divine. In the words of the Psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "It is a nostalgia, a breath, a glimpse that haunts them and drives them ever on in more and more love for the beloved. If the end be a martyrdom or an ecstasy, both are the same, for they go with the beloved's name on their lips and a certainty that no cruelty of the world can take away. So, went St. Joan to the stake, rather than deny her voices. So, was Mansur Hallaj crucified by the ignorant Masses, because he would not retract his declaration that he was God. Tradition has it that as his blood dropped, it formed the words "I am God". So, St. Francis of Assisi turned away from a life of sin consumed with the love of Jesus and humbly and willingly endured hardships and poverty, embracing the lepers, hailing all his brethren, even Brother Sun, and Sister Moon, saying:

"Lord, make me an instrument of your peace.
 Where there is hatred - let me sow love
 Where there is injury - pardon.
 Where there is doubt - faith
 Where there is despair - hope
 Where there is darkness - light,
 Where there is sadness - joy!"

Hafiz, the great Sufi poet wrote:

"Thine absence rends my heart with pain,
 for thee I yearn!
 One sight of thee - I die! No hope can
 I discern
 Of Union blest, longing, I perish and
 am gone
 And through desire for thee - to dust I
 now return."

What is this divine fever that through the ages has moved countless men and women, both in the East and West, to renounce joyfully all the things that the rest of mankind hold so dear? Possessions, fame, security, family, in fact everything that the majority spend their lives and energies accumulating. Wordsworth glimpsed something of this truth, when he wrote –

"Not in entire forgetfulness
 And not in utter nakedness
 But trailing clouds of glory do we come
 From God who is our home."

It is because at the first stirring of this divine consciousness we are filled with the longing to return from whence we came, coming unconsciously through the various evolutionary stages, we must go back consciously. That is the great Drama and struggle. God, the Infinite: through man attains full consciousness of Himself. As drops from that Divine Ocean, we go through the

evolutionary process, from the lowest subtlest forms of matter, until as man when we attain full consciousness; but as it is the destiny of man to attain God-consciousness, through the process of re-incarnation, he takes different earthly forms to gain the necessary experiences for his full development, and when the desire awakens to know his real Self, he takes the first step on the return journey.

In mystic language the Path is likened to the "Razor's Edge" as the lover must endure hardships and trials. Maya (illusion) tries to hold him back, but he learns that it is through the unreal that he must come to the real. It is for him, as Hafiz says :

"He, who would tread my path, the thorn of
grief will find,
What pilgrim hath in fear of this,
his quest resigned,
Thou knowest well, he who attains true
perfect love
Is he upon whose soul, grief as a lamp
hath shin'd."

Also in the words of the Spanish Mystic, Ramon Lull:

"Pensively, the lover trod those paths that lead
to the Beloved. Now he stumbled and fell
amongst thorns, but they were to him as
flowers, and as a bed of love."

By himself, he can go a great part of the way, but for the final and blissful liberation, he must contact a Perfect Master. We are told that there are always a number of Masters in the World but mostly they live and work apart and unknown to the general public. It is only at certain periods, when civilization has reached a low level that God again takes human form as the Avatar (Messiah) and gives a Spiritual push to all humanity and

God-Realization to a few. His mission is always the same to show the world according to the needs and capacity of the age by his example, how life should be lived. To follow him the heart must be great enough for love, must accept the thorns and briars and bear witness to his Truth, must be in the world and at the service of the world, but not of it—thus God becomes Man for man to become God. He accepts the limitations and sorrows of man and by so doing shows his divine love and the meaning of life in all its mystery and fullness.

The most materialistic minded amongst us must admit that today more than ever we need such a "One" to walk and talk with us, to show us anew the way: otherwise where are we going? All around us, the world is shaking. Nations are at war, persecutions and horrible crimes are committed on defenceless people. Beneath our feet the things we valued and have accumulated, crumble; ideas and standards are changing and shifting—everything seems chaotic.

What must we understand by these signs? As of old those who have been waiting and watching know. The Star has appeared in the East, the signs are manifold—the world not knowing but rent and torn sends up a cry "The Man is Needed"—the God-Man who will once again show us the meaning of a life of Love, show us what is real and what is unreal, awaken us to the acceptance of the Brotherhood of Man and by His authority bring about a New World Order.

Those of us, who have been privileged to come in contact with Shri Meher Baba feel that it is He who is the New Awakener of humanity for this age—He is of the stature of Christ—His overwhelming love for humanity inspires and will inspire all who come to Him.

He says, "Divine Love will make men selfless and helpful in their mutual relations, and it will bring about the final solutions of all problem."

His Call is clear and insistent; for it is the Call of that divine within us all—His is the Love that never tires, but we have to rise to the greatness of that Love to receive it.

A Humble Request

May we request you, to contribute to our "Building Fund and Printing Works Special Donation" Scheme, and associate yourself with the task of establishment of a permanent abode of humble and dedicated workers of Meher Baba, the Avatar of the Age, in the historical city of Hyderabad, sanctified by Beloved Baba by His many visits and stay during His Mast-Work and also during the Mano-Nash period. In order to enable one and all, whether rich or poor, the system of issue of tickets of various denominations, viz .. Rs. 1, 5, 10, 25, 50, 100, 500 and 1000 has been adopted. Those who desire to send their love-contributions may kindly do so by *Postal Money Orders or Bank Cheques on Andhra Bank Ltd., or State Bank of India, (Hyderabad-A. P., India) to the undersigned and oblige.*

With loving regards,

Yours fraternally,

SWAMI SATYA PRAKASH UDASEEN
 Managing Trustee, The Meher Vihar Trust,
 3 - 6 - 441, Himayatnagar, Hyderabad - 29.,
 A. P., INDIA.

B L E S S I N G

by Adrian Rawlins, Australia

Praised be Thou, O Unitary Truth,
Source of Celestial Purity and Light,
O Lotus-Lord of Mind and all that issues
forth therefrom!

Bless each and every petal of Thine Own
many-petalledness
And permit each petal to radiate some
fraction of Thy Light,
To spread abroad some shadow of the fragrance
And unsingable sweetness of Thy effulgent
Lotus-heart

Bless all of us who, by Thy Grace alone,
Have come to Know—in mind—that we
In essence are but enactments of Thyself.
And, O Lord of Mind and more than Mind,
Annihilate our ego-centred minds;
Welcome each of us as one into eternal fragrance
In Thy eternal undivided Lotus-heart.

May it be Thy Will.
—Amen.

MEHER BABA – THE SAVIOUR OF HUMANITY

by S.K. Ghosh, Karonji

The personification of Divinity Absolute is called Avatar. The present age is an Avataric age. It is said that even to be born in an Avataric age is the greatest fortune. The word 'Avatar', originates from "Avatara" i.e., descending of Infinite One on the earth in a finite form.

According to the evolutionary theory every individual has to take birth in many other worlds than the one we live in. Through the process of multifarious births and deaths the soul accumulates 'Sanskaras' (impressions), and these 'Sanskaras' become unending in the whirlpool of Karmic Law. The soul, during its journey through births and deaths, also neutralises some of them. Nevertheless it is never ending, because simultaneously the soul earns fresh series of 'Sanskaras'. Thus it continues from eternity to eternity. And the mystery which lies behind it is, the individual remains absolutely unaware about it. When the humanity as a whole becomes overburdened due to its innumerable 'Sanskaras' and there prevails world-wide confusion and chaos, God who is all-merciful, descends on earth at this moment to save humanity from utter destruction. If a worldly man, who is busy with his daily routine, happens to know about this, he immediately replies, these are all preposterous and imaginary based on hypothetical conclusions.

The death which is so furious to all of us and which is considered by many as termination of life, is only a change of screen in the eternal drama of evolution.

Beloved Baba says, "Birth and death do not demarcate the beginning and end of life.

"Above incarnate life in birth and beyond disincarnate life after death, the soul is one indivisible, eternal existence.

"True death of the individual occurs at that moment when he transcends his limited individuality or separative consciousness by being taken up in the truth consciousness of the Unlimited and Undivided being of God."

The impulsion of accumulated 'Sanskaras' of past lives beget innumerable births and deaths. The original beginning of life came into being when the original One became many in the beginningless beginning in order to enjoy and consciously realise Himself, and the final end will come when the living and non-living phenomenon as a whole will merge into that transcendental and Indivisible Being. The drops will be united with the Ocean.

The mind which is termed as "Markatasavakam" in Hindu mythology can never remain pacified, and as such, produces questions of extravagant type. As a result, it invites confusion and begets new emporium of 'Sanskaras' (impressions).

Of course, during the process of re-incarnation and transmigration of soul, there is upliftment and progress, but this is not enough to elevate the soul to the level of realising oneness with the Supreme One and get united with Him. Man's inability to check impulsion, originated from Karmic determination, leads him into indissoluble suffering, and he thus continues swaying in the cradle of progress and retrogression. Realising this helpless state of humanity, the merciful oriental saint Swami Vivekananda expressed:

"The adamantine wall that shuts us in is egoism; we refer everything to ourselves, thinking—I do this, that and the other. Get rid of this puny "I"; kill this diabolism in us; "not I but Thou"—say it, fill it, live it; until we give up the world manufactured by the ego, never can we enter the kingdom of heaven..... The power is with the Silent Ones, who only live and love and then withdraw their personality." Avatar, the embodiment of Love and Light, when out of His infinite mercy personifies Himself and descends on earth, gives a clarion call to the humanity to approach Him with open heart and unsophisticated mind in order to be recipients of His grace. During His advent, there comes a cessation in Karmic determination. Ignorance is dispelled, unity amidst multifarious diversities is established.

Beloved Baba says, "Age after age, when the wick of righteousness burns low, the Avatar comes yet once again to rekindle the torch of love and truth. Age after age, through the noise and disruption of war, fear and chaos, the Avatar's Call rings out: "Come all unto Me."

The veil of illusion may cause a hindrance to accept this clarion call of the Ancient One. Nevertheless, its echo and re-echoes pervade through time and space, rousing at first a few, and then millions and millions from their deep slumber of ignorance.

Avatar Meher Baba, who has been observing silence since 10th July 1925, says: "Unity in diversity can be made to be felt only by touching the very core of the heart. That is the work for which I have come.

"I have come to sow the seed of love in your hearts so that, in spite of all superficial diversity, which your

life in illusion must experience and endure, the feeling of oneness, through love, is brought about amongst all the nations, creeds, sects and castes of the world.

"When I break My silence, it will not be to fill your ears with spiritual lectures. I shalt speak only One Word, and this Word will penetrate the hearts of all men and make even the so-called sinner feel that he is meant to be a saint, while the saint will know that God is in the sinner as much as He is in himself. When I speak the Word, I shall lay the foundation for that which is to take place during the next 700 years." Men of profound understanding and highly placed in society, questioned Him; "What is your secret?" Baba's instantaneous answer was, "Elimination of ego." (false ego). Now what is this ego? Baba clarifies it as not only selfishness and feeling oneself proud etc., but to have even the slightest consciousness of separate existence is ego. Here, Baba takes us to an inconceivable height of understanding after attaining which the separation between the individual and the Indivisible vanishes forever. For the attainment of this stage, the aspirant must have faith and true and selfless love for the Master and surrender to Him whole-heartedly. Now is the time, when the Master of all Masters is available before us in human form. Let us not therefore, close our eyes when the sun is shining and thus invite a perpetual repentance.

Regarding true love, Baba says: "True love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose heart is darkened by selfish cravings, or weakened by constant reliance upon the lures and stimulations of the passing objects of senses."

Let our aim and only aim in life be—to love Baba and surrender to Him. Let us pray to ever merciful Meher

to give us the strength and courage, so that, we can find our ever-resting place in Him. May Baba, the Beloved of all hearts, bless us with absolute love and unfaltering faith, to enable us to hold fast to His 'daaman' till the end!

Jai Baba!

D I V Y A V A N I

(An English Monthly)

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—Editor & Publisher

T O M E H E R B A B A

by Shanti Sri Mahendra, Ahmednagar

There was a moment.....
It dragged like an age
Laden, cumbrous, with
Search-weary eyes.....

And there was a moment
When God spoke.....
A lightning thrilled
Thro' inward skies
Within-worlds.....
Like Silence, a thunder smote
To instant awakening.....
The unuttered Word
Commanded
"Arise, thou son of God".

This moment
Is always You
A ringlet widening frontierless,
A fragrance of a flower
Blowing within.

THE REAL GIFT

by K. K. Ramakrishnan, Poona

What is meant by the "Real Gift"?

Gift is something that is given by one to another. In our every day life of social relations we have various kinds of give and take of gifts. For example, a present given to a child on its birthday is a gift of love—an external expression of one's affection for the child. Friends and relations give gifts to a couple on the occasion of their wedding.

In sports and games one wins a prize for excellence. Such gifts are instituted as expression of man's love for sports and with a view to encourage sports and games amongst the younger generation which in turn contribute to the physical fitness of the members of the society and also infuse into the minds of people qualities of sportsmanship, mutual understanding and tolerance.

Awards given for meritorious deeds of courage and endurance in the fields of war are gifts of grateful appreciation and admiration of a society or a nation for the valiant warriors.

When food, clothing, medicine and shelter are given to the poor and the needy or to the victims of natural calamities like earthquakes, floods, etc., they are gifts expressing charity and universal love. When a nation receives food and economic aid from other countries they are considered as gifts expressing love and friendship of the people of one country for the people of another country.

All these gifts are thus expression of human love in various ways, inspired by various motives and expectations on the part of the giver, and generates a sense of obligation on the part of the receiver. Judged from the earthly values of life such giving and taking of gifts contribute to the social good, and hence to be admired and encouraged. They are but an unconscious acceptance on the part of mankind of that basic spiritual truth—Unity of all life in God—which instinctively, emotionally, intellectually and intuitively inspires man to love each other in spite of the innumerable walls of separation that man in his ignorance has built around him in the name of religion, race, colour, caste, creed, community and country.

The purpose of the Avataric Advent is to awaken mankind to this basic truth that we are all ONE IN GOD and to help man to understand and to consciously live a life of love, which gives a new meaning and purpose to individual and collective life of the society.

In Bhagawad Gita, Lord Krishna declares that he descends on earth from time to time for the protection of the good and the destruction of the wicked, etc. This means neither literally physical protection nor the physical destruction. What he meant is to maintain (protect) the ideals and institutions that uphold the social good, by removing (destroying) from the mind of man the false conceptions, beliefs and faiths that divide society.

Meher Baba, the Avatar of the age, through His message on "The Real Gift" gives a new meaning and purpose to the established practice of giving and taking of gifts, which if understood and acted upon, one can gain greater spiritual benefit, besides the social good it serves.

Meher Baba says, "If a gift is to be real, then both the giver and the receiver of the gift must forget the transaction completely. To forget completely would mean that the giver should not feel he has given, and the receiver should not know he has received." But why? What is the harm if one speaks, thinks and feels that he has given a gift to another in need and what is wrong in one knowing and feeling that he has received a gift from another? For example Canada has given a few million tons of wheat as gift to India and it was advertised in papers, announced through radio, and India in turn expressed her gratitude through all publicity mediums available. If a man gives food to a hungry man, clothes to a naked man, medicine to a sick man, such noble acts should be made known to others in society. This will encourage others to follow his example and will be for the good of society. Thus thinks the social worker. But the Avatar and Perfect Masters insist on non-publicity. They insist that one should not think, should not feel that he has given. Jesus said, 'What the right hand gives, the left hand should not know', such should be your acts of charity.

To the question "Why?" Meher Baba answers, "If the giver does not forget, then he has obligated the receiver; and if the receiver does not forget, he experiences a sense of obligation towards the giver." The feeling of having obligated the receiver, and the sense of obligation towards the giver causes the giver of the gift and the receiver of the gift to come back to earthly life to repay each other's debt. So rigid is the law of divine life.

When a Western disciple of Swami Vivekananda came to India for the first time and was living in Calcutta, a Bengali lady served her. The Western lady naturally expressed her gratitude by saying 'thanks'. This annoyed the Bengali lady, and Swami Vivekananda had

to explain to the Western disciple that we in India render service as an offering to God, who resides in the hearts of all and that service is rendered so selflessly, that even the expression of gratitude (a social practice of a civilised society), is considered as a sort of payment for the service rendered, and thus an insult and hurts the sentiments.

When the child cries, the mother opens her breast and feeds the child. She never expects anything from the child in return for her care of the child; if she does so, she cannot be a mother, but will be considered as a paid nurse. The child's cry when hungry is a call it sends to its own self to sustain itself. And the mother by feeding the child on her breast, sustains her own self, which the child is.

In the realized reality of our life, there is no give and take of gifts; there is neither the feeling of having obligated, nor the experience of a sense of obligation towards the giver. When man realizes the UNITY OF ALL LIFE IN GOD, he experiences his ONENESS with all life consciously and continuously, and this experience is the end and aim of human life on this earth.

The lesson we have to learn from this message is that when we make a gift whether it be a present to a child on its birthday, or to a couple on their wedding day, or a help to a friend in need, or when we serve the poor and needy or make a contribution towards a charitable cause, we should train our minds to either forget it or to think that in making that gift we have made an offering to God. Likewise, when we receive any gift, we should offer our gratitude to God, for everything comes from Him, who resides in the hearts of all.

Spiritual emancipation of man is the first and foremost concern of the Avatar and the Perfect Masters. Avatar's advent and Perfect Masters' existence on this

earth have only one purpose and that is to elevate mankind spiritually. That does not mean they are not interested in the earthly life of mankind. They are equally concerned with the earthly life of man; for they know that through earthly life alone man could experience the false nature of earthly existence, which experience awakens in him an urge to inquire into the real meaning and purpose of life. They help us to so live our life that the goal of life is reached through this very life on the earth, while contributing to the individual and collective good of the society. They help us to think, speak, and act in such a way that our thoughts, words and deeds do not bind us to the wheel of recurring births and deaths.

If Perfect Masters do not care for earthly life, Ramdas would not have advised Shivaji to administer the affairs of State instead of renouncing the world.

Likewise, Shri Krishna would not have helped the Pandavas to establish Indraprastha, converting a dangerous forest into a prosperous state and making all the Yadava Chiefs to contribute a part of their possessions to the five brothers.

Man is essentially a spiritual being. He can attain and experience lasting joy only by realising his spiritual oneness with all. To consciously experience this Truth should be his first and foremost effort. Advertisement of our deeds, however good they may be, intensify the hold of the ego on the consciousness of the soul, and thus compel it to continued births and deaths.

Bhishma carried away forcefully from a Swayamvara Mandap a princess who was in love with another prince. Though later she was allowed by him to go back to the man of her choice, she could not win that man back. It was this woman who was born again as Shikhandi and killed Bhishma in the Mahabharata War. The sense of

frustration caused in a life left impressions of vengeance in the consciousness of the individual soul. There are innumerable stories in the puranas to illustrate the theme of recurring births and deaths based on links established in past lives.

Beloved Baba further says, "The real gift of love bestowed on man comes from God alone, and remembrance is absent in both the One who gives and the one who receives. Because of this complete forgetfulness man can strive eternally to love God, and God remains the eternal Beloved for mankind."

The Avatar is Pure Consciousness embodied. Pure Consciousness in man is encased by accumulated impressions. While the Avatar is conscious of being in every one and is everyone, man as he is engrossed in expressing and experiencing the accumulated impressions, is conscious of only his individualised separative existence as man.

Pure consciousness encased in man is attracted by the pure consciousness embodied as the Avatar. Like a magnet He attracts our hearts. But because of the mind, we do not know that it is because of God's gift of love, already in us in the form of pure consciousness that we are attracted. Mind is but accumulated impressions (Sanskaras) expressing in the form of various desires. Desires are the clouds that keep the consciousness of man in darkness of his real nature as God and all our struggles in life, trials and tribulations are but our labour of unconscious love for Godhood.

But then arises the question—How can God, Who is omniscient, forget?

We have been taught to believe that God is Omniscient, which means all-knowing. We say in our prayer dictated by beloved Baba, "You are the Ocean of

Knowledge, All-Knowing, Infinitely-Knowing; Knower of the past, the present and the future, and You are Knowledge itself." How can such a God forget completely the gift of love He bestows on man?

Meher Baba says in answer, "Because unless He "forgets," the gift He bestows upon man cannot be the real gift that it is. Man, too, is left in ignorance of the operation of this gift, through which he ultimately realizes his Godhood."

Take the example of the mother and the child. When the child is hungry, it calls out 'Ma'—'Ma'—. And when the mother fails to respond immediately, it cries and the mother then leaves her job in hand, runs to the child and feeds it on her breast. The mother forgets the whole thing. The mother knows that she feeds the child, she takes care of the child and she brings up the child. This act of feeding the child is a natural act in her life and she has neither to remember nor forget it. The child does not know how it is being sustained by the mother. The child was in the womb of the mother, where she was feeding it with her life-blood, and even when the child is separated physically she feeds it with her blood that forms the milk on her breast. But the child is left in ignorance of the operation of its own sustenance by the mother and this very ignorance binds itself firmly in love for the mother.

Man is from God. Man is sustained in the law of God Love. And through the gift of love bestowed on man by God, man ultimately realizes himself as God.

When the Omniscient God bestows the gift of His real love for man, He manifests (makes a display of) His complete forgetfulness of it by apparently becoming callous towards His lovers. To become callous means to become indifferent or insensible to the feelings of others. Thus God's forgetfulness means an apparent display of

His callousness towards His lovers. But this callousness or indifference He assumes towards His lovers is intended to intensify their longing for ultimate union with Him. It is because of this apparent forgetfulness of God, that the lovers of God experience untold sufferings on the path of love. The shame of Sita being carried away by Ravana and her infinite suffering in Lanka, under the custody of the immoral Rakshasa King is an example of God's callousness to His lovers. Rama the Omniscient and All knowing Avatar of that age knew where she was and the agony of her life, but He assumed complete forgetfulness. And this—His assumed callousness intensified her longing to reach Him and the intensity of her longing for union with Him consumed her being in the fire of love so completely, that Sita literally became a flame of divine love, which Ravana could not touch.

Because God is omniscient and knows the real meaning of the real gift, He becomes callous towards His lover; and the lover, absorbed as he is in the profound depth of God's love, becomes oblivious, becomes unaware of the fact, he loves God, and that his love for God is a gift from God. And this ignorance of the operation of the gift of God's love coming to him ceaselessly, the lover of God loves God ever more intensely. It is this "forgetfulness" on the part of the lover, that arouses in him unrelieved pangs of separation and consumes him in the ever-growing fires of divine love. But ultimately he emerges in the image of his Beloved in triumphant and eternal unity. Then he says like Tukaram, "I went in search of God, and returned becoming God."

Man in his ignorance searched for God far and wide. He has offered gifts of goat's blood and even human blood to please God. Then he worshipped Him with offerings of flowers, fruits and various kinds of foods to gain God's Grace. Man has offered money, silver and

gold to God to gain God's Grace. Man has walked innumerable miles in search of Him to sacred places. He has sought Him in Kaba and in Kasi. But all the time God was within Him.

In Perfect Masters, and in the Avatar Who comes age after age to awaken mankind to its divine destiny alone, man can find God. By loving Him honestly and whole-heartedly man can become God. By serving Him selflessly man can efface his ego self and can find his Real Self as God. Love God Who loves all. Serve God Who serves all. Avatar is God in human form. Meher Baba is the Avatar of the age. Hence love Baba and be free. Serve Baba and save yourself.

May Beloved Baba bless us all.

B E L O V E D B A B A

by Pratap (Ahir)

Thou art the source whence
 the creation emerges,
 Thou art the Ocean where
 the creation merges,
 In the duality of births and deaths
 my soul urges,
 To greet Thee
 The Reality in images.

Letter to the Editor and other Baba Lovers

from Dana Field, U.S.A.

This is being written for my own clarification, but may be of use to others. Those charged with the responsibility of interpreting Avatar Meher Baba and His Divine Message to the public owe it to the Beloved to convey with it "Baba's Love and Truth" with the greatest love, dignity, sincerity, thoroughness, clarity and humility of which they are capable. This means love, obedience and surrender to Baba; and in so far as one short changes Baba here, his work for Baba will also suffer: Maya will enter and make trouble. The inexperienced lecturer and writer is bound to make some mistakes, and Baba allows for it; but it is important to realize at the earliest moment the seriousness of such errors, for people accept the Baba representative's words uncritically, and thousands of listeners or readers are thus affected. Although the real Baba lovers are immune to any untrue or negative statement about Baba, there are some who are not so strong in their convictions and love, and these will be influenced. Their thoughts go in any direction the writer happens to give them, uncritically. This is also because the printed word is sacrosanct for the average person.

Here is an example of an ambivalent statement by this writer that is definitely out of line with his own deeper conviction, but it slipped into an article surreptitiously, no doubt due to a weakening of the love-obedi-

ence-surrender current to the Beloved: "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." On the surface it is true, because Baba has said things to the effect, for instance in "How to Love God" "To love God in the most practical way is to love our fellow beings, etc."

It is a case of saying the right thing at the wrong time or in the wrong place. Love and service of humanity is Karma Yoga, wherein God in His universal aspect is worshipped. But our Path is that of Divine Love, which is directed to the Divine Beloved in Person, in the living God-Man Meher Baba. He is the Reality, whereas humanity is an illusion. He should be first and foremost in our minds, hearts, lives and consciousness; everything else is secondary. When God is present in His living Form on earth, He takes precedence over all other goods or values; and the first allegiance of any true disciple is to Him personally, not vicariously as in Karma Yoga or Jnana Yoga (worship of the Impersonal God). "The poor you have always with you; I am with you but a little while," Christ told the disciple who was concerned about the costly oil with which Mary washed His feet, suggesting it was being done at the expense of the poor. It was a false sense of values, prompted by a lack of love and hence a lack of appreciation of the Beloved.

The other yogas are not contrary but rather supplementary to our love for Baba. Still, when we put humanity first, it is at the cost of love for Baba; we are putting Baba, who should be first and last. Whereas Karma Yoga is selfless service based on love of others equally to one's own loved ones, our love for Baba has no equal! It is Unique; for we are loving Reality Itself in the only Form that It can be fully loved and when it fully reciprocates... which is the very reason for Baba's advent. In fact, it is much better to love and serve humanity in God than God

in humanity, for the greater also includes the lesser. Baba says:

"Serve Him who serves the whole universe; obey Him who commands the whole creation; love Him who is love itself; follow Him in every walk of life. The more the attachment to a Sadguru the greater the chances of attaining that perfect state of non-attachment which is nothing but God-realization."

Baba has repeatedly said that those who love Him while He is on earth are truly fortunate; the rest love Him in other ways indirectly. To love Baba as Baba is the shortest way out of Maya to union with Him. Whereas Baba annihilates the lover's ego, one can love and serve humanity and yet retain his ego. The same with other Yogas, where the "spiritual ego" manifests.

Here is another Western Baba author who, bypassing the Divine Beloved as "the life, the way and the truth," says: "The easiest way to triumph over the false ego, animal self, is to purify and deepen our love for humanity and the sub-human races; to widen continually the circles of those we love, and above all to do unto others as we would they should do unto us." This is a mixture of Baba's Teaching and one's own background, be it Christianity, Theosophy or what-not. But we know that love is only by the grace of the Divine Beloved, so there is no point in the generalization of that sort by a Baba lover. Dr. G.S.N. Moorthy speaks truly in saying: "The mission of the present Avatar is to raise humanity to the level of God by divine transformation of the individual soul. At this stage, 'atma' shall become fully manifest. With the appearance of Meher Baba, this highest principle of evolution of human life gets a momentum in a most natural way. His mission is to raise man to the highest spiritual level simply by the process of Divine Love. With this—God's purpose, God's love—he has incarnated to establish a divine humanity on this very earth."

Some followers of Baba find it difficult to think of Him as the Beloved but rather see Him as an impersonal power, and these are likely to stress Baba's Teaching more than the Teacher, or His creation more than the Creator. But this is to miss out on the chance of attaining Divine Love, which is only through Baba's grace. With some, it is a cover-up for inability to capitulate to the Beloved, because their egos are too strong and they cannot participate unless they are running the show. They want the credit for what they do. And this is another pitfall for those who speak and write for Baba. Baba has specifically told us that we should distinguish between His word and our own say-so, but we often find that Baba's Word is being used as the disciple's own.

Once Baba questioned His Western lovers as to the way to keep in touch with Baba when away from Him physically. One said—the best way is to think of others and serve others. But Baba's answer was, "Think of Baba." The other answer was an abstraction, a roundabout way of being in inner communion with the Beloved. Another Westerner inquired whether we weren't really loving God whenever we loved anyone or anything. Baba said, "Yes. Only you don't know that you are loving God: God loves Himself through us." What Baba meant was that such love "is an interplay between two centers of God-unconscious, but the love implied in discipleship is the love of God-unconscious for God-conscious"—a world of difference.

In His discourse on "True Discipleship" Baba says:

"When the aspirant gets voluntarily affiliated to some Master, he is said to have become a disciple. But if this affiliation is merely formal, it does not constitute true discipleship. The relationship between the disciple and the Master is utterly different from the legal relations which create rights and liabilities through verbal transactions or formal agreements. Discipleship is one of the

fundamental features which characterize the life of the advanced aspirant. and it does not come into existence through any artificial procedure. It arises out of the basic laws of spiritual life. It is therefore of much greater significance than the mundane relations which arise within the context of ordinary social life as a result of incidental associations or temporary contracts. Many of these mundane relations do not enter into the spiritual fabric of the life of the aspirant but remain superficially attached to his being. Thus it is not of any great consequence whether you purchase a thing from one shop keeper or another as long as you pay the price for the same: and it is immaterial whether you travel by one ship or another so long as you secure your getting the destination. Even such transactions are no doubt inwardly determined by *sanskaric* ties and *karmic* laws, and they are therefore not entirely devoid of spiritual significance. But these relations are in their very nature provisional and superficial; and they are in no way comparable to the vital bond of discipleship which gives the very substance and direction to the life of the aspirant.

"The relationship between the Master and the disciple is an inevitable outcome of the intrinsic conditions of the life of the aspirant. It is primarily a relation between the lover and his Divine Beloved; and it is from the spiritual point of view the most important relationship into which a person can enter. The love which constitutes the core of discipleship stands by itself among the different types of love which obtain in ordinary social relations..... Everyone is God; but some are unconscious of their divinity, some are partly conscious of their divinity, and a few are fully God-conscious. Those who are unconscious of their divinity can have no idea of the God-state; they are only conscious of the body-state. [When loving and serving humanity one's own it is very difficult to know when one's love and service are truly

selfless and intelligent. Baba points out that most often they create as many problems as they solve, and that one tends to get involved by becoming attached to the persons or service. When we work for Baba it is Baba's love and Divine Will (Lahar) that achieves God's own ends.] In order that they should inherit the God-state they have to love, worship and be guided by the Master who is constantly dwelling in the God-state.

"The love which the aspirant has for the Master is really the response evoked by the greater love which the Master has for the aspirant; and it is to be placed *above-all-other-loves*. Love for the Master naturally becomes a central power in the life of the aspirant because he knows the Master to be an embodiment and representation of the Infinite God. All his thoughts and aspirations, therefore, come to be woven around the personality of the Master. The Master, thus, comes to have an unquestionable supremacy among the claims recognized by the aspirant, and it is through the supremacy of claim that the Master becomes the focal point for the radiation of the spiritual forces which dispel all darkness, pluck out the sins of the heart and initiate the aspirant into the life of freedom and Truth-consciousness.

"The most fundamental requisite for the candidate who would be a true disciple is an unquestioning love for the Master. All the other streams of love ultimately join this great river of love for the Master and disappear in it. [It is perhaps significant that some people who have the choice of living where the eye is gladdened and the soul refreshed by water—a lake, a stream, a river, the ocean—prefer a barren area. By loving the Ocean of Love, Baba, our own love is spiritualized.].... The Master is the Divine Beloved and when the disciple meets his Master, all that he has to do is to love him; for if the disciple loves the Master out of the fulness of his heart, his final Union with him is assured..... When the disciple has

whole-hearted devotion to the Master, he is opening himself for the reception of the Divine Love which the Master pours on him; and all his weaknesses are consumed in this fire of Divine Love..... But there should be no 'if's or 'but's about his offering [of himself and his life]. His self-surrender must be so complete as to allow no room in his mind for even a shadow of any secret desire for the self.....

"Undivided loyalty to the Master does not introduce any narrowness in the spheres of the life of the disciple. To serve the Master is to serve your own self in every other self. The Master dwells in Universal Consciousness and wills universal spiritual well-being. To serve the Master is therefore to participate in his Cause which is to serve all life. While sharing the work of the Master, the disciple may be required to be in touch with the world; but though moving in the world in accordance with the work which is in store for him he is in inward contact with the Master as Infinite Being. [Baba lovers always repeat Baba's Name. This writer finds it possible to repeat Baba's Prayer and practice all his meditations during his eight-hours on the job. Thus instead of letting mundane thoughts disturb one at home, he turns the tables on Maya by using all his time for God. This does not interfere with the job but really helps it.] Therefore, by sharing the work of the Master the disciple comes closer to him and becomes an integral part of his consciousness. Serving the Master is the quickest means of realizing him.

"The service which the disciple can offer to the Master is not only linked up with the universal Cause of humanity but is one of the most potent means for bringing the disciple nearer to his spiritual goal. When the service offered by the disciple is spontaneous, whole-hearted, selfless and unconditional it brings him more spiritual benefit than can ever come by any other means.....

"The sense of undivided and absolute loyalty to the Master is made possible by the right understanding of what the Master is and what he really stands for. If the disciple has an imperfect grasp of the true status and function of the Master, he is likely to set up a false antithesis between his own Higher Self and the Master and as a consequence of this antithesis he might create in his mind an artificial and imaginary conflict between the claims of the Master and other claims which come to him as legitimate. But a disciple should from the very beginning realize that the Master only requires that the disciple should realize his own Higher Self. In fact, the Master symbolizes this Higher Self of the disciple and is none other than this very Higher Self which is the same one Reality in all. So, allegiance to the Master is only another form of his allegiance to his own Higher Self. This, however, does not mean that merely formal allegiance to the Higher Self is in any way an adequate substitute for the allegiance to the Master. The disciple cannot have a clear perception of his own Higher Self until he is God-realized and often that which comes to him as his duty is really a prompting of some 'Sanskaras' interpolating themselves between the Higher Self and his field of consciousness. [Bhakti Yoga without a Perfect Master, meditation and formal religion, as also Karma Yoga cannot compare with this love for the living God-Man. Often they are a one-sided development and also create fresh impressions.] The Master, on the contrary, is one with the Higher Self and can make no mistake about right valuation. [Baba goes on to discuss faith in and obedience to the Master. Unless the disciple accepts the Master as being absolutely impersonal in his love and service to his disciples, there cannot be an unimpeded flow of Divine Love and strength from the Master to the disciple. It is the Master's desire that

Note: The matter given within brackets is by the writer.

"the disciple should reconstitute himself in the light of the Highest Truth."]

(Discourses, Vol. II, p. 50-57)

Another error which the writer and others, particularly those in India, have committed is to try to "improve" on what Baba said by changing the wording in Baba's discourses and messages. Sometimes this is necessary, because the English used in India is not idiomatic, or in any case that of Baba's discourses. One reason for this is to retain the simplicity of language and clarity of thought, so that when Baba's Divine Word is translated into many other languages they will not be guessing at the meanings. It is in idioms that errors may be found, though sometimes there are misprints too. For instance in the above we have taken the liberty of changing "getting at the destination" to "getting to the destination." The idioms are "arrive at" but "get to" with this noun. Prepositions are very tricky in modern languages, and those for whom English is foreign or a second language should beware of trying to "improve" the English of Baba's interpreters through their use. We have witnessed "improvements" for the worse ! In all cases, authority should be gotten for changes.

Of course, neither everything that comes to the Baba writer's mind, nor everything that will arouse interest, can be publicly shared. Some things are privately told by Baba to the disciples; some things are private to others, about whom we therefore will not write.

Another point: the Baba writer as well as speaker must decide to whom he is addressing himself. If it is to Baba lovers exclusively, then he will share more deeply and with less concern about details of psychological effect than when addressing himself to the general public. This writer made the *faux-pas* of saying: "We Westerners do not meet Perfect Masters." The "we" was meant to

cover the West in general, but since it was published in a Baba journal it was taken to mean "we Baba lovers," which makes the statement false, since we have met Baba. Talk of other Masters and praise of other Masters should not be indulged in by Baba's authors, except when relevant and necessary, and even then it should be brief and not exaggerated. When one praises Sri Ramakrishna, the connection with Vedanta comes up. When one praises Moinuddin Chisti, the connection with Sufism comes up. Why bring them up when we have as our living Beloved God Himself, the greatest Vedantic and Sufi Master of all times, and His Teaching correspondingly great? The Baba lover should save all his praise for Baba. If Baba's lovers do not praise Him, who should? What will posterity think of us? *Baba cannot be praised too much!* So none of us need apologize for the abundant use of superlatives in Baba's praise.

Here are two examples of Baba lovers who have Baba as the very center of their hearts, minds and lives—Dr. Hoshang Bharucha and Francis Brabazon. The former writes in his Foreword to *Meher Baba the Compassionate Father*:

"This small book will be worth its while if it would reveal to the reader even a millionth of Meher Baba's love and compassion for His lovers, which is responsible for His lovers' remaining happy at all times. The sap of His love sustains their spirits and being. It is impossible to understand intellectually the import of Meher Baba's work, for anything comprehensible can never touch the fringe of Reality. It is very difficult to recognize the form in which His grace is disguised; and more so to *pen it down*. [The preposition "down" here is gratuitous. The idiom "pin it down" would fit in; but there is no idiom like "pen it down," to my knowledge] We can only watch His compassionate touch and blessing of love through misty eyes."

Francis Brabazon sings Beloved Baba's Greatness and of true worship, which is of Him in Person:

Adore adorative Self, the God-Man, the Artist—
 Who strove us the stages of stone-shape and
 plant-shape,
 worm, fish, bird and beast to man-shape,
 and broke through the seas of form, energy,
 thought-feeling
 to Self-state and returned to us with form
 illuminating all forms.
 Adore adorative Self, the path-Breaker,
 He, God, He-the-Gods
 of creation, preservation and dissolution;
 the form-Moulder, the quality-Imbuer,—
 the Teacher of lovely form, the Teacher of right
 quality—the Artist;
 the Skill of thy hand, the Energy of thy motive,
 the Thought of thy conception: thy Self's
 setting out and returning to forward your
 going.
 The saints feed you; but the God-Man makes
 you God.

[Stay with God, page 151]

A change in punctuation can change meaning or stress. The same with italicizing words or putting them into capital letters. Generally speaking, Indian punctuation is poor; so that although there is a need for change here and there in Baba's *Discourses*, the changes had best be made by a Westerner authorised to do it. American punctuation is up-to-date. Too much has been italicised in the 'Discourses,'

with the result that the effect of it is lost on the reader; also the smaller print is unclear and should be avoided. This should be done in co-operation by an Indian and Western disciple, the one knowing best what idea should best be stressed while the other has a better feeling which word or words will bring out that best. In general the rule is that none but a duly authorized or appointed individual should make *any* changes in Baba's language, etc. What Baba says constitutes a 'Guru Manthra'. This was called to the writer's attention when he tried to substitute "pure" for "divine" as a modifying adjective of Baba's "love". Even though Divine Love is a very challenging concept for the public, Baba wants it that way: through Baba this will be better known not only as a concept but as an experience!

There is also the problem of English English and American English. The spelling, words, idioms, prepositions differ. One has to at least be aware of this fact. We Americans naturally use our brand of English, especially as most of Baba's books published in the West appear first here, and also have the greatest demand here.

The Baba author or speaker has to remember that he is not a teacher of men but only a humble disciple of the Highest of the High, the Divine Awakener. Our words can never have the value of His word. However, When Baba designates someone to interpret His Divine Teaching to the public, it does help. In fact, Baba will be explained for ages to come, and the best time to do it is under His personal influence and inspiration, or guidance. However Baba's Western authors, and some in the East, have not done Him full justice. We have let Baba down in a number of ways. There are always detractors of the living God-Man whose function it is to tar down and oppose His work, His reputation and Himself. Baba's status is in no way affected, nor is Baba in any

way affected by either criticism, misrepresentation or praise. But it is our duty to try and give Baba His due, however limited our consciousness of His "true Greatness" might be. Familiarity with Baba is out of place. The use of any negative term or phrase is always risky. Sheer intellect is misleading; Baba can neither be grasped nor shared except from the heart. Unless one has implicit obedience, love and surrenderance to Baba, he can hardly avoid Mayavic interference in his efforts to bring Baba and His Message to the world, however well-meant. Baba has stated it thus:

"My Greatness cannot be established in the crowds and through the crowds, but even a few with love can make the masses feel My Greatness, and keep the Greatness established in their hearts. You need love yourself in order to propagate love among others.

(Listen Humanity, P. 71)

If a Moses, St. Peter and St. Paul did not serve Baba perfectly, we cannot expect to do so. However we have the advantage that the Divine Beloved is LIVING in our midst now and therefore can identify with His LAHAR or Divine Will, so that it is BABA DOING IT.

OPEN YOUR HEART

by Dorothy L. Levy, U.S.A.

Open your heart to the Prince of Peace—
Beloved Avatar Meher Baba—here again, His
Love to release,
A Compassionate Father—Saviour of souls—
Creation—God's Mystery—the Universe is His
Mould.

We, His children are put here on earth to grow—
Our hearts, and number of evolutions—only
He knows.
As sunbeams and shadows must have their
play—
The soul changes from dark to light in a similar
way.

Faith—is as a sunbeam—always bright
Doubts—are as shadows without light.
The soul is like a rosebud when it unfolds
Beautiful and fragrant, it's perfume to dispose.

Beloved Baba is in the centre of creation—in
each heart.....
Waiting to be received—His Infinite Love to
impart.
The soul is as restless as a flowing Sea—
Until, united in the Ocean (Baba Love) and
set free.

***News from Israel**

Dear Delia de Leon,

I want to thank you out of the depth of our Baba heart, for the beautiful letter you had written and published in the December 1966 number of "Divya Vani", to our Beloved Baba disciples all over the globe. It gives an account of present-day Israel (though only sketchy, it could necessarily have been) and tries to transmit some idea of Baba work being done there.

Actually that work has been growing so to speak "underground" steadily ever since our return from Baba Meeting in America in 1956—Baba's Power and Divine Love protecting and guiding us throughout. It is only our Beloved Baba who is continuously fulfilling His Divine Mission here and we prostrating at His Feet in Worship and in Devotion at His Divinity.

Now necessarily dear Delia, according to circumstances, your stay being of such a very short duration, important facets of this work could not have been mentioned by you nor transmitted by us to you (since you know we *hardly* had enough time and chance to talk to each other). Though the few facts regarding Baba life in Israel had been lovingly and capably described, there are important omissions and hence misunderstandings and errors have arisen.

* This letter from Mrs. Carrie Ben Shammai addressed to Miss. Delia deLeon is with reference to 'A Letter' from Delia de Leon published in December '66 issue of 'Divya Vani' and this is to augment information already contained in the said Letter.

—Editor.

We feel it our duty to fill in omissions to clarify and rectify those misunderstandings, so that our beloved brothers and sisters in our only Father should get a clearer and more correct view.

First of all it was Dr. Ben-Shammai who translated the little Hebrew Baba book whilst I only edited and wrote the introduction to it. Regarding our Jerusalem Centers, they have existed ever since my return from Beloved Baba in 1956 and quite a large number of individuals have had their Nourishment taken and are continuously taking it in Him. Very often until early morning hours we are immersed in His Unending Divine Light. And there is hardly a day when not a new soul from somewhere in Israel or even from outside is seeking His Light. We've always had fixed times for these meetings, but actually those who cannot keep to those fixed hours at meetings, appear at other times everywhere in this country—when their spirit calls them and their time and circumstances allow them.

That Saturday night, when you and your cousins, dearest Delia, came, a number of couples had already gone because you came late and all of them could not stay. Since we only were informed of your arrival a day before you actually did arrive in Israel, it had been quite impossible to inform all those individuals scattered all over Israel, since they otherwise come, whenever it suits them. We have had as much as fifty arriving several times at our beautiful Gallile Center, and thirty at Jerusalem or Tel-Aviv Centers and sometimes very few as it happened when you came to Tel Aviv on Wednesday night. To-day our main work is through individual effort; we do not care too much for fixed group meetings.

We are awaiting only Our Beloved Avatar's call to approach more people through public lectures at universities and other public bodies, through press and radio which we have not been able to do so far; though we

have film and projector apparatuses. Our function has been and still is heart to heart awakening through His Divine Protection and Grace!

But when the time comes and some of His Messengers will arrive here to help prepare His Coming, also physically into our midst, there will be a great general upheaval which so far has been growing underground.

To clear a few points:

We have never once been hiding Baba's pictures or any other Baba material before the Orthodox ones (we have also priests of Catholic and Protestant confessions, Moslem and Christian Arabs, coming to our Centers at all times). On the contrary, if they did see His pictures and were enquiring about them, they were always told the mighty Unending Beauty and Truth of Beloved's Coming into our hearts and midst. What we did say to you was, if those Jewish orthodox were coming, we were avoiding to arouse their anger by *not* bringing them to those rooms where Baba's pictures were placed. Actually, at the present moment, we are just having those fanatic ones coming to us asking for information about Baba and His Teachings. And you can rest assured they are very well being informed and given Baba material to be taken along. We are not living in the *orthodox* quarters of Jerusalem—there are quite a number of orthodox quarters and those mingling with mixed populations—by chance our flat's neighbours are either very orthodox, but there are many families living in this quarter who are either entirely irreligious, or adhering to many other kinds of beliefs and philosophies. or having none whatsoever.

The little house in Upper Galilee, to which belong several acres of grounds and where I had lovely fir trees planted, has been built up by us and belongs to Baba and the *ground* on which the house stands has been given to

us on lease for 99 years by the National Authorities. But to our deepest regret the house lies too far situated from the Centre of Israel, so that I cannot sufficiently often be there and I am therefore in Beloved's Will all these years hoping for some true and great Baba lover to make his home permanently, or at least for some years there, in order to spread Beloved's Knowledge and Message and release Eternal Compassionate Love to the people there. I was particularly interested (it lies very near Nazareth—and Christ steps at this Time can be actually traced until this little house) in awakening Arabic neighbouring villages to Beloved's Divine Name, since these people are just dying out of lack of Spirituality and Love. This little place lies actually overlooking the Sea of Galilee which is very near by and is surrounded by large beautiful forests highest up in the mountains.

I have taken it all these years as obviously Beloved's Will to have actually (as I am practically still doing) worked single handed in Him, spiritually as well as practically, including finances, none of the people here being able to contribute, neither of their time or money. So far they are not ready even if they were able to give of their time, energy and money because their time for this has not come yet.

And I have been praising Beloved all along without a moment's stoppage for the unending divine chance given to me to prove my inborn capacities which can only *continuously* come forward in His divine Grace.

We have actually just the young people mostly coming now, many only as visitors staying in this country.

But the indoctrination of "Jewery, Jewish values and the Old Testament—the Jews being the chosen people" is terrifically carried on here.

It falls like water off us, since we are the children of the one Cosmic God, who has us All, without any differentiation whatsoever (including all creatures at different evolutionary levels like animals, plants, etc.) in His Own Divine Heart. We have known personally .and have contacted people like Buber, Agnon, Ben Gurion, etc. and all the main libraries are supplied with Baba's literature.

We are awaiting every breath for His Call.

In His Love and with deepest love to you, our dearest sister Delia and to all our dearest brothers and sisters in our only Beloved One all over the globe and beyond it.

NOTICE:

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

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

REVIEW

"WHAT AM I DOING HERE?": (By Ivy Oneita Duce. Published by Sufism Reoriented Inc. 1290 Sutter St., San Francisco, California, U.S.A.) poses an eternal question for the entire creation in general and mankind in particular to answer if possible and to think about it, if one is given to some sort of consciousness. For the human beings it is a spiritual question and for others a matter of scientific evolution. The greatest difficulty is that there are hardly any attempts to synthesise science and the spirit and votaries of each always widen the gulf between the two by their own interpretations without having an aptitude to study the point of view of the other. This small booklet of about 60 pages epitomises the experiences undergone by various Sufis who have expounded Sufi philosophy of LOVE in various Ages, countries and religions. The words "I" and "DOING" here carry special significance and when their true meaning is understood in their appropriate context, all mysteries of life here and hereafter are solved once for all. Apt quotations from the writings and speeches of recognised Sufis in support of the author's assertions lend them an undisputable authority and make them more understandable.

Humanity in particular is distracted today because of over-emphasis of science and scant attention to the spirit in the West and too much addiction to religiosity with little understanding of true spirit of religion in the East. The author has succeeded in forging a synthesis between the two and has provided a forum with her own expositions so that each may be attracted towards the

other. The author has boldly placed it before the warring world to bring about harmony and universal peace.

The last sentence of the book, an exposition of a great living Mystic, gives out the only remedy for all our ailments and distractions. It should be the guiding star of humanity for remaking the world into a better habitat. It runs thus :

"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."

Dr. Hira Lall Chopra,
M.A., D.Litt.

(Received through Bro. A.C.S. Chari, Calcutta.)

PUBLICATIONS RELEASED IN COMMEMORATION OF THE 73rd BIRTHDAY OF OUR BELOVED BABA

The Call of Hope (Messages of Meher Baba):

Published by Sri K. K. Ramakrishnan, Meher Era Publications, Avatar Meher Baba Poonā Centre, 441/1, Somwar Peth, Poonā - 11. Price: 0-50 paise.

This is a very beautiful and useful booklet, containing Beloved Baba's most important messages, 'The Call of Hope', 'The Highest of the High', 'Avatar is God' and also Baba's life sketch in Baba's own words collected and compiled very methodically. It also contains an extract from Bro. Francis Brabazon's 'Journey with God' under the caption 'The one who has found', in which Bro. Brabazon without least hesitation has admitted that if ever it was possible to "see" God on this earth, he had seen Him. As rightly pointed

out by Bro. K. K. Ramakrishnan in his brief introduction, it is not a question at all of turning to God and letting God do something about it but to face the fact of His being here and doing His job. He also adds, "Messages of Meher Baba this booklet bears, contain the very basic challenge that Baba is God—a challenge which, I feel, few thinking men and woman who are concerned about the world picture today, and their personal position in it, can afford to disdain completely."

Meher Baba's Spiritual Parables:

Published by Sri Naosherwan K. Nalavala, 36 Lytton Road, Dehra Dun, India and issued by the 'G L O W' to commemorate the 73rd birth anniversary of Meher Baba. Price: Not given.

This is a neat booklet containing several spiritual parables culled from the discourses of Meher Baba. Bro. Naosherwan K. Nalawala writes in his introduction to the booklet, "As one reads them (meaning parables) one finds for oneself the life of each and all mirrored in the parables with Meher Baba as the Spiritual Guide and Master. These interesting parables are sure to inspire any reader who is in search of the ultimate goal.

Avatar Meher Baba's Life:

Published by Avatar Meher Baba Bombay Centre, "Meher Hall" Navyug Nivas, 167, Lamington Road, Bombay-7, India. Price: Not given.

A beautiful brochure containing important dates and events in Avatar Meher Baba's life from 25-2-1894 to 25-2-1967, under appropriate headings.

AVATAR MEHER BABA:

A special brochure published by Sri N. S. Murthi, Balaji Colony, Tirupati, Andhra. It contains 'The Prayer', 'Repentance Prayer' 'His Call to humanity', a brief biographical note on Baba etc.

THE NOTHING:

Published by Sri R. P. Pankhraj, Secretary, Avatar Meher Baba Jabalpur Centre, Sundar Bhavan, Kachiyana Jabalpur (Madya Pradesh). Price. 25 paise.

This booklet contains Avatar Meher Baba's discourse on 'Maya' in four parts. As Beloved Baba says—Truth cannot be known and realized unless falsehood is known and realized as falsehood. Hence there is no need to stress the usefulness of this booklet in understanding the real nature of 'Maya', which is not illusion, but the creator of illusion.

AVATAR MEHER BABA'S DIVINE DISCOURSES:

Published by Sri Nana Kher, Secretary, Avatar Meher Baba Nagpur Centre, Dharampeth, Nagpur (Mahavashtra) Price: Not given.

This is a useful booklet in Hindi and contains some of the important discourses of Beloved Baba, besides 'The Prayer' and 'The Repentance Prayer' in Hindi.

AVATAR MEHER BABA (Parts II & III):

Published by Swami Satya Prakash Udaseen, Managing Trustee. 'The Meher Vihar Trust', 3-6-441, Himayatnagar, Hyderabad-29 (A. P.) Price: Rs. 3-00.

This is a book in Telugu, translated by Sri N. Bhimasankaram from 'The Perfect Master' by Mr. C.B. Purdom. This is the fourth of the series, being published as "Meher Sudha Tarangini".

News in Brief

AVATAR MEHER BABA'S 73rd BIRTHDAY CELEBRATIONS

KARACHI:

Beloved Baba's lovers and devotees celebrated His 73rd birthday by holding a very impressive public meeting at Theosophical Society, Jamshed Memorial Hall, on 25th evening. The hall was packed with full audience, In addition to a good many of those who have attended such Baba functions in the past, there were many new faces also seen. There were a good number of foreigners among the audience, who heard both Bro. Burjorjee Rajkotwala and Sis. Rhoda Ali Dubash in rapt attention.

The function commenced with 'The Master's Prayer' by the young lover Goher Kharas recited very impressively. Mr. Salim Shezad, the renown Pakistani Radio Artiste and play-back singer rendered beautifully 'gazals' on Baba, which pleased everyone. The talk on "Truth of Religion" by Mr. Burjorjee, was very effective and was very well received. Mrs. Rhoda spoke on "The Awakener's Advent" very beautifully and inspiringly and created a great impression with the audience. Mr. Mik Hamilton and Mr. Robert Dreyfuss also gave short but very sweet and effective talks on Beloved Baba. As usual, the Press including "The Parsee Sansar & Lok Sevak" gave their hearty co-operation in publishing about this function in their issues. The entire function and particularly the talks were hailed as splendid by the press reporters.

AVATAR MEHER BABA DELHI CENTRE:

To celebrate Beloved Baba's 73rd birthday at Delhi, a grand public meeting was held at Sapru House, on the evening of 25th Feb '67. There were many, young and old, relations and friends of devotees and admirers to participate in the Divine Feast of spiritual discourses and celestial music in that floral paradise, with so many beds of spring flowers and potted plants of various hues, and variegated scents. Besides Meher Bhajan Mandali, Sri Madhu, a Radio artiste from Jullundar and Pt. Shiv Dutt rendered devotional songs in praise of Beloved . Baba. The meeting was presided over by Shri Justice V. Ramaswami, whose speech delivered on this occasion has already appeared in the March '67 issue of the journal. Dr. G. S. N. Moorthy spoke about the special significance of Baba's 73rd Birthday Message and also referred to His Great Seclusion. He said that when we are so much frightened by the apprehended disasters, we see Light and have Hope of salvation in Baba.

Shri W. D. Kain read Beloved Baba's Special Message received for the occasion.

Later Begum Akhtar of Lucknow appeared on the stage and kept the audience spell-bound by her melodious songs, and Ghazals steeped in spiritual aroma and divine ecstasy. She sang "Darshan Bin Girdhari ... O' God My heart knows no rest without Thee..." A cry of the heart, what a pathos—a longing to see God was the theme of the Song. Then came the Ghazal – "Ai Mohabbat Tere An jam Pe Rona Aaya". It is said that when she first saw Baba and sang this poem before Him, she wept profusely and dear Baba had to give her His silken scarf to wipe off the tears. Who else could think of drying the distressed soul's tears—except Meher Baba—the Compassionate Father. Addressing Meher Baba she went on to sing:

"Sharab apni jagah go sharab hai Saqi
Teri Nazar ka magar kya jabab hai Saqi."

It seemed Baba's picture smiled when she said so. Surely His Nazar is on His lovers.

The meeting came to an end with vote of thanks by Shri Harjiwanlal and distribution of 'prasad'. Baba's photographs and Messages.

NAGPUR:

Beloved Baba's 73rd birthday was celebrated by holding meetings during a period of three weeks, which were mostly presided over by Dr. A. N. Deshpande. For the main function on 25th Feb '67, the chief guests were Bros. Rajanikant Upadhyaya, Parameshwari Dayal Nigam (Pukar) and Ama Singh Saigal, M.P. Dr. C. D. Deshmukh was one of the speakers during some of these meetings. The theme of his talk was as follows:

"Plato said, 'philosophy begins with wonder.' But the fact is that it also inevitably and literally ends in a type of wonder. It has to *end* itself to find God by allowing the mind to merge into heart, which has its own way comprehending the Infinite. God has taken the human form of Avatar Meher Baba in our own age in order to communicate to each and all a deeper and fuller understanding and appreciation of their own divinity and Truth. We cannot be said to have partaken of our Beloved Avatar unless we see Him in each and every thing, as is repeatedly enjoined by Him. Only then are we receptive to Him as the Ocean of Love and Truth.

"Standing *under* (or *under-standing*) the Avataric Truth is the beginning of a process culminating in the sense of reverential mystery or 'wonder' (for which corresponding new term '*wonder-standing*' may be meaningfully coined.) God as Truth is *beyond* understanding. The 'Geeta' invites our attention to this aspect of the Self, emphasising the inevitable sense of reverential mystery or 'wonder' aroused by the Self of selves, in these words:

'Ascharyawat pashyati kaschitena
 maschryawatwadati tathaiva chanyah.
 Ascharyawatchainamanyah shrunoti
 shrutwapyenam veda na chaiva kaschit.'

'Some one sees Him with wonder ; and yet another talks of Him with wonder. Still another one hears about Him with wonder; but even thus hearing, no one understands Him.'

"The Absolute Truth reconciles and transcends all the opposites of duality and all the inadequate but mutually supplementary (though sometimes apparently contradictory) concepts of duality-ridden intellectualism. Our Beloved Avatar's vast Truth initiates us into the Mystery of mysteries, viz., the *simultaneous proximity and beyondness of God as the Ultimate*. There is no way to this except through Love."

MANDYA (MYSORE STATE):

Beloved Baba's 73rd birthday was celebrated by Sri N. Dharma Rao and other Baba lovers at Mandya on 25th Feb '67. In the morning, a Prayer Meeting was held at the residence of Sri Dharma Rao. In the afternoon, rice corn and bread dun were distributed to about six hundred workers of the Acetate factory by Sri Dharma Rao.

In the evening, the public meeting was held at the Mysugar Club. While Sri K. Lakappa gave a talk on Baba's life, Sri P. Rajeshwar Rao of Bharat Sevak Samaj related as to how he was drawn towards Baba and how he was convinced that Baba is none other than God in human form. Sri T. R. Subbarayan in his presidential speech exhorted the audience to have firm faith in the Avatar-hood of Baba. Sri N. Krishna Rao, an young and ardent Baba lover gave an account of his thrilling personal experience during 1965 War with Pakistan, when Beloved Baba responded to his sincere prayer and saved him in a very critical situation in the Forward Area. The meeting came to an end with vote of thanks by Sri N. Dharma Rao.

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(Continued from 2nd cover page)

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disincarmate	disincarnate	16	2	1
implusion	impulsion	16	4	1
seflessly	selflessly	24	1	3
complete	complete	27	5	2
foreget-fulness	forgetfulness	28	2	8
if	it	31	3	7
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Undivded	Undivided	36	2	1
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<i>faut-pas</i>	<i>faux-pas</i>	38	4	6
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