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Monthly:

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(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 36233

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(Continued on 3rd cover page)

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SEPTEMBER 1966

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor :

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor :

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Phone: 36233

Grams: "MEHERVIHAR"

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"I am God and Master both, and I want you to think of Me and love Me more and hold on to My 'garment', as the time for the WORD is drawing very near."

—MEHER BABA

Editorial:

Goodbye to Worry

"Be happy! Don't worry!" is the blessing generally given by Beloved Baba on occasions when any of His lovers meet Him. Indeed it is the common experience of many a lover of Baba who had the good fortune to be in His Divine Presence, to feel so very happy and joyful that he forgets all his mundane worries. But such feeling and experience is generally attributed to the sublimating spiritual aura of the Divine Personality and many do not get a similar feeling when they are away from Him, even though they so intensely desire for it. It is true that it is not easy for ordinary men to have such a sustained feeling of joy and that state of mind wherein all worries are forgotten.

Let us therefore understand Baba's utterances and seek the way to achieve that blissful state; for certainly, it cannot be had by mere wishful thinking alone. "The moment the intensity of your faith in My Will reaches its highest, you say 'Goodbye to worry' for ever" says Beloved Baba in one of His utterances. He further says, "Live more and more in the present which is ever beautiful and stretches away beyond the limits of past and future. Then all that you suffered and enjoyed in the past, together with all that you may experience in the future, will be to you the most loving and spontaneous expression of My Will and nothing will ever be able to cause you any worry again." It is true that we as human beings have been used to worry for some thing or other and our mind has developed a habit of worrying which has become our second nature. And so Baba says: "If you have to worry, let it be how to remember Me constantly. This is worthwhile worrying, because it will bring the end of worry.

Think of Me more and more and all your worries will disappear into the nothing they really are.
 My Will works out to awaken you thus."

As pointed out by the Divine Beloved it is true that the world is caught up in Maya and is addicted to false values; therefore, the ways of the world run counter to the standards which the aspirant has set for himself. If he runs away from the world that does not help him, he will again have to come back for developing that quality which would enable him to face and accept the world as it is. Very often his path lies through the world which he has to serve in spite of his not liking its way. If he is to love and serve the world which does not understand him or even is intolerant to him, he must develop infinite forbearance.

But all this can be best achieved only if one has the Grace of a Perfect Master or the Avatar whose Divine Love and Grace are ever available to one and all, who are prepared to receive them for He has taken human form to bestow His Love on us. Beloved Baba makes it clear once again in these words: "When the disciple has whole-hearted devotion for the Master, he is making himself ready to receive Divine Love which the Master pours on him; and all his weaknesses are consumed in the fire of Divine Love of which he thus becomes the receiver. But if he is to be free from all weaknesses and attain incorruptible purity, he has to dedicate his life to the Master without any reservations ... 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."

It is beyond doubt that one of the essentials is that man should have faith in the divinity. As Baba says: "Faith may be strong or weak and lukewarm. A lukewarm faith does not carry a man further than adherence to rituals and ceremonies, but a strong and vital faith is bound to take a person beyond the external

forms of religion and help him to be rested in one's own Master; the faith of disciple must always be securely grounded on his experience of the Divinity of the Master. He must not be like a straw carried anywhere by the slightest breeze; he should be like a rock which remains unmoved in a storm."

It is however true that it is not easy to have such faith and loyalty towards the Master but here Baba says: "The sense of undivided loyalty to the Master is made possible by the right understanding of what the Master is and what he stands for. . . . A disciple from the very beginning should realise that the Master only requires that the disciple should realise his own higher Self. In fact the Master symbolises this Higher Self and is none other than this very Higher Self which is the same one reality in all ... The Master in his utter impersonality and unhampered divinity is so complete that he has nothing to desire for himself and in relation to the disciple all that he requires is that he should reconstitute himself in the light of the Highest Truth."

We hope that it is abundantly clear from the lucid explanations and directions given in the various sayings of our Compassionate Father that one must have the highest intensity of faith in His Will in order to bid "Goodbye to worry" and to have such a faith one should be the recipient of His Loving Grace which alone can bestow incorruptible purity and again to achieve that state one's surrender must be complete. And to have such undivided loyalty to Him, right understanding of what He IS and what He stands for is essential.

As we know Beloved Baba tells us often that He is the Highest of the High and that He is the Avatar of the Age, God in human form; and that He stands for Love and Truth and nothing else. It is our earnest prayer that these and such other declarations of our Silent

Master, Avatar Meher Baba which are made in unequivocal terms with regards to His Divine Status and His Divine Cause, should enable one and all to have faith in Him, love Him, surrender unto Him and bid 'good-bye' to worry once for all. May the Beloved Lord bless us with that absolute faith and complete surrender to His Divine Will! Jai ! Avatar Meher Baba Ki Jai !

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 Manonash 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

News from Meherazad

from one of the Mandali

10th September 1966

"I pray to God so hard, but He never answers my prayers. I cannot understand why that should be? I thought God did not let anyone down!" This earnest appeal was put to Baba by the princess of an Indian state, who had stayed on in Ahmednagar for days in the hope of Baba granting her a moment's darshan—He did. And thus, as she might have realized, was her highest prayer answered! However, in replying to her, Baba said: "God not only does not let anyone down, God is constantly forgiving those who let Him down"! And how literally this may apply to us all who know and love God in Human form, who of our frailty let Him down time and again by our inability to give Him the unfaltering obedience He asks of us. The less our obedience, the more His burden. He carries the load of our lack; and even as He forgives us He helps us to love Him more ...

Even a small break in the garden fence, used by children going in and out at all times, can grow into a wide gap. And if the children are many, and they bring more and more of their friends along, the master of the house will sooner or later put his foot down and have the fence repaired and reinforced. And so it has been with the Master of the Universe working at a universal job He alone can do, and wishing to remain undisturbed behind the fence of His Seclusion. It is of course the Beloved's own compassion that creates the break in the fence; but it is at the cost of His work as He tells us, and

at the cost of His health as we can see—except when He calls someone for some reason. Of late we find that the customary seesaw of His physical health stays longer on the 'down' swing, no doubt with the force of His cervical pain. But while He may let the doctors do their best, He reveals that the cause of it is the growing weight of His work, the bearing of the world's pain. Since the 16th of last month Baba has put a complete stop to visitors. He makes it emphatically clear that He wants to remain undisturbed till end of 1967. He tells me to repeat here His oft-repeated wish—that unless Baba on His own sends for someone **NONE SHOULD VISIT HIM OR ASK TO VISIT HIM BEFORE END OF 1967.**

"Your Pleasure is my Treasure". These words came in the line of a telegram to Baba, from the fullness of a heart—that is filled with Baba. They came from Rick Chapman, an American who received his A.B. from Harvard College (U.S.A.) this June and was awarded a year's Fulbright teaching scholarship to India. One of the fine young group newly awakened to Baba, Rick is undoubtedly a Baba-lover of ancient vintage, having that quality of loving which is seasoned thru many a lifetime of searching. Now in India since three months, Rick patiently awaited His call. As he wrote, "Baba's orders to me have been not to come to Him until He Himself calls. I will of course obey His Perfect Will." Baba called, getting him to Meherazad thru the last opening, on the final day before visiting was completely stopped. For Rick the visit was a home-coming in the deepest sense, for us a family reunion in the truest sense. As for his experience of the few timeless minutes he spent with Baba, we caught a glimpse of it thru his letter to one of the mandali: "Still reeling, I am completely unable to express my happiness at meeting my true Beloved. That God disposed of His own proposal and allowed me to stay close to Him for several of His smiles and a thorough

—Continued on Page 38

Love Is Silent

BY DOROTHY LEVY, U.S. A.

In Silence only - is Love found
Coming without warning, notice or sound,
Some have tried to express it in poetry, music and song –
God Is Love - to Him all things belong.
Avatar Meher Baba - is here with us on earth again
God in Man-Form - that we may know, ...
He has created the Universe - this is His show.

Love Is Light - it cannot be described
When awakened in love - there is a fire lit inside,
Here a flame softly glows ...
As the waters of life - onward flow,
Back 'to the Ocean of Love - deep and wide
As the waves going in and out, with the tide
In the flow of life, to forever abide.

Love Is Beauty - soft as a dew drop on a rose
Glistening in the sunlight - as the blossom unfolds,
Silent as a star-lit heaven, shining in the night -
With a large round Moon - reflecting a soft pale light,
Or - watching a cloud floating across the sky -
Casting shadows as it sails by.
Love is silent-felt, when seen by the minds' eye.

Love is Silent - like a gentle rain coming to water the earth
Beloved Baba - a Compassionate Father - knowing all worth,
Directing nature, as a brook trickles water over the stones -
Gathering twigs and moss - murmuring as it onward roams.

We are but vessels - here to be filled
With the waters of life - when adhering to God's Will!
When Avatar Meher Baba breaks His Silence, speaking
the WORD
It will be our Blessing - if the Message is heard.

Sufism Reoriented

BY DANA FIELD, U.S.A.

(Continued from August, 1966 issue)

THE TRUE RELIGION

Meher Baba says that our ambivalence in relation to Truth leads to self-deceit even while seeking Truth. It is therefore, in God's hands that the initiative rests. Man comes to religion with his biological instinct of self-preservation as expressed in the worldly motive of desire for gain. Even the spiritual aspirant usually is not free from these ulterior motives, which mar the sincerity of his seeking for God. Thus in the history of humanity we have a mixture of cathedrals and cruelty—the higher aspirations and the animal heritage both asserting themselves. And so there is a see-sawing between war and peace, progress and regression. It is on the whole, a sad spiritual history. Baba says that it is basically a search for Light, Love or the living Truth, but lacking intuition.

Meher Baba, in His delightful message "The Religion of Life," gives us a profound insight into the inner struggle of modern man and the best solution for it. It reads like an exquisite poem or a great sermon; one wants to *memorize* it. It is a spiritual challenge! It can be a declaration of spiritual independence.

"In every clime and in every age, man has ceaselessly struggled with his enveloping darkness. He has struggled and prayed for Light. In temple or church, in mosque or agyari, or again in the

unredeemed loneliness of his life, he has prayed and struggled, struggled and prayed—without losing faith and hope; and even when he has seemed to give up his prayerful approach, he has never given up seeking more and more Light, through the exercise of his limited intellect.

"Those who have seriously experimented with some world-religion or other, exhibit their zeal by trying to follow the Teaching of the Founder with inviolable fidelity. In the lives of such people, ardent and unyielding search for Truth is generally the most prominent note. Time and again, however, man has lost his moorings. He has got entangled in the superficiality of rigid forms and ceremonies, seeking consolation in mechanical ritualism and evading the drastic results of applied Truth.

"As Truth is the very negation of the ego-life to which man desperately clings, he tries to escape from the deeper perceptions of his own Higher Self, ardently praying for Light in some form of church but resisting it in everyday practical life in numberless ways. Afraid of the flooding forces of Light which his own prayers have released, man seeks to perpetuate his ego-life by embracing self-delusion and by clinging to word rather than meaning, to form rather than spirit.

"He cannot wholeheartedly accept Truth, nor can he wholeheartedly accept ignorance. So he takes shelter in high-sounding words and comforting slogans, misleading himself and others, thinking that he is following Light when in reality he is resisting it. But the pseudo-light which he seems to get through fanatic allegiance to un-understood dogma, cannot give him real peace; nor can it eternally fortify him against the purifying and redeeming forces of the Living Truth which he has himself invited

upon himself through moments of sincere prayers and earnest search.

"Not being able to reconcile himself with Light or with Darkness, man seeks to entrench his ego-life by taking his stand in the illusory and penumbral realm of merely verbal learning, which is like a mirage that only arrest further search for real water without in any way allaying thirst.

"But he cannot eternally elude the redemptive forces of life by overloading himself with half-digested and tenaciously held intellectual formulations. He is like the ostrich which is reputed to bury its head in the sand when pursued, believing that it is unseen.

"Man cannot permanently escape his own Divine Self and must inevitably yield to the life-giving Truth which finally overtakes him, not in the form of dry and intellectual tenets, but in the form of an INCARNATION or LIVING MANIFESTATION (THE AVATAR).*

** This is reminiscent of Francis Thompson's poem about our spiritual destiny, "The Hound of Heaven":*

"I fled Him, down the nights and down the days;
 I fled Him, down the arches of the years;
 I fled Him, down the labyrinthine ways
 Of my own mind; and in the midst of tears
 I hid from Him, and under running laughter.
 Adown titanic glooms of chasmed fears,
 From those strong Feet that followed after.
 But with unhurrying chase,
 And unperturbed pace,
 Deliberate speed, majestic instancy,
 They beat - and a Voice heat
 More instant than the Geet:
 'All things betray thee, who betrayest Me!
 'Ah, Fondest, blindest, weakest,
 I am He Whom thou seekest!
 Thou dravest love from thee, who dravest Me."

"It (Truth) then becomes an irresistible and emancipatory power, challenging the false without compromise and releasing the limitless Divine Life of love and understanding. Man can be dislodged from the sandy land of empty words only when he voluntarily and wholeheartedly surrenders himself to a Perfect Spiritual Master, who in his example brings to him the Religion of Life.

"The Religion of Life is not fettered by mechanically repeated formulae of the unenlightened, purblind and limited intellect. It is dynamically energized by the assimilation of Truth, grasped through lucid and unerring intuition, which never falters and never fails, because it has emerged out of the fusion of head and heart, intellect and love.

"The Master is important and indispensable in spiritual life, not only because he shows the Path but also because he takes the disciple to the Goal. Because of his unity with the One Divine Self which is in all selves, the Master becomes the Divine Beloved for the disciple. The Master as Truth represents the highest self of the disciple and therefore has supreme and unquestionable claim to the undivided loyalty and unqualified surrender from the disciple. It is only when the disciple dedicates his entire life to the Master, with complete and unswerving faith, that he can fully benefit from the unfailing and abundant life-current which flows to him from the Master. *

* There really should be no mystery about this need for a spiritual Master, that Baba stresses. It is very logical. If you want to learn a trade or profession you go to school and or work as an apprentice or intern. An apt instructor turns out a good finished product in his students. With a specific course of study and work program, there is no question but that the aims are attained—unless the student lacks interest, intelligence and industry. But even here the real teaching inspires the best efforts and brings out the abilities and capacities of his students. More so can all this be said of the Perfect Master, who is God personified!

"Those who desire to invite upon themselves the psychic transformation that brings them in tune with the Infinite should, after satisfying themselves about the spiritual perfection of their Master, unhesitatingly and unreservedly surrender themselves to him. The complete spiritual transformation effected by the contact with the Master has a very instructive parallel in the metamorphosis in the life of insects.

"Just as the caterpillar goes through the transitional encased stage of chrysalis before it becomes a full-fledged butterfly, the aspirant has to go through the transitional stages of self-surrender to the Master before he is spiritually reborn in the image of the Master and becomes Truth-conscious.

"When a man becomes a serious aspirant for God-realization, his entire mind is thrown in utter confusion by the new and irresistible impulsion to unchain itself and be initiated into the undivided and boundless life of true values. While attempting to overthrow the burden of the false and restricted ego, the mind needs the direction and help of the Master.

"The process would be higgledy-piggledy and chaotic unless it is under the controlling guidance of the Master, who knows the ins and outs of the Path. The consciousness of the disciple with all its darkness and limitations, may be compared to the undeveloped state of a bird in the egg. During the period of incubation, the mother-bird has to sit on the egg and hatch it with the warmth provided by its wings before the bird attains to full development and comes out in unrestricted freedom. In the same way the disciple has to receive from the Master all his loving protection and direction, before he can become

spiritually perfect and inherit the complete emancipation of God-realization.

"But the Path to the summit of Truth is not strewn with roses. Deep-rooted attachments in all their uncanny forms must be courageously and ruthlessly plucked out, so that the crystal purity of the heart may reflect the unutterable sweetness of Divine Life.

"Selfishness in thought, emotion and action must be completely driven out so that there may be an unretarded release of unimpeachable Divine Love. Not by seeking individual happiness or safety but by again and again offering one's life in the service of others, is it possible to rise to the unsurpassed completeness of realized Truth. God is not to be sought by running away from life but by establishing unity with the One in the many. Purity, love and service are the watch-words of spiritual life.

"The vision of life which I bring can never allow anyone to remain engaged in the limiting life of the narrow self with its myriad desires. The false separative ego has to be annihilated, and the individual soul has to realize consciously its original and inviolable unity with God or the Over-Soul.

"Only through the complete dispersion of separative ignorance is it possible to come into one's own divinity. Thus and thus only shall the soul get established in the unfading and boundless bliss of the undivided Life in Eternity. Thus and thus only shall the soul open itself to the immeasurable Divine Love of Truth-consciousness, unobscured by hate or malice, untethered by jealousy, unrestrained by ego, untarnished by desire, unenslaved by attachment, unretarded by fear and unrestricted by the changing shadows of illusory duality."

Lest anyone accuse Meher Baba of being impractical and a "visionary," we shall quote here but one witness to the contrary—Lieut. Col. F. P. Goldney (Retired), who gives a description of Baba's way of working outwardly and of Baba's Ashram, Meherazad: *

"The compound of the Pimpalgaon estate (Meherazad) covers five acres and forms a veritable oasis, which is an earthly paradise of beauty and color. Within the area of the one-storied building, in which Baba lives, also surrounding the small bungalow in front where some of the ladies of the household have their quarters, there are flower beds artistically laid out, with trees, tropical shrubs, hedges, borders and innumerable pots of plants. **

"Parallel to the north stone wall and close to it, are the huts of the mandali, also the structure taken from the hill where Baba spent an historical seclusion, and the famous bus in which so many miles of Indian territory had been traversed on missions of love and compassion. All live in the acme of simplicity, sleeping on stone floors, with a frugal diet of tea and bread, morning and afternoon, apart from the mid-day meal of rice and vegetables.

"By day intense but quiet activity continues from dawn to sunset, and at night peace of such profundity prevails that it passes all understanding, broken occasionally by the garrulous screech of owlets. The dawn is heralded by the cooing of doves, and a variety of other birds, warbling their native woodnotes wild.

* From an article written for "The Awakener" Magazine, Vol. IV, No. 3, titled "Mission with Meher Baba."

** This is the work mainly of two great Baba lovers, residents there. The Deccan highland is semi-arid.

"Shortly after my arrival on the 16th of March, Baba graciously received me, warmly solicitous of my welfare and making me feel completely at home. It was explained that my first duty was to record my impressions of the Sakori and Poona Darshans. From the start, I felt myself a member of the family, was given a lofty airy room with comfortable bed, on Baba's instruction, tended hand and foot and given ample meals of variety and delicacy.

"A knock on the door at 5.30 in the morning, and all my sanskaras catapulted forth, making me conscious once more of the gross universe. Inevitably, I was reminded of Fitzgerald's translation of the RUBAIYAT of Omar Kayyam, a mystic poet sadly misunderstood by most Western readers, despite the excellence of the translation. 'A loaf of bread, a flask of wine and Thou, and wilderness is Paradise enow.' How few in the West realize that "Thou" is the Beloved God of the poem, and the "wine" the intoxication of Divine Love! So many regard God as a cosmic dictator, sternly judging all sinners, not as the apotheosis of unconditional Divine Love.

"The morning brought back all these memories (of his life in the cavalry on duty in India, 1922 - 1927), and the more so because Baba's operations, small or large, are planned with the utmost attention to detail and implemented with military precision. The distribution and tasks of the mandali, the allocation of transport, the timing of the various vehicles used, are all worked out carefully in advance, and the mandali responsible for carrying them out are just as tense and anxious as staff officers, devoutly praying that their operation instructions will not produce chaos and bring down on their luckless heads the wrath of the General they serve!

"I can honestly say that a greater degree of punctuality was observed throughout this strenuous day, than during the movements of our Battery on the march..."

The Colonel gives a glowing description of Baba's reception at Sakori, with a parade, band music, etc., and continues:

"A few moments after I had sat on the ground, I moved my legs in the awkward way of Europeans, who try as they will, cannot easily assume the lotus position or similar ones—when Baba, with that astonishing sensitivity of consciousness, which never fails to mystify us ordinary mortals, and in the midst of receiving homage and presenting prasad, directed that I should be given a chair especially arranged for that purpose.

"By mid-day more than two thousand had received prasad and there was still a queue of eager devotees. Rich and poor, young and old, learned and unschooled, all went to Him with barriers broken down and love in their hearts, such love as very few in the West can even dimly imagine.

"Baba retained His unfailing sense of humor throughout, playfully throwing balls of fruit to distant devotees for them to catch, and tenderly patting the paunch of a devotee, whose future was a little too much in front! One mother placed her naked baby on Baba's lap, and the joy of all at this beauteous sight was beyond words.

"Just before Baba arrived, a doctor, leading the contingent of 72 from this State (Andhra), introduced me to the devotees from every walk of life. The warmth of their greeting was overwhelming and the great love for Baba was constantly flowing through us to Him."

"Baba, though wearied by His great exertions, showed that He was not only God, but simultaneously man, a mystery that few can understand.

"During the journey, Baba, in the most friendly way, through His disciples, discussed my previous visit to India in 1922, a common interest in cricket, tennis in Egypt, and finally the Test Match Series in South Africa! Yet in the same breath, Baba assured us all that He was the Ancient One; just as Jesus said, 'I and My Father are One,' and again, 'He that seeth Me, seeth Him that sent Me.' But what shocked the orthodox Jews of His time more than anything was: 'Before Abraham was, I am.' "

UNIVERSAL RELIGION:

When a Sufi makes a statement, it may be his personal opinion or as a representative of his Order, but rarely does he speak for all Sufis. This is not so with *SUFISM REORIENTED*, for Baba has clarified and unified the essential viewpoints of the leading Sufi Schools and of Sufi truth in general. This, plus the principles and doctrines of other world religions that Baba has restated, explained and expanded in the light of His new revelation for this Cycle, makes it possible for Sufi Baba lovers to speak in terms of universal Truth (which does not necessarily validate personal opinions).

Thus, every Sufi author will write a different version of what Sufism is, although agreeing in the main. Shah, being a Grand Shaikh of the Sufi Rule (Tariqa)—evidently a Master of the planes but NOT Self-realized—has a wide knowledge and broad understanding of Sufism. But we must note that there are all kinds of Sufis: he is a Moslem; but there are also Christian, Hindu, Zoroastrian, etc., Sufis. So it is not surprising to find a certain bias; due to cultural conditioning and tradition, among them; no matter how open-minded they may be.

We must never forget that although Meher Baba holds no worldly titles of distinction—which would only demean His state of being God Descended—His spiritual status is much beyond that of Yogis, Sadhus, Saints and Masters. Baba's gnosis is called by Sufis the "Reality of Mohammed" (Haqiqat-e-Mohammedi), which Baba discusses in GOD SPEAKS (p. 131):

"In the eleventh and last age of a cycle there is no Qutub-e-Irshad (Chargeman) amongst the five Perfect Masters but the Avatar (SAHEB-E-ZAMAN or Savior), who in person assumes His own office of Christhood. (Haqiqat-e-Mohammedi)"

Contrary to worldly standards, Meher Baba washes the feet of the poor and bows down to them. His humility is His glory. When a devotee expressed his doubts about Baba's Avatarhood, believing that all Avatars are an 'Ounch' (part) of God, and wanted proof by 'VISHWAROOP-DARSHAN' (a glimpse of Baba's Divine State)—Baba simply asked him: "Have you come across anyone greater than Myself?"

Again, Baba has revealed, "I am the Ancient One. Not a leaf has the power to quiver without My wish." At the same time, Baba does not want to be called by His lovers as "Holiness", "Majesty", etc.—just "Baba!" Nor does Baba mind being criticized and called derogatory names. Being BEYOND, He is beyond praise and insult.

Regarding criticism of Himself, Baba asserted:

"I consider all who are not God-realized as mad and pay no attention to what they do or say about Me or My work, favorable or otherwise ... People who speak ill of Me should not be condemned. They, too, are unconsciously serving My work, because they often think of Me." (Avatar, p. 127) (VIRODH - BHAKTI.)

Baba expects humility from His disciples, and this is one of their salient qualities. Without humility, God's

work cannot be done properly by anyone, for the ego enters in.* "Modesty", says Baba, "is weakness, humility is strength."

Baba once remarked:

"Highly placed individuals in society get a lot of respect and honor in this gross world. Such fellows would be kicked out from the subtle and mental worlds if they have no spiritual value. I am the Slave of those who love Me."

(The Awakener, Vol. 9, No. 4, p. 33)

* One of Baba's Mandali, Dr. Moorty toured India for a year, winning over many people to Baba and His Love by talks and films on Baba. A friend of his did not believe in Baba's Avatarhood, and nothing could convince him. One day they were invited to a dinner, and his friend impulsively said, "If your Meher Baba really is what He says He is, then let the main dishes at our dinner this evening be bhendi (okra) and baingen (egg-plant). I shall consider that as convincing proof." The situation appeared hopeless, especially as those vegetables were not in season—and in India that means they just were not!

In Indian fashion the food was covered with a cloth, and when this was removed, the guest's eyes popped, for there were the said vegetables! Baba's Fisherman got his catch—hook, line and sinker. What eloquence and friendship could not do, two (almost) inanimate objects achieved. (Fam. Letter No. 59, P. 3.)

Here the point of humility enters in: Baba always has His eye on His workers' attitudes, for He is primarily building men. This brought the dear doctor's ego down a peg. It also showed that it is BABA who draws us and who does the Awakening of the heart—the proud intellect cannot be budged. It is yet another example of Baba's "natural miracles ..."

So the miracle behind the "miracle," the only one worth noting, is that Baba brought love into the man's heart. Otherwise Baba is not interested in creating more illusions within the illusory universe. No doubt, Dr. Moorty realized that lectures on Baba to an individual are not the best method of bringing him to Baba. Baba made a break-through into the consciousness of both.

THE DIVINE INCARNATION

For Moslems, Mohammed was the "Seal of the Prophets" —the greatest and final appearance of God's "Spirit of Guidance" or Rasool, Messenger of God. They do not believe in the 'Avataric Theory' i.e. God's periodic descent on earth in the form of a Man. Baba says that throughout eternity, God has appeared among His lovers and for the sake of all creation; and there have been countless such Earths and Universes in the past, as there will be in the future. It is God's LILA or Divine Game.

Having descended from Mohammed (hence his title Sayed, Prince), Shah is duly impressed by the colossal Avataric Figure. It is therefore more as a Moslem than as a Sufi that he writes: **

"Islam, unlike any of its predecessors, insisted that truth became available to all peoples at specific times in their development; and that Islam, far from being a new religion, was no more and no less than the last in the chain of great religions addressed to the peoples of the world. In stating that there would be no Prophet after Mohammed, Islam in its sociological sense reflected the human consciousness that the age of the rise of new theocratic systems was at an end. The events of the succeeding fifteen hundred years have shown this to be only too true. It is, for reasons of the development of society as we have it today, inconceivable that new religious teachers of the caliber of the founders of world religions should attain any prominence comparable to that achieved by Zoroaster, Buddha, Moses, Jesus and Mohammed."

We have heard Moslems before this to claim that Islam was the last great religion, or that the Koran was

** Op. Cit. p. 32-33.

the last Book of God, and that Mohammed was the last and greatest of the Prophets (Avatars) and that Islam has to conquer the world. But it surprises us when it comes from a Sufi! We are reminded of the time in history when people were sure that the world was the center of the universe, man a kingdom within a kingdom, * heaven "up there," etc. The good Sheikh is talking in platitudes!

What are the events of the past fifteen hundred years compared to the eternities ahead? This is not a twentieth century citizen speaking but one who is living in the glories of the past—the dead past. If humanity did not get a New Dispensation of God's Truth periodically, it would become a fossil—extinct. And fanaticism has the smell of it. Did we not do our best to destroy ourselves in our own generation? Who saved us from ourselves but the God-Man? But Shah seems to limit God's ability to meet the present sociological conditions!

On one of Baba's Birthdays an unusual program was held at the Avatar Meher Baba Center, at Ahmednagar, near where Baba lives. It was a gathering of poets called 'Mushaira'; the poets are called 'Shayars'. They were given a line called TARE - MISRA, meaning "How could all be fortunate to have the proximity of the threshold of Hazrat Meher Baba?" These poets, from

* This is in a manner of speaking, but Baba brings to light this TRUTH. "But only on the planet Earth do human beings reincarnate and begin the Involutionary Path to Self-realization. Earth is the Centre of this Infinite Gross Sphere of millions of universes inasmuch as it is the Point to which all human-conscious souls must migrate in order to begin the Involutionary Path."

(The Everything and the Nothing, p. 22)

As for anthropomorphism, Baba reveals: "You have within your Self the Paramatman, the planes, the planets, and the entire universe, but you do not know it."

(Sayings, p. 30)

different places, had composed poems on the rhyme of the given line, and each recited at the assembly. This was an all-Moslem affair; it was the talk of the town, and was very successful.

It simply does not make sense that the greatest Prophet, the universal and last religion, and the final Word of God should have been given at a time when humanity as a whole had not yet progressed much in civilization, the sciences, culture, ethics, self- or world-government. Now, if ever, would be the time for it, because it is in many ways One World—only the spiritual consciousness, the Teacher and the Teaching were needed, and these have been supplied by the Advent of Meher Baba, Avatar of the Age! It is therefore quite unlikely that people, such as the Arabs of those days, would have received that privilege and responsibility, as is borne out by the subsequent history of Islam. *

All the more astonishing is the above denial of the Avataric Theory in view of the fact that Baba is here now, adored and revered by ever-growing multitudes—right there in India! Moslems both Sufis and non-Sufis, are among Baba's intimate Mandali; and in Pakistan they are stirring to the Divine Call of the AWAKENER (MUJADDID to Sufis). Baba said that once the Moslems are convinced as to WHO BABA IS, there will be no stopping them from coming to see Baba, even from abroad, since they are fanatical.

* Shah seems to sneer at "the Indian untouchable who actually refer to themselves as outcastes." (Op-cit., p. 239) Baba once struck His chest and said He took on this body to do away with the caste system. No such distinction is made at Baba's public Darshans: Brahmins and Sudras all line up in one queue. The millions of Baba's followers accept Baba's democratic ideals. Baba has His own definition of untouchability: "The real untouchables are those who cannot enter the temple of their own hearts and see the Lord therein." In the society of Paramhansas and Sadgurus we can all consider ourselves as "outcastes."

Two of Baba's Perfect Masters were Moslems: the famous Sai Baba and Babajan, a Sufi originally from Afghanistan and a reincarnation of the famous Sufi saint Rabia of Basra, Baba said. Babajan gave Meher Baba Divine Realization, predicting that He would move the world. Sai Baba gave Divine Power. When he first beheld Baba, he exclaimed: "Parvardigar!" (God). Upasni Maharaj, the Hindu Sadguru, gave Baba Divine Gnosis; he declared Baba to be Avatar—to the chagrin of Maharaj's Brahmin followers, who though affirming the Avataric Theory were envious that a Zoroastrian was HE. In the meantime, they have come round to also worshipping Baba, who has assured us that even before He breaks His Silence, He will be universally recognized as God-Man. No doubt of it; if Baba wishes it, so it will happen.

Candidly, we can easily understand what is back of Shah's apparent naivete in denying the possibility of another Avatar. He certainly has heard of Meher Baba and is no doubt familiar with Baba's Teaching. He very likely does not doubt in the least about Baba's spiritual stature as being of the very highest. This is exactly the reason for his incredible denial of the possibility of there being another Avatar! Shah is motivated by the fear that a title such as Sayd, Prince, will lose much of its aura when Avatar Meher Baba produces Perfect Masters to take charge after Baba leaves His body. There will be new and more powerful spiritual Princes also: there will be more than a few souls illumined by Baba, i.e., those who will gain fifth and sixth plane consciousness, in the mental sphere, as WALIS and PIRS. Other Baba lovers will find themselves catapulted into the first planes of the spiritual Path, in the subtle sphere. All will be SALIKS, perfectly balanced and active; all having ADHIKAR, authority; all exalted by Baba's Love.

Not only the Sayds, but also most of the present Sufi Dervishes and Murshids will find themselves outclassed, put in the shade, by thousands of Baba's disciples,

personally trained and enlightened by the God-Man's Infinite Satchitanand and awakened by His Divine Love. Baba's lovers have the advantage over any other spiritual adepts and teachers in that they know Baba personally; being familiar with the God-Man's ways and being present when He gives His Divine Message for this New Era of Meher Baba's Culture and Humanity. They can count on Baba's NAZAR or Grace.

No doubt Idries Shah Sayd, as Grand Sheikh of the Sufi Rule is upset by the Passing of the old order of things: himself relegated to a spiritually has-been, his Rule out-moded. It is the same reaction as of the Pharisaic religious leaders in the time of Christ and of the Brahmin priesthood in the time of Lord Buddha. It is, in a word, hypocrisy resisting God.

Baba's sister, Mani in her "Family Letter" relates this event, which fits in nicely at this point.

The "Peesh Imam", Mohammedan priest who leads the prayers in Tehran, Iran, had a dream in which a voice told him that the eagerly awaited Imam Mehdi, the Saheb-e-Zaman, Avatar or, literally, the Hidden Imam who is expected by a section of Islam to show up again is now on earth, and he would find Him at a certain house in Tehran. In his dream he was guided to this house which he saw clearly before him in vivid detail.

In the morning, the priest went in search of the house, found it, and knocked. To the man who opened the door he said, "I have come to see Hazrat Saheb-e-Zaman." He was asked to enter; and when he related his dream to the householder Asfandiar Vesali and his wife, tears flowed down their cheeks, for they were lovers of Baba!

Asfandiar Vesali came to see Baba at Poona in 1963, and was one of the Meher Ashram boys at Meherabad 34 years ago. His house, that the priest was guided to in the dream, serves as the Avatar Meher Baba Center in Tehran, where weekly meetings are held in Baba's Love.

As Baba mentions in His Discourses, a Master may contact a spiritual aspirant by means of a dream, thus utilizing His occult power for a spiritual purpose. It is not the purpose of the Avatar to remain "hidden", (nor to give dreams, but as Baba said, to awaken) but on the contrary to reveal Himself and the Truth to those that long to see Him and know the Truth and Love He brings. However, unless there is a strong connection with Baba from the past Advents, such people do not necessarily become followers, having other, stronger karmic ties at the present time. But the contact holds good for a future Advent, in any case.

The same source tells also this story, of a two-page write-up with pictures of Baba, that occurred about the same time as the above. Any story about Baba is worth telling, for they all carry with them an impact on one's consciousness. One reason for this is the saying that "the mills of God grind slowly", and so the end result is always a climax; another reason is that Baba is always news

One day a Baba-lover took some Persian books on Baba to the office of 'Raushan-Fakr', a leading weekly magazine of Tehran, and returned with a promise from the co-editor that he would look into them and show them to the editor. Some days later, when the Baba Group had congregated for their weekly meeting at the Center, there was the unexpected arrival of the editor and staff of "Raushan-Fakr". They seemed much impressed with all that they saw and heard, and at the end

of the meeting asked questions and requested more books and photos of Baba. When leaving, the editor demanded, "Why did you not inform us about Meher Baba before?"

Shortly after, the French magazine "Tehran Journal" also produced the articles in French, along with photos of the Beloved and some of His group there.

As Baba told a highly intellectual disciple: "The head is not ready to receive what the heart longs to possess: but when the Grace comes, all humanity will have to accept it." That will be the beginning of the New Humanity of the Era of Avatar Meher Baba. When people speak of limitations and impossibilities, they are not counting on the infinite Divine Love of the living God-Man, nor do they realize the power of this Love, which Baba calls "the greatest of all forces that can best solve all problems."

For those who love Baba and have heeded His Divine Call, there is no question but that Baba is the Divine Incarnation, God in Person. We quote from "Meher Baba's Call":

BABA'S DIVINE CALL :

"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, amidst the clamour of disruptions, wars, fear and chaos, rings the Avatar's Call:

" COME ALL UNTO ME."

"Although, because of the veil of illusion, this Call of the Ancient One may appear as a voice in the wilderness, its echo and re-echo nevertheless pervades through time and space, to rouse at

first a few, and eventually millions, from their deep slumber of ignorance. And in the midst of illusion, as the Voice behind all voices, it awakens humanity, to bear witness to the Manifestation of God amidst mankind.

"The time is come. I repeat the Call, and bid all come unto Me.

"This time-honoured Call of mine thrills the hearts of those who have patiently endured all in their love for God, loving God only for love of God. There are those who fear and shudder at its reverberations, and would flee and resist. And there are yet others who, baffled, fail to understand why the Highest of the High, who is All-sufficient, need necessarily give this Call to humanity.

"Irrespective of doubts and convictions, and for the Infinite Love I bear for one and all, I continue to come as the Avatar, to be judged time and again by humanity in its ignorance, in order to help man distinguish the Real from the false.

"Invariably muffled in the cloak of the infinitely true humility of the Ancient One, the Divine Call is at first little heeded, until, in its Infinite strength it spreads in volume to reverberate and keep on reverberating in countless hearts as the Voice of Reality."

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

(to be continued)

Avatar Meher Baba's 41st Silence Anniversary

at

Meher Spiritual Center, Myrtle Beach,
South Carolina, U. S. A.

BY WENDY HAYNES

Cable received by Elikit :
(Elizabeth Patterson & Kitty Davy)

MY LOVE TO YOU AND ALL MY LOVERS IN
MYRTLE BEACH AND AT CENTRE GATHERED
101 PERCENT IN THE FULLNESS OF MY SILENCE
— MEHER BABA

Avatar Meher Baba has given the following message for
the 41st Anniversary of His Silence:

"GOD'S FIRST WORD WAS 'WHO AM I'
GOD'S LAST WORD IS 'I AM GOD'
AND THE WORD THAT I THE GOD-MAN
WILL UTTER SOON WILL BE
THE SOUND OF MY INFINITE SILENCE."

About ten miles from the town of Myrtle Beach, lies one
of the most beautiful places in the world—Meher Spiritual
Center. Beautiful for the simple reason that it is our Beloved's
Home in the West. The Center is for all those who share the
most important thing in their life—their love for Meher Baba.

There are so many devoted ones who come and go
throughout the year that it is wonderful to pause and

observe them as they gather together at the Center. One such time is this "Day of Silence", July 10th, 1966. So many came, by bus, car, train and plane. The Center was all hustle and bustle—the atmosphere was charged with love for the Beloved. Baba's Elizabeth, as always, supervised all the preparations with her usual devotion and care. Kitty and Jane were seen scurrying here and there and everywhere with suspicious looking bundles in their arms, which of course turned out to be supplies and linens for all the cabins. The phone was to be heard ringing constantly. Dates were changed, families enlarged and new arrivals announced every day. Kitty's remarkable vitality was in full force as she juggled rooms, cabins and spaces for the visitors. Every nook and corner was used, including the Coop and 'Happy Club' room (where children gather once a week); every spare bed pulled out, and finally the Center was ready to receive Baba's dear ones.

Work on the grounds was also intensive. Frank Eaton, the Center's dedicated caretaker, along with his assistant George Anderson, were to be seen clearing, trimming, working constantly. To relieve the congestion in the main kitchen, two new porches with their own kitchens had been added to both the Lantern and the Twin Cabins. What a help these new additions turned out to be!

One by one, two by two, the lovers of Baba arrived (some a week ahead) happy and content to be at the Center. Those who had not booked well in advance were in for disappointment, as were Darwin and Jeanne Shaw, who rang up a few days ahead only to find that no space was left. Virginia Rudd and her son along with their friends from New Jersey, took rooms in a nearby hotel and came to the Center daily. Dear Bernice Ivory and her family had to wait six hours for a bus from New York as it was the fourth of July weekend and the

terminals as well as the train stations were packed full. Yet in spite of the difficult trip the five arrived with beaming faces (the fifth being their young friend Gregory).

Many had a long wait: Ruth Ringer from New York and her friend Hattie, and Mary Andriani, all of whom arrived that same weekend. Others from afar were Maya Andrau from Woodstock, N.Y., also John Bass, Sunny Parsons, Nancy Merwan; Walter Overcarsh drove down from Charlotte, North Carolina and Dr. & Mrs. Sessions from Charleston, South Carolina. And of course from New York, Margaret Craske, who is always with us for the day of Silence. Eileen, Joulia and Edith were already at the Center at this time. The dear DeLongs came up from Florida to be at Baba's Center; and we all loved seeing Filis Frederick who came, though only for a short while, after giving lectures with her Baba slides in New York and Washington. The changes in the Center made Filis reminisce about the times she had spent here in the early days in 1945, when the Center consisted of only two or three cabins in an undeveloped wilderness by Long Lake.

It was so wonderful to see everyone, especially those who had not been able to come to the Center before. Among the newcomers were Steve and Barbara Durkee and their adorable three-year-old daughter Dakota; and I mustn't forget Carlos, their big collie dog. Speaking of dogs, a newcomer joined the party; he was a little mutt who with a determined air announced his arrival with a loud bark! He then commenced to make himself right at home, which he did by munching happily on a cushion from the main porch, jumping up and down all over everyone and making friends with all; especially with the Hernandez family: Ralph, Stella and their little son Norman for they took the happy dog back to Florida after the day of Silence when no one came to claim him. One could certainly say that with the small children and

the dogs, everything was most lively. Sometimes the activity was so great that some compared it to Sahavas time.

It was also the first visit to the Center for Robert Dreyfuss, the young man who had hitch-hiked to India to see Baba not knowing that the December '65 Sahavas had been cancelled. Robert has since joined Allan Cohen, Rick Chapman and others in an anti-LSD campaign at Baba's direction. One disappointment at the last moment was to hear that Dadi, Eruch's cousin from Poona, would not be able to be with us as anticipated, due to college work. We had so hoped to hear him talk of Baba and his early experiences in India.

Lynn and Phyllis Ott who have just moved to Myrtle Beach with their family from Woodstock, N.Y. entertained us with an unusual and enlightening program. Their theme was based on the first four states of God (taken from 'God Speaks'). Lynn presented the stages in a direct and simplified manner with large charts, while Phyllis represented the Bodhisattva figure, "one who is awaiting illumination". At the end of the interesting presentation, a surprise from Stella Hernandez in the form of a delicious cherry cobbler (sweet drink), added a delightful finishing touch. (And it disappeared rapidly!)

Thus the days passed, each one filled with something new: people talking of Baba, exchanging memories and ideas; seeing the wonderful films of Baba washing the lepers with His devoted mandali and the films of the 1958 and 1962 Sahavas, all so patiently shown by dear Fred and Ella Winterfeldt; some enjoying the Center's beautiful ocean beach where Baba walked with the mandali in the early days. And what a joy it gave everyone to look through the beautiful photographs of the Beloved in the album just sent by Mani to the Center for us all to enjoy. It is now in Baba's House along with many other Baba treasures.

A familiar sight to all was Margaret Craske, at the boat-house or on the porch surrounded by a group drinking in her many anecdotes and reminiscences of her early experiences with Baba during the years in India and elsewhere.

The night before the day of Silence Robert Dreyfuss and Allan Cohen spoke of a problem with which Baba is deeply concerned; the problem of psychedelic drugs and the effects which He says they have on those who are searching for God through indulgence in these drugs. It seemed strange to some that such a talk should take place on the eve of the "Day of Silence" but as Margaret explained it: "Inner work, outer work, everything is Baba. Today the discussion of the outer work, tomorrow the quiet, of the inner Silence. All is Baba." Baba's views on the use of drugs were clearly stated in the talk by Allan Cohen and Robert Dreyfuss. To quote Baba's words: "The experiences that drugs induce are as far removed from Reality as is a mirage from water. No matter how much you pursue the mirage, you will never quench your thirst and the search for Truth through drugs must end in disillusionment."

After this brief lecture the conversation became general. Several participated and contributed to the discussion. Among these were Steve Durkee and Henry Kashouty. Steve felt that those taking drugs today, when told that they would have a hellish experience, in doing so, would reply that life is hellish as it is and that the experience in LSD could not be worse; he added that it would take a great deal of love quality to get through to these people; the kind of love that only a Perfect Master can give. Henry's remark was, that because of the prominent campaign against LSD and the fact that youth is now looking toward spirituality, more and more people will hear Baba's words and teachings. These remarks made many stop and think of the wonderful ways

Baba's Message of Love is spread in His own way and in His own time.

At the close of the meeting, Robert read aloud from the pamphlet "Excerpts of Messages by Meher Baba on His Silence". Included in the selections were the following excerpts:

"THE VERY MOMENT WHEN HE THINKS MY SPEAKING WOULD BE HEARD UNIVERSALLY, GOD WILL MAKE ME BREAK MY SILENCE."

(Myrtle Beach, S. C. April 25, 1952).

"BE YE GUIDED BY LOVE AND TRUTH: THIS IS THE SIMPLE WAY THAT LEADS TO GOD: NOT BY THE ENDLESS MANEUVERING OF ALLURING ILLUSIONS, BUT BY LOYALTY TO THE UNCHANGEABLE TRUTH, CAN YE HOPE TO BE ESTABLISHED IN ABIDING PEACE."

"WHEN I SPEAK IT WILL ONLY BE ONE DIVINE WORD: BUT IT WILL BE THE WORD OF WORDS OR THE MANIFESTATION OF TRUTH. THIS WORD WILL HAVE TO BE HEARKENED BY THE HEART, AND NOT MERELY BY THE MIND. IT WILL GO HOME AND BRING YOU THE AWAKENING. MY LOVE AND BLESSINGS."

(Andhra Darshan Tour, Feb. & March, 1954)

Baba's beautiful Arti was then played after which people lingered over coffee and buns before dispersing to their individual cabins, each holding securely in their hand a copy of the cable which Baba had sent for the forty-first anniversary of His Silence; to cherish it forever but especially for the next day, the day of Silence.

During the preceding days there had been a great feeling of anticipation, as if waiting for the best to come last. How true that was, for the "Day of Silence" was a peaceful and loving climax. The Center was more beautiful than ever and all reveled in its beauty while rejoicing in their love for Baba remembering above all, His Love for each of us. Figures were seen slipping away quietly to the Barn where Baba has gathered us all together on so many memorable and happy occasions; or to the Lagoon Cabin where Baba's Presence is so strongly felt, as if He were sitting in that chair as He has so many times before; others making their way to the ocean to gaze at the beautiful sight before them, wishing that they could sail right over to India that very instant. There may have been those who felt a trifle irritated at the noise of the children, but even that was a good experience, for Baba loves children deeply and the little ones did know that "Mummy and Daddy mustn't talk."

Throughout the day there was an uplifting of love for the Beloved. Each felt Him close in his own way, just as each loves Him in his own way, from nine months old Christopher John to ninety-six years young Ruth White.

As beloved Baba has told us:

"EVERYTHING REAL IS GIVEN AND RECEIVED IN SILENCE"

—————

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The Path to the Master

BY P. G. NANDI, JABALPUR

What have ye strewn, O my dear Heart!
On the path to thy Beloved Master?
Are they jasmines of sweet perfume,
Or crimson roses of lavish lustre?

Take care, Heart; dear MEHER is not hurt!
He happens to possess tendermost feet!
With softest petals bathed in dew,
Carpet a flower-path dainty and neat.

Look! thy Master's feet are bleeding,
Despite, alas! utmost care and pains!
"How can these flowers make Him hurt?"
Why do ye argue that makes no sense?

Better prostrate thyself on His path,
As the flowers proved failure indeed!
Let thy dear Master walk over thee;
To protect His feet, why not ye bleed!!!

BABA SAYS:

"Do not listen to the voice of the mind. Listen to the voice of the heart. The mind wavers, the heart does not. The mind fears, the heart is undaunted. The mind is the home of doubts, reasonings and theories. The heart, when purified, becomes the dwelling of the Beloved. Rid your heart of low desires, malice and selfishness and God will manifest in you as your own Self."

News from Meherazad

—Continued from Page 8

soaking in His Love—this is, nothing that can properly be spoken of by one who can see Baba only as He really isn't. And if a glimpse of Him through eyes that cannot see can give such joy—who then could He be but God Himself!" To another he wrote: "Only with Baba's direct support could I walk into and out of the most important event of my life. The secret of it is that there is no sense of walking out of my meeting with Him, but rather He walks with me. How could one bear to meet God, and leave Him?" Rick's personal letter to Baba was like a mirror held in the Beloved's hand—it reflected so much of His beauty! Writing of his work in Ahmedabad, where the Fulbright project has placed him, he says: "In the months to come, my major outward role will be as teacher of English at H.K. Arts College (Ahmedabad). My teaching method is peculiar—instead of the usual short stories and poems, I am free to have my students read pamphlets of Your discourses: "The Seven Realities", "Universal Message", "Meher Baba on Love", and so on. Their essays, through which they practice writing English, will concern these discourses. Only You could have arranged such a scheme, which makes my work so enjoyable to me and so profitable to the students."

The more we see Baba withdrawing from outward activity, the more Baba-activity is evident wherever we turn. The more the veil of seclusion hides Him from the eyes of His lovers, the more He is revealed in the hearts of those unaware of Him. From all sides 'new' ones wander into the kingdom of Baba's Love, lay down their load of doubts and desires at His feet and take hold of His daaman in firm conviction and surrender. Across the U.S.A.—from Ivy Duce on the west coast to Fred-Ella Winterfeldt on the east—those conducting Baba groups write how busy they are kept with this sudden

inflow of people who have 'discovered' Baba, men and women who in turn lead others from the fog of shadow-chasing frustrations into the clarity and sanity of the God-Man's Love. One such discoverer writes from Boston: "Oh how Baba has been working in the past few months in this part of the country—the numbers of people He has been drawing to Himself in the most extraordinary ways! Baba continues to dazzle us with one coincidence after another whereby people are brought to hear of Him ... His chain reaction of Love is really reaching 'critical mass'! The explosions of joy keep popping up as someone,—it seems almost every day—hears about Baba and knows that the search has ended." As we think of these many who have not even met Baba as yet but who are so utterly devoted and dedicated to Him in love and service, we shake our heads and exclaim: It is inconceivable! Baba smiles and says, "It is because I am God."

As the time of His manifestation draws closer and Baba tells His lovers to spread His message of Love, the door one knocks on in His Name opens in response, sometimes before the hand can be raised to knock. We learn that we have simply to learn to become the submissive channel for His wish, and whatever be the form or material we supply of our capacity He will do His work thru it and will seek out His own. We have been keenly aware of this while following the public activities of the band of newly blossomed Baba-lovers who have launched an anti-LSD project in the U.S.A. since the last few months—Baba's 'Boston Force' as we refer to them. With their academic qualifications and their previous intensive experience with psychedelic drugs, these young men and women are the perfect means to the anti-LSD end. In size they are a small body, for so large a number in the LSD field—as is the sheepdog, who is directed by his master to turn the flock away from a path he knows will lead to danger. Already their efforts have reaped

spectacular results, and Baba's message* and Name have penetrated to masses thru various openings: Lectures; interviews; radio shows; talks at Harvard University, at LSD Conferences, to large audiences and to small groups; brochures mailed individually to thousands; letters to college newspapers throughout the U.S.A.; letters and articles published by magazines and newspapers printed in America and round the world, such as Time, Newsweek, The Saturday Evening Post, Globe, Colorado Daily, New Society, and The Christian Science Monitor. Baba's statements on LSD appeared with dynamic prominence in last month's Aug. 7 issue of the Boston Sunday GLOBE Magazine (distributed with the Sunday paper to over 600,000 people in the Boston area), in an article entitled "GOD and LSD" by Allan Cohen** one of the Baba-boys propelling the project. Allan writes to Adi: "If we weren't aware that Baba does everything, we would have been incredulous! ... We can only once again marvel at the way Baba works, and makes possible the improbable to spread His divine Message". In another letter he says: "It is joyfully obvious that Baba is behind us. A prime example is my enclosure . . . an editorial by The Christian Science Monitor based on our letter to the colleges. This newspaper is printed all over the world and is widely respected as one of the best papers in the world." The editorial by The Christian Science Monitor, woven round quotes from Baba's pronouncements on LSD, ends with the editor's remark: "In all the babble of controversy over LSD, this seems to us to constitute an eminently sane appraisal."

* See 'News from Meherazad' dated 16th February 1966.

** Allan Y. Cohen, Ph. D. in Clinical Psychology, a Teaching Fellow in Social Relations at Harvard University (U.S.A.) and Director of Research for Potentials Inc., a psychological consulting firm; he was closely associated with the early psychedelic research of Richard Alpert and Timothy Leary.

Constructively harnessed, the power of the press can serve to enlighten humanity and educate the multitude. What higher service could it render to mankind, what greater education impart, than awareness of the God-Man's presence on earth, of the rhyme and reason of existence, of The Word to come from the infinity of His Silence! The "Sunday Guardian" of Trinidad, West Indies, used its voice and popularity to let its readers, the people of Trinidad and Tobago, know 'the story of Meher Baba' in a splendid article specially written for the paper by Louis Agostini (formerly of Trinidad, now living in U.S.A.). Louis and his wife Vivian (a distinguished sculptress devoted to Baba) saw beloved Baba for the first time in 1962 at the East-West gathering in Poona. Ever since his search ended in Baba, Louis longed to share the wonder and glory of his Find with his family and people back home, and laboured towards this aim with the patience and care one gives to a dearly cherished purpose. At one time closely associated with Paul Brunton, Louis Agostini found added significance in the Sunday Guardian's acceptance of his article on Baba. As he expressed it in his letter to Adi: "It is very strange to reflect that the very paper which a few years ago refused to print Brunton's article on 'karma' which was considered controversial, should open its columns to a story of greater mind-shattering dimension."

As time goes on we find more and more Indian newspapers opening their columns to Avatar Meher Baba's message to mankind—carrying it in different languages to the people of different tongues. Take for instance the Marathi weekly magazine of Nagpur, "Chavhata", born twenty-one years ago and serving as a solid political organ. This paper now regularly devotes prime place in its pages to beloved Baba—giving (in Marathi) His messages and discourses, and reports of occasions such as His Birthday and Silence anniversary. At first

this sudden appearance of a spiritual note clearly heard above the political voice of the paper, brought from some of its readers caustic criticism in letters to the editor, Mr. B. N. Savji. One letter concluded flatly that "Chavhata" was no longer worth-while reading. The editor replied that on the contrary the purely material fare the paper had served to its readers all these years had not been 'worth-while', whereas now that it offered material worthy of the highest regard and attention Chavhata was truly worthwhile reading! Mr. Savji printed in his paper the letter from the reader along with his reply—and that aroused a round of applause from readers agreeing with the editor. This is hardly surprising in a city whose most distinguished newspapers like the "Hitwada" and the "Nagpur Times" have been among the earliest to give the public an awareness of the Avatar's presence in our Age. And with the growing of years these widely read papers are seen to be assigning more space in their pages, with growing frequency and prominence, to Baba-news. For this their reporters are present at every Baba-occasion in Nagpur, while their Sunday pages often carry Beloved Baba's message in articles by His lovers.

"Kaiser-E-Hind" I cannot cite simply as an "instance"—it appears no less than one of the miracles Baba says He never performs. A widely respected Gujarati news-weekly established eighty-four years ago in the reign of Queen Victoria, Kaiser-E-Hind remains a household byword to the Zoroastrian community (Parsis and Iranis), circulating to over 380 cities and towns in India and abroad. But whereas once it was instrumental in circulating articles about Baba that were controversial and denunciatory, it is now instrumental in carrying Beloved Baba's message of Love and Truth to the Zoroastrians. Whereas once its pages were eagerly scanned for views against Baba, they are now as eagerly scanned for news about Baba. I do not say by all, or for the same reason;

for there are not only the many yet unawakened nonbelievers, there are still some orthodox disbelievers who now and then raise their voice in protest—a voice lost in the rising gale of His glory. But the proportion of believers that is growing so largely among the Parsis and Iranis, can be fully appreciated only by the early Zoroastrian followers of Baba. To witness the children and grandchildren of some of the old fanatic disbelievers (who used to persecute and harass the family and the early followers of Baba) bowing down to Baba in devotion, to hear their voice the loudest in crying out His JAI, to see them in the forefront as Baba-lovers and Baba-workers, is to witness the miracle of a dead log of wood sprouting tender leaves and fragrant blossoms. And as we see more and more Parsis and Iranis joining the rank of Baba's followers, we think of what Baba once said concerning the Zoroastrians: "They will come; finally they will all come to Me, in full belief and faith. Not a single one will be left out." And so without doubt there will follow many a Zoroastrian newspaper spreading Baba's Message in time to come. We congratulate Kaiser-E-Hind for having the foresight and good fortune to be the foremost to do so! In its issue of 24th April of this year, a full page covered the subject of Baba's Silence—with Baba's photo in the heart of it, and in large outstanding print the heading: MEHER BABA - "THE WORD".

On the 10th of July this year, hundreds of thousands of tongues were silent for twenty-four hours. They belonged to hundreds of thousands of men, women and children all over the world who love Baba and were observing their Beloved's forty-first silence anniversary by observing complete silence as wished by Him. The youngest in age to observe the 24-hour silence was five year old Mehernaz, Baba's great-niece living in Poona; the oldest was ninety-six year old Ruth White (Baba's 'Soldier' as He calls her since her visit to Him in Poona

in 1962) who lives with Elizabeth and Kitty at His beautiful Center in Myrtle Beach, U.S.A. During the Silence Anniversary week, the Center at Myrtle Beach was as filled with Baba's lovers as it is at all times filled with Baba's Love. As Elizabeth put it, it was 101 per cent full! Every nook and corner of the Center's cabins were crammed with the happy pilgrims who had journeyed from different parts of the U.S.A. to spend Silence Day at the place where three glorious times Baba had given His sahas to His Western family—the place born of His Love, the place which He has said will one day serve as a Universal Center.

In India it is not uncommon for Baba-people to publicly celebrate every significant occasion stemming from the life and love of Avatar Meher Baba, often for days on end. They are held publicly in various parts of the country, at various times of the year, and for various lengths of time. In fact, at the rate the round of these Baba-celebrations is expanding, before very long it might meet in a complete circle of all-year-round celebrations being held at some place or another, on some occasion or another! And the 10th of July—a date of momentous significance in the life and destiny of our Earth and all who are blessed to be on it at this Avataric time—is the occasion for His lovers to let the people of Earth hear of His Silence. They have been doing so. All over the East public celebrations have been ushering in the forty-second year of His Silence. In the West, the public celebration held in New York by "Avatar Meher Baba's New York Devotees" to commemorate the occasion of Beloved Baba's forty-first anniversary of Silence, was the first of its kind. Held on 16th July at the Barbizon-Plaza Theatre under the chairmanship of Dr. Harry Kenmore, it was a grand event, a magnificent Baba-evening shared by hundreds. The impressive two-hour programme included a Baba-movie, talks about Baba and His Silence, and special songs with audience participation. The

reports we received from those who were present glowed with the joy and wonder of that unforgettable evening. Beloved Baba was indeed present with them, as He said He would be in the message He cabled to Harry for the occasion. In summing up their experience of the evening, one of them wrote: "As the talks and singing progressed, wave upon wave of Baba's Love swept over us all... and by the end of the program we all felt that our need of a 'recharge' had been fulfilled in a wonderful way!"

Baba tells us He has come to release the flood of Truth; that it will be released when He breaks His Silence. We can imagine His Silence as the Dam that is holding in this full and absolute flood, this stupendous conservation of Truth force, that must not be released before the time of His giving is right, which will be when the season, of our receiving is ripe. And as the moment draws near and the growing decades of time that the Dam of His Silence has endured press on it with increasing urgency, we see the strain telling upon His physical health. We recall His telling us at different times and in different words how difficult it is NOT to reveal Himself; and we realize to what perfection He wears the guise of imperfection, that we might one day be perfect in Him.

Some of the close disciples, men and women, who were with the Beloved at the time His Silence began, look back over the distance of forty-one years and tell us of what their memories can still perceive with undimmed clarity. They tell us how, shortly before the end of June 1925, Baba told them of His decision to observe a long period of silence. He said it would commence on 1st July, but later He moved the date to 10th July, where it was to stay thru the many years and phases of their life lived with Baba. But they were not to know that at the time, for Baba declared He would observe Silence for ONE YEAR. This decision of Baba, as the various

sudden and unexpected decisions they had known Him make, the disciples accepted unquestioningly, unwonderingly. Theirs was not to question why... This was their Lord's wish and that was enough for them. Their concern was to meticulously carry out His orders and the many daily duties entrusted by Him to each, for no lapse of discipline or obedience would be brooked by Baba, who was unceasingly the Master as He was unreservedly the Friend. Their personal reactions however, were interesting and differing. When Baba told the men that He would break His Silence at the end of one year, after which He would "come out into the open" (manifest in the world) and bring an end to all that was Illusory, some interpreted it to literally mean that after the period of one year there would be no more need for any worldly possessions of any kind. Rustom (who periodically visited his home and parents at Ahmednagar as wished by Baba) went so far as to plead with his family and friends to get rid of their earthly goods, and himself gave away all his personal belongings that were at home—including his expensive suits (which, incidentally, he was to find himself in crucial need of when Baba sent him to England for His work in 1927).

The reaction of the women disciples was as womanly as it was heartwarmingly understandable. They just could not bring themselves to believe that Baba would keep complete and absolute silence for the duration of one whole year; that for twelve long months He would not utter a single word, when they knew speech to flow from Him with the continuity and sparkle of a clear mountain stream! All thru the day they would hear His voice in the mercurial splendour of a hundred moods—conversing, commanding, singing, laughing, discoursing, reprimanding, joking, story-telling, teasing, reminiscing ... It was incredible to imagine that Baba would clang shut the gates of His oral eloquence and keep them locked for twelve months. And so they said among

themselves: "At the most, He will keep silence for one month". The last they heard of His beautiful voice was on the eve of His Silence when He said to them: "Hear well my voice; you will not hear it for a long time". That was four hundred and ninety-four months ago.

Recently the Beloved has been telling us not so much of the close-at-hand breaking of His Silence, but of the monumental change that will come about on earth when He does so. One morning while we were sitting at breakfast with Baba, and a humming bird was hovering before a window-pane in ecstasy of its own reflection, we got to talking of His Silence. Illustrating for us the completeness of the transformation that will take place in the world after He breaks His Silence, Baba cupped His left hand loosely over His right as though He were holding a big ball, and then with a deft movement brought His right hand over His left in an absolute turnover of the imaginary ball's position. "Upside down", one of us interpreted. With a half-smile Baba gestured "Right side up"! —JAI BABA.

APPEAL TO OUR DEAR SUBSCRIBERS

· The Subscription for 'Divya Vani' for the current year, commencing from July, 1966 to June, 1967 is payable in advance. We would, therefore, request all our subscribers to kindly send the amount as early as passible, so as to enable us to serve them promptly and diligently in Beloved Baba's Cause. Now as we have our own press we assure our readers that there will be no delays in future.

We specially request our subscribers, who have not paid so far, for the previous years also, to send the amounts due, immediately.

Editor & Publisher

* THE MAN OF LOVE

BY CHRISTMAS HUMPHREYS

It must be ten years since I was taken to a room in London to visit Meher Baba, and the recent receipt of literature about his life and work, and a copy of Mr. C. B. Purdom's Book, *The Perfect Master*, has reminded me of one of the three most remarkable men I have ever met. I sat beside him cross-legged on a sofa while we talked—by means of an alphabet board, for he had taken a vow of silence—of love, and the use of love and, if I remember rightly, of the doctrine of transmitted merit, whereby, it is said, the Bodhisattva, hands over for the benefit of all mankind the karmic benefit of all his noble deeds. For the first time in my life, and I have not met another like him, I found myself in the aura of a man who literally radiated love. Like all great mystics, he combined the profundity of mystical experience with the guileless candour of a child, and his smile was as infectious as the words he used were immaterial. For I found, as I found with the Abbot Tai Hsu and Nicholas Roerich, that after a while there is no need of words, and one can speak from mind to mind in silence. And all the while he radiated such a pure affection that one wondered why, when all religions praise the value of pure love, it should be a memorable experience to meet one man who practised it.

This Persian mystic, born in India in 1894 went through a spiritual transformation at the age of nineteen,

* Reprinted by kind permission of "Buddhism in England 1941" now "The Middle Way".

and remained in a state of ecstasy for the following nine months. Thereafter he founded a school in the Bombay Presidency where he has trained his pupils in his own ideals and methods ever since. His mission in life is to arouse the sleeping soul to a realisation of its own divinity, and his method—"by attracting men and women through love. When people are brought into contact with him he uses their circumstances, their troubles or even their material advantages to arouse them to the realisation of their true selves, to liberate them from illusions." To this end he deliberately breaks up the ordered way of living which his disciples expect to find in a semi-monastic community, reminding one of the Zen technique of using any method which will break the bonds of intellectual habit which enthrall the higher mind. His concern is the individual, never the larger unit of party or sect or society and, as Mr. Purdom writes, "he is content that people should be brought into contact with him even by enemies. To attack him is as good as to praise him. Indeed, I think he prefers attacks to praise because they arouse more feeling. To arouse people, to awaken them, is what he aims to do." Note that he strives to arouse their feelings. The West is bound in the chains of the intellect, and our emotions are a jungle, a veritable Zoo of angry animals, untamed, unsatisfied and all but unknown. Release them, so this Master claims, and there is the hope that the mind may come to terms with them, and so regain its equilibrium. The effect on visitors of this silent communion of love is remarkable. Some are garrulous. more are silent, finding their questions answered without the spoken word, and many who prided themselves on 'self-control' find themselves against their will in tears. But these are healing tears, for the constant flow of love which produced this symptom of released emotion provides the inner strength to achieve the soul's internal harmony. Yet there is nothing emotional about the emanations of this holy man. Love is a force that operates on all planes,

and the Master, with his developed siddhis, is able to diagnose at sight the needs of the visitor-patient. For all who come are patients in his eyes, and his only thought is how he can help them to achieve the unceasing vision of Enlightenment in which he passes his days.

Judging from *The New Humanity*, an article in the Meher Baba Journal, he is a master of present world events and spiritual needs. "Wars have to be so clearly seen to be both unnecessary and unreasonable that the immediate problem would not be to stop wars but to wage them spiritually against the attitude of mind responsible for such a state of things The coming civilisation of the New Humanity shall be ensouled not by dry intellectual doctrines, but by living spiritual experience", and "this spiritual experience not only involves the realisation of the soul on the higher planes, but also a right attitude to worldly duties and to everyday life ... "

The cause of war is hatred, born of desire, born of ignorance, and "hatred ceases not by hatred, hatred ceases but by love." If there were more Meher Babas in the world to-day war would end for want of causes. This man of love sets all men an example.

"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. 21.00 (Rs. 24.00 inclusive of postage for India) Copies can be had from Mrs. Maud Kennedy, Purcell Cottage, Heyford, Oxford, U. K.

Petition to Beloved Baba

from Arangaon Lovers

Arangaon, 27-8-1966

MAY IT PLEASE AVATAR MEHER BABA!

Shri Sat-chit-anand, Puran Purush (the Ancient One), the Lover of His devotees, the Merciful Father of the poor, the Ocean of Mercy, Avatar Meher Baba:

We, the ignorant and guileless Harijan Mandali of Arangaon, Meherabad, offer our prayers to You, our Lord God, who come age after age and in this Kaliyuga, have again taken human form for the salvation of mankind. You, with infinite names and forms, are our sole Provider and Protector and we all here are deep in Your remembrance. So our prayer is that You, in Your Mercy, shower Your blessings on Your ignorant children.

We, the Arangaon Harijan Mandali, after studying Your teachings, take guidance in the remembrance of Your Holy Name. We have fixed up a programme of a month and a half of Meher-Nama-Japa, and have started it from 8th August 1966 as follows:

Every morning, from 8 to 9, Baba's Puja, Nama-Japa and meditation—the reading of the Book (Pothi) and performance of the Puja being done by Bua Anantnath Premnath. At 2 p.m. only one meal in 24 hours. From 5 to 8 p.m., Meher devotee Bhau Chimaji Kamble's discourse on Baba's Life and Teachings. From 8 to 9 p.m. Bhajan-singing by young members of the Meher Bhajan Mandali. From 10 p.m. to 1 a.m., the Book reading by Bua Anantnath Premnath and address by Bhau Chimaji Kamble to the gathering on Baba's Avatarhood with a view to creating love and reverence for the

Ancient One in the hearts of one and all. Thus, our programme will last for one and a half months from 8. 8. 66 to 18. 9. 66.

The last day (18th Sept. 66) of the programme will be observed from 8 a.m. to 9 a.m. with the performance of Baba's Puja, Bhajan and Arti, and holding of a feast for all the people from surrounding villages from 12 mid-day to 4 o'clock. From 5 to 8 p.m., Baba's photo will be carried round the villages in a procession, and from 8 p.m. to 12 mid-night there will be Bhajan. From 1 to 4 a.m., we will have the closing discourse by Bhau Chimaji Kamble on Baba's Avatarhood and Message of Love.

Eight days after, if Baba permits, we pray for His darshan in a procession to Meherazad, which may be graciously granted.

(In reply, beloved Baba informed His Arangaon lovers that according to the last Life Circular, He would not see them till end of November 1967.)

DIVYA VANI

(An English Monthly)

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*S E A Y A R N

BY FRANCIS BRABAZON

We have spent time collecting bones
of what Man used to be;
We have used time in sorting stones
to further geology.

In the same time, or less, we could
have collected our tears
And rolled them into a mighty flood
and drowned all our fears.

We have spent time discussing purpose
as to what Man should be;
And dreamed and schemed what would serve us
toward greater prosperity.

In the same time, or less, we might
have won to Love's high seat,
And attained our soul's true delight
as dust at Meher's feet.

Meher Baba the Christ God-Man
who's come down from on High,
And thrown for us a Rainbow Span
from little I to I.

It takes just as much time to weep
as it takes one to sing
And praise Him-of-the-fathomless-Deep
who our real welfare brings.

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

News in Brief

MEHER VIHAR HYDERABAD:

With the Graceful Blessings of Avatar Meher Baba, the third anniversary of 'Meher Vihar' was celebrated on 22nd, 23rd & 24th August '66. The Message from Beloved Baba received by Swami Satya Prakash Udaseen, on the occasion reads as:

"HAPPY TO HEAR OF INAUGURATION OF MEHER ART PRINTERS ON 22nd AND OF CELEBRATION OF THIRD ANNIVERSARY OF MEHER VIHAR ON 24th AUGUST. I SEND MY BLESSING FOR THE OCCASION. MY LOVE BLESSING TO YOU VENKAYYA AND MEHER VIHAREES. CONVEY MY LOVE AND BLESSING TO KASU BRAHMANANDA REDDI APPAROW SAIGAL SARVARAO RAMA-MOHANARAO MANIKYALARAO KUTUMBASASTRI BASAVAYYA M.B.G. SASTRY DHARMARAO PRAKASARAO NARAYANARAO BHIMASANKARAM BUCHILINGAPPA SASTRI KOTISWARAN ANANTA-BUTCHANNA BABJEE BHAJAN PARTIES AND MY DEAR LOVERS PARTICIPATING IN THE CELEBRATIONS IN MY LOVE.

MEHER BABA"

The celebrations commenced with 'Nagar Sankeertan' in the early hours of 22nd morning, followed by Baba-lovers' gathering from 7 to 11 a.m. under the presidentship of Sri T. S. Kutumba Sastri. Sri Chinta Sarva Rao of Vijayawada inaugurated 'Meher Art Printers' in the midst of cries of 'Avatar Meher Baba Ki Jai!' Sri V. V. Narayan Rao and Sri Sarva Rao addressed the gathering,

on the occasion. Earlier, Swami Satya Prakash Udaseen welcomed all Baba-lovers to actively participate in Baba's Cause to spread His Name and Message. In the evening programme, Sri N. Bhimasankaram gave a very interesting talk interspersed with a number of quotations from scriptures and anecdotes from Baba's life. Sri Chinta Sarva Rao also spoke.

On 23rd morning, the meeting was presided over by Sri R.S. Prakasa Rao. In the afternoon, a special Ladies' gathering was held, presided over by Sri N. Bhimasankaram. Swami Satya Prakash Udaseen and Sri M. Butchlingappa Sastri from Vadali explained to the large audience, Baba's Avatarhood and His Messages. In the evening function, besides Sri T. S. Kutumba Sastri and Sri M. Butchilingappa Sastri, Sri M. Appala Naidu gave a very hearty talk relating various incidents which led him to believe in the Avatarhood of Beloved Baba.

On 24th morning, Baba-lovers' Sahavas was held at Balaji Bhavan, which was presided over by Sri M. R. Appa Rao, Minister. Swami Satya Prakash Udaseen spoke at length about the incidents which led him to Baba, the establishment and progress of 'Meher Vihar', etc., Sardar Amar Singh Saigal, M. P., gave a very inspiring talk in Hindi exhorting Baba-lovers to devote themselves wholeheartedly to Baba's work. Dr. G. S. N. Moorthy, who specially arrived to participate in the celebrations explained the unique way of demonstration of divine love by Beloved Baba without any distinction of caste, creed, status or religion. Earlier, Sri M. R. Appa Rao inaugurated the 3rd publication of 'Meher Sudha Tarangini', viz., Avatar Meher Baba, Vol. 1. (Telugu translation of C. B. Purdom's 'Perfect Master').

In the evening, the public meeting was presided over by Smt. Brahmananda Reddi. Sri K. Brahmananda Reddi, Chief Minister, who was to preside on the occasion was held up in Delhi, due to unavoidable circumstances. After

Prayers by Sri R. S. Prakasa Rao, Swami Satya Prakash Udaseen extended his warm welcome to the large audience. Sardar Saigal, Dr. G. S. N. Moorthy, Sri M. S. Kotiswaran and Sri Butchilingappa Sastri spoke on Baba's Avatarhood, His unique Silence and His Messages. Sri M. S. R. Gandhi (Babjee) who came specially from Kakinada, performed 'Sankirtan' on all the three days and thrilled the audiences with his devotion and love for Baba. A good number of persons from outside the City also participated, along with the local Baba-lovers with families and friends and made the celebrations successful.

After listening to an account of the celebrations, Beloved Baba has lovingly informed Swamiji, through Bro. Adi K. Irani as follows:

" ... Baba wants you to know that, He is always with you and you should continue to invite people to believe in His Avatarhood as the time of His manifestation is coming nearer and nearer and the people should know about Him and have love for Him; and those who already love Him, should love Him more and more."

PUBLICATIONS RECEIVED:

"BE THE MASTER OF YOUR OWN DESTINY":

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