

**DIVYA VANI**  
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Monthly:

25th June, 1968

# DIVYA VANI

( DIVINE VOICE )

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

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(Continued on 3rd cover page)

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AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

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### APPEAL

The Annual Subscription for 'DIVYA VANI' for the current year i.e., from July '67 to June '68, is yet to be received from many of our dear subscribers. We would, therefore request them all to kindly send the amounts due, immediately, and enable us to continue to serve them in Beloved Baba's Cause.

—Editor and Publisher  
'DIVYA VANI'



"It is Love, not questioning, that will bring God to you."

—AVATAR MEHER BABA



# MY DIVINITY

By MEHER BABA

I can say with Divine Authority that I experience eternally, consciously and constantly being one with you all and one in you all. I am greater than none of you in the soul-sense, and none of you has to receive from me Divinity, which exists equally in us all. What I have to give is the knowledge and experience of the oneness of us all.

I have come down from the Highest to your level and if on that level you love me with all your heart, you will come to my level of the Highest, because I am in you, and therefore, in whatever capacity and in whatever circumstances you are, I am in that too.

I am poor, rich, man, woman, small, big, literate, illiterate. When I am amongst the poor, I feel no one to be poorer than I. When I am amongst the rich and important people, I feel I am the Emperor of emperors.

In my continual and eternal experience of Reality no difference exists between the worldly rich and the poor. But if ever a question of difference between opulence and poverty were to exist for me, I should deem him really poor who, possessing worldly riches possesses not the wealth of love for God. I should know him truly rich who, owning nothing, possesses the priceless treasure of love for God. His is the poverty that kings could envy, which makes even the king of kings his slave.

I love children, and never feel more happy than when amongst them, as I then feel myself to be a child. I prefer to have time to play with them rather than to have garlanding, Puja, Arti, etc., especially because I am expert in play-

ing marbles. Ages ago, when I woke up I began to play marbles with the universe.

I feel everyone of you to be mine and I want everyone of you to make me yours, as you already eternally are mine. There is nothing which is beyond me and there is nothing without me, yet I am and can always be captured with love.

I want you to make me your constant companion. Think of me more than you think of yourself. Your duty is to keep me constantly with you in your thoughts, speech and actions. They do their duty who, sincere in their faith and love, surrender to me and are guided by their implicit belief in my Divinity as Baba. They too do their duty who speak ill of me, condemn me through their writings, urged by their genuine conviction that Baba is a fraud. But they are the hypocrites who, not knowing their own minds, are constantly doubting; at times, through fleeting emotions, they are inclined to believe in me and at other times to indulge in gossip against me. No amount of slander can affect or change me, nor any amount of admiration or praise enhance or glorify my Divinity. Baba is what He is. I was Baba, I am Baba and shall for ever remain Baba.

Have hope. I have come to help you to surrender yourself to the cause of God and to accept His Grace of Love and Truth. I have come to help you to win the one victory of all victories to win yourself.

I tell you all with my Divine Authority that you and I are not "we" but "one". You unconsciously feel my Avatarhood within you; I consciously feel in you what each of you feel. Thus everyone of us is Avatar, in the sense that everyone and everything is everyone and everything, at the same time and for all the time.

Pay heed when I say with my Divine Authority that the oneness of Reality is so uncompromisingly unlimited and all-pervading that not only 'we are one', but even this colle-

ctive term of 'we' has no place in the infinite, indivisible oneness. In this oneness not only the Avatar is God, but so also are the ant and the sparrow. The only apparent difference is in the states of consciousness. The Avatar knows that which is a sparrow is not a sparrow, whereas a sparrow does not realise this and being ignorant of its ignorance, identifies itself as a sparrow.

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

My work will embrace everything. It will permeate every phase of life. Perfection would fall far short of the ideal if it were to accept one thing and reject another.

The world needs awakening, not mere verbal instructions. It needs the freedom and amplitude of Life Divine, not the superficiality of mechanised and pompous forms. The world-task ahead of me is creative. I see the structure of all the great and recognised religions of the world tottering.

True religion consists of developing that attitude of mind which results in seeing one Infinite Existence pervading the universe; then one could live in the world and yet not be of it, and at the same time one could be in harmony with everyone and everything; then one could attend to all worldly duties and affairs and yet feel completely detached from results.

I belong to no religion. Every religion belongs to me. My own personal religion is of my being the Ancient Infinite One and the religion I teach to all is love for God.

If religion does not help man to emancipate his soul from spiritual bondage and realise God, it has no useful purpose. Then it would be time for religion to go, for God to come.

Therefore I am not interested in founding a new religion. The world is already divided by numberless sects, each with its own dogmas and beliefs. I have not come to set up another cage for man, but to impart to the world this illimitable Truth, and therefore I intend to bring together all religions and cults like beads on one string and revitalize them for individual and collective needs.

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

If people were to ask me, "Have you seen God?", I would reply, "What else is there to see?" If they were to ask me, "Are you God?" I would reply, "What else could I be?" If they would ask me, "Are you Avatar?", I would say, "Why else have I taken this human form?"

I am never born, I never die. Yet every moment I take birth and undergo death. Although I am present everywhere eternally in my formless Infinite State, from time to time I take form, and taking the form and leaving it is termed my physical birth and death. I find no one else to bow down to, because I find myself in everything. I am the one so many seek and so few find. No amount of intellect can fathom me. No amount of austerity can attain me. Only when one loves me and loses oneself in me am I found, and only those who lose themselves in my love find themselves in me. This is not idle talk but an authoritative statement that eternally I have been and will always be the slave of my lovers, and that I am only Real and One for those who love me.

Any worship or obeisance done to any Deity, animate or inanimate, to any Master, Saint, Advanced Soul or Yogi, eventually comes to me. By offering unadulterated love to

any one and anything you will be loving me. When instead of erecting Churches, Fire temples, Mandirs and Mosques, you establish the House of God in your hearts for your beloved God, my work will have been done. When instead of performing ceremonies and rituals mechanically as age-old customs, you serve your fellow-beings with the selflessness of love, understanding God to be equally residing in all, and understanding that by so serving others, you are serving God, my work will have been fulfilled.

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, so as to help man to distinguish the Real from the false.

Those who are united in love know no separation. Wherever I am, wherever you are, I am always with you. Having seen me with your eyes, you have still not seen me as I am. You have not yet had even a glimpse of my true Being. Although I appear to be silent, I speak through you all. I am ever silent and ever-lastingly speaking, but the time has arrived when I shall break my apparent silence. Then those who love me will see my real Self.

To love me as I love you, you must become the recipient of my Grace. To receive my Grace, you must obey me spontaneously with firm unshakeable faith in me. And you can only obey me spontaneously, as I wish, when you completely surrender yourself to me, so that my wish becomes your law, My love sustains your being, and my Grace bestows upon you the gift of Divine Love.

He who succeeds, ultimately not only finds me but becomes me and realizes the aim of life.

# WAITING

By MAUD KENNEDY, U. K.

Poetry has led me to Your door  
And here I sit waiting.  
Long seems the waiting  
For time when the dark clouds will go,  
And those clear features will be seen.  
All will know You then,  
And Truth will be known,  
Making night of waiting into day.

What is past and what is gone  
Is no more,  
What comes we know not nor care,  
Since You Bright One will be there,  
Only we part and meet again.

Each moment is eternity and now,  
Each moment is true for us,  
We slip through time unaware  
We feel the rain,  
Wet as tears falling;  
It washes away the past,  
It clears the brain,  
It warms the heart  
It heals the pain of thought,  
If we make it so,  
Each moment is a work of art.

# \*MIRACLES

By MEHER BABA

## *Energy in the Third Layer*

The powers which the yogis use are based upon the energy which is comparable to electricity, though it is different from and much more powerful than the electricity, which is under the control of the scientists. However, for the purposes of intellectual explanation, we might look upon that energy as a sort of 'electricity', which is in the third layer of the world and is inexhaustible. By means of breath-control and other practices, the yogis combine this inexhaustible source of cosmic energy or 'electricity' with the energy or 'electricity' in the third layer of their own body. And. this combination enables them to perform many miracles.

## *Extra-Ordinary Powers of the Yogis*

After combining the two stores of energy or 'electricity', the yogis have merely to think to obtain the desired result. Any desire, which they bring into their mind, finds its immediate fulfilment. They can read the past and the future. They can read the minds of others. They can see or hear happenings from any distance, e.g. they can see from America what one is doing in India. They can split up stones into pieces. They can even raise the dead. As compared with the limited powers of human beings these powers are indeed very great. But they have nothing to do with the Truth or with true spirituality. *The Truth is far beyond the exercise of such powers.*

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\* From "Sparks of the Truth from Dissertations of Meher Baba" Version by Dr. Chakradhar D. Deshmukh, M.A., Ph.D. (London).

*Exchange of Illusions*

The yogi can make things appear entirely different to you from what they really are. It is like putting coloured glasses on your eyes, so that a thing, which in fact is white, appears to you to have the colour of the glasses worn by you. There can be no special spiritual advantage in your being shown a white thing as coloured. The coloured thing as well as the original white thing are both false. They are both parts of a waking dream. *A Perfect Master would never bother to exchange one illusion for another.* He would on the contrary show the illusory nature of the entire world and would exhibit the Truth in its bareness and unqualified simplicity.

*Magicians*

In the same way, a juggler or a magician may before your eyes convert a card-board into a bottle. But what does it avail to you to see the transformation, since the card-board as well as the bottle are both false? It may appear any way and anything to the eye; but it is false. It cannot reveal to you the unchangeable Truth. Such miracles may serve the purpose of attracting the multitude and winning the admiration of the world; but the Perfect Master is not interested in any of these things. He is interested in making you realise that *everything except God is just illusion*; and *this* knowledge cannot be given by any yogic powers.

*Taking away the great Illusion*

Suppose a man wants to know what is happening in a distant city. He will have to go there personally, if necessary even on foot, to find out for himself. The yogi is able to get there in his higher body in no time and find out what is happening there. But he has to go there. This is like a person, who would go to the spot in a motor car much more quickly than a person who goes there on foot. The difference between the one in a car and the one on foot is only of degree. Both have to go, and both take what they see to be

real. But they have not found the Reality. They have looked upon their waking dream as giving them the substance. What they all 'find' after going to the distant city is only a part of the Great Illusion. The Perfect Master is concerned only with *taking away from the mind the Great Illusion, by means of which the multitudinous things of this world appear to exist, though, in fact, what really exists is only the invisible Reality known as Self or God.*

*The Sun and the Rays*

The powers of the yogis, great as they are, are nothing, compared with the infinite powers, which one gets upon union with God. God may be compared to the Sun. The yogis are nearer to this Sun than ordinary persons and they can therefore attract to themselves some rays of this Sun. These rays become their diverse occult powers. But in order to use these powers, the yogis have to manipulate these rays and make efforts; the miracles of the yogis are wrought laboriously. But the miracles performed by the Perfect Master involve no such effort—the Perfect Master is one with the Sun itself and all his miracles are effortless. The Perfect Master has the authority to use the Infinite Power of God with whom he has established union. But he rarely uses his power. When he does use it, it is only for the spiritual purpose of leading the bound souls to God or Truth.

*Putting the Cart before the Horse*

The Perfect Master cannot only show you what God is, but he can also lead you to the Goal of attaining complete Union with him. But this does not mean that the seeker should, time and again, pester the Master with his pressing demand, "Show God to me." The desire to see God and realise Him is all right. But to imagine that God can be shown or seen like some object in the cinema film is to falsify the real search. *You cannot see God without rising to the necessary mental state.* The nothingness and emptiness of the gross world has to be thoroughly realised before one can get a

glimpse into the nature of God. There is absolutely no use in putting the cart before the horse. *The immediate objective* of the aspirant should be to struggle with those psychic limitations which bind him to the false. *God will automatically make His appearance when the blinders which man has fastened upon his own mind—are removed.*

#### *Analogy of the Umbrella*

In fact, God is not at all very far from the seeker. Nor it is really very difficult to see Him. He is like the Sun, which is always shining right above your own head. But you yourself have held on your head *the umbrella of your variegated mental impressions*, which hide Him from your view. You have only to remove the umbrella, and the Sun is already there for you to see. He does not have to be brought from anywhere. But *such a tiny and trivial thing like an umbrella can deprive you of the sight of such a stupendous fact as the Sun. Impressions are like this umbrella.* Though they might seem to be insignificant in themselves, they create a curtain between you and God. The Perfect Master helps you to remove these impressions; and when this curtain is removed, you are face to face with God as Truth.

#### *Intellectual Proof*

It is never possible to give a purely intellectual proof for the existence of God. Any arguments which appeal merely to the intellect will have a tendency to induce belief in God. But they can never be absolutely convincing. How can that, which is really above the intellect, be brought within the domain of the intellect? To ask for a purely intellectual proof for the existence of God is like asking for the privilege of being able to see with your ears. Ears can only hear. They cannot see. In order to be able to see, you have to make use of your eyes. If you close your eyes tightly and clamour that your ears may be given the sight of things, how can any one help you in the fulfilment of such an absurd demand? And yet, it is this very absurdity in which the so-called 'educated' get trapped. They

want an intellectual proof for God as if God could be known through the use of bare intellect, howsoever keen.

*Vanity of Intellectuals*

The fact is that these intellectuals are not at all interested in God. They are only keen about argument and their own vanity. If they really wanted to know God, they would pay the price for that knowledge. They would forthwith renounce the things that prevent them from seeing God. They would begin to be humble and selfless and loving. And they would start attaining complete purity of heart. This will lead them on to God more surely than any amount of barren argumentation.

*The Hold of Ignorance*

People are not willing to part with their worldly attachments even for the sake of seeing God. They would risk their very lives and even die a brave death for securing the objects of their attachment. But they find it difficult to fast even for two days for the sake of spiritual advancement. This shows the firm grip which ignorance has on them. God will surely reveal Himself to those who are willing to welcome suffering for His sake. They have to be staunch in their determination. God will certainly come to those who have the courage to burn up all desires. Worldly attachments and entanglements may be carried on for ever without leading you anywhere. Therefore, it is incumbent upon the seeker to be aloof from the allurements of this world. That is why the Masters of all times have, like Jesus, called: "Sell all and follow me."

*The Miracle of Truth-Realisation*

When anyone wants an intellectual proof of God, what is sometimes desired is the performance of some miracle, giving a rude shock to the complacency of the ordinary man, who is immersed in the world and treats it as the ultimate and unchallengeable reality. But God is not to be confused with the supernatural world or its happenings. What miracles

can prove is that there is something beyond the things in which the man of the world is fully engrossed. But they cannot bring him the vision of God. From one unreality he moves on to another unreality only to be caught up again in the new illusion. And he will be nowhere nearer the Truth. The Perfect Masters have always treated the demand for miracles with disdain. They know the real goal of life; and they are bent upon taking the world to that goal instead of catering to the idle curiosity of the worldly-minded. They wish to enlighten humanity, not to astound it or stupefy it. If and when they perform miracles, it is always for leading men on the spiritual Path. It is never for self-display. *The only miracle which for them is really worth doing is the miracle of making man realise that he actually is the Truth.*

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## NOTICE

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# The Supreme Science of Self-Discovery

By Dr. K.M.P. MOHAMED CASSIM, Ceylon

The main purpose of coming into this world is to realise our Divinity which is eternal and blissful. But we are conditioned by three states of consciousness namely waking state and dreaming state and dreamless sleep state. In the waking state, we see many things and people in the physical world and by seeing these objects our mind is attached and identified with many forms and in this state we are functioning with our physical body and mind. When the physical body is tired we go to sleep, in the sleeping state the mind creates a mental world or images projected by desires. The impressions gathered while we are in the physical world are projected as a shadow form in the mental plane by our own mind with much exaggeration and dramatised. In the dream state the world and the objects we see or experiences are nothing but the product of our own mind. Both in waking and dream state our mind is functioning full of conflicts and agitations. Therefore we are emotionally disturbed and our mind is also working at a tremendous speed in accordance with the intensity of the desire. In the dreamless sleep the mind is not working in conflict but taking complete rest due to the suspension of thought process although it is covered by the darkness.

We are all affected by three states of consciousness. In these three states we are unable to discover our *REAL SELF* because of the projections and false images of our mind. The disturbing factors of mental projections obstruct us from realising *REALITY* directly. The most fundamental defect in us is that we cling to the mind and the body as ourselves. Whereas the body and the mind are mere instruments to be trained

and purified for realisation of Divinity. Excitements and irritations are really blocking the path of SELF REALIZATION which can be attained by transcending these three states of consciousness. At this juncture it will be helpful to consider the method of meditation because only by understanding meditation correctly is there the possibility of going beyond the mind and thus liberating us from the clutches of sensual desires. The mind is continuously tempting us by identifying objects we see in the physical world. The question is how to stop the process of thinking so that we can realise our Divinity. The mind is changing from one desire to another and it is very excited with passions and hence through the mind we cannot discover Reality. We are not so happy and peaceful because the mind is distracted by innumerable desires and as a result of which our energy is wasted in fulfilling the desires. The actual fact is that we cannot have real happiness and satisfaction when indulging in sensual pleasures because the desires are intensified and strengthened after enjoyment. The best and the correct method is not to fulfil according to the dictations of our desires but to understand the mind by meditation. The art of medication is to keep the mind under our control by understanding the activities of mind. If we can observe each and every thought in a detached manner all the time we feel the most profound state of calmness and in this state of tranquility we are in meditation. We must note the very important point that if our mind is well concentrated in the work which we are doing then the very work becomes meditation. And further our mental energy is not wasted nor our attention distracted.

It is our common experience as soon as we are disturbed mentally the whole body and the mind are shattered with a crude form of vibration as a result of which the sweet state of meditation is lost and we are thrown from the height of Divinity. If we can keep our mind in a state of meditation all the time then we will see that the physical world and our relationship with people are harmonious. The emphasis for

meditation is stressed because without meditation we cannot be free from the sensual cravings. If we want to attain our true state it is very essential that we purify our physical body and mind by strictly following certain disciplines. If we fail in practising our meditations regularly evil desires in our mind which are hiding in our unconscious mind will pull us down and destroy our spiritual magnetism and therefore we must be careful even in moving with other people as there is a possibility of disturbing our mind by the influence of those persons who are leading a lower form of life. Meditation gives us spiritual vitality which shines through our face full of grace. The face indicates to a certain extent the inner state of mind. Those who are doing meditation can be seen from their faces. and it is rightly said that the face is the index of the soul.

The life of spirituality is full of cheerfulness and happiness. Indeed we who are leading a pure life are fortunate because we have understood the real purpose of coming into this physical world. In this world many are confused and they are leading miserable lives and they are slaves to their own desires and they have destroyed the physical body and mind by enjoying the lowest pleasure. Although there are only a very few people who are sincerely and earnestly dedicating their lives for the discovery of Divinity it is these few people who will guide humanity correctly. Although we have to undergo difficulties in conquering our animal instincts, we will ultimately succeed in winning our freedom. Real freedom is a state of mind in which we are undisturbed by environmental influences. We experience the sweetness of peace and the extraordinary beauty of spiritual grace and bliss of pure ecstasy when we are in deep meditation. Therefore, let us devote our time in the attainment of SELF-REALIZATION.

In life we are all confronted with many problems, but to solve any problem what we need is a clear mind to analyse the problem. The most important question is whether the mind is capable of approaching the problem without distra-

ction. The mind is all the time thinking about past incidents and therefore it is unable to face the problem without projecting its past impressions. The problem exists because of the mind of the thinker. To the thinker alone the various complications arise because the "thinker" is a false entity which derives sensations from the painful and pleasurable experiences thus establishing its permanency. Innumerable problems and difficulties are fabricated by wrong thinking. In view of the above psychological reason it is necessary that we must transcend the mind to the spiritual plane.

A mind which is mechanical in its activities loses its capacity and pliability in perceiving REALITY. As a matter of fact, a mechanical mind is lopsided in its operation and is much disintegrated. To harmonize the mind we must have ability to understand and observe the function of the mind dispassionately and this self-observation will lead us to SELF-DISCOVERY. To discover SOMETHING which the mind cannot conceive is the right approach to meditation—a meditation in which even the meditator is absent in the absorption of DIVINITY.

To maintain mental equilibrium it is very essential to study the function of the mind correctly. To penetrate into the unconscious level of the mind we must have meditative awareness to watch the hidden desires without being influenced by them. If we can undertake the journey of self-observation silently then we can gauge the agitation of unconscious urges unemotionally. The study of unconscious mind is interesting if we can understand the significance of the symbols while we are exploring the explosive region of the unconscious mind. The unconscious mind is working ceaselessly making suggestions to the superficial mind, as the upper mind is mostly controlled by impulses from the unconscious mind. As we are unable to check these impulses we must observe the unconscious mind while we are in meditation then we can proceed further in the Discovery of Reality which alone will give strength, stability and liberation.

The most difficult task in the world is to understand our own mind and the capacity for observation is complicated because of the fact that the observer who watches mental activities could be easily influenced by the reactions of various psychological tensions. Hence, we must be alert not only in detecting the desires but also in watching them in a detached manner. To contact Reality the mind must be still without projecting its past impressions and in this process of silencing the mind alone we can enjoy the blessings of Divine Magnetism which brings freedom. The mind must be kept under complete control by means of meditation and this contemplative attitude in life will help us to contact Reality, which gives significance and vitality to all. Beauty is really a divine attribute because beautiful objects elevate the mind to the height of purity. When the mind is excited by the impacts of emotional confusions we cannot appreciate the beauty of divine creation. Anything that is creative is beautiful as it gives us inspiration to see things clearly. The state of creativity is a state in which the mind is absolutely calm and silent. Devotion comes as a result of spontaneous dedication to that to which it is devoted and in this devotion we feel the beauty aspects of purifying experiences.

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*THE LIFE CIRCULARS OF  
AVATAR MEHER BABA*

*( A compilation of the 67 Life Circulars issued from 6th Feb '52  
to 1st Feb '68)*

With an INTRODUCTION BY SRI ADI K. IRANI

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# LETTER TO BELOVED BABA

From RICK M. CHAPMAN, U.S.A.

12 April, 68  
Berkeley

Dearest Beloved Baba,

It is now nearly two weeks since I returned from the most busy, the most hectic, the most exciting expedition to date concerning the work to which You have set Your Moochewala and Your dear Allan and Bob. Although You have, in Your Infinite Mercy and Compassion, extended the crushing burden of Your strict and intense Seclusion, I will report the major details and developments of the work of this past month to You as You have previously instructed.

This trip took place between two terms at the University—I had about three weeks to work with—and reminiscent of the tours which Hoshang helped to plan in India, these three weeks were packed to the brim, then packed more, and more, until three weeks contained more activity and demanded more thought and energy and work on the part of lovers in every quarter than the usual half a year. Your work is a joy to behold.

The first leg of the journey began on the 8th March with an early flight to Denver and an hour's drive to Colorado State College at Fort Collins, Colorado. I met there Dean of Students Burns Crookston, psychologist Marvin Moor from the counseling center, and a couple of prominent students including the editor of the student newspaper, Evan Green—the purpose of the meeting was to discuss the growing drug problem on the CSU campus and to confer about ways of stemming the tide of mushrooming drug use. The meeting was a good one, and it led to my return to that

university on April 3rd, just more than a week ago, for an entire day of talks and conferences about You and Your drug views.

I spent the weekend in Denver with my parents and on the following Tuesday gave a couple of talks, one at the University of Denver in the afternoon and one at night in a small theater downtown. Both times I showed films and the response was good—there is a growing interest in You in Denver, and a growing nucleus of committed lovers who are beginning to meet together to read Your discourses. I think that Denver is going to really start to simmer with Baba-interest, and it may turn out to be one of the first major centers of Baba-activity to emerge between the coasts. Among the packed attendance at the evening programme in Denver, one girl had come from Greeley, Colorado (an hour away) and two persons had driven down from Aspen (5 hours drive) to see You on film.

On the morning of March 13th I flew from Denver to Kansas City to Joplin, Missouri, where I was met by Sherry Newell, a teacher at the state college in Pittsburg, Kansas, where she had arranged a program. It happens that in Pittsburg, Kansas—a small town in farm country which is presently about as obscure and unknown as Prague, Oklahoma, but (who knows but Your) which perhaps one day will become as famous as Prague does—presently in Pittsburg there is almost no awareness of or interest in the growing trend of mysticism in America. Yet, when I arrived at the college I found the central display window filled with pictures of You and books, and large letters running across the whole display: Who Is Meher Baba? The program which had been arranged for that night was focussed directly on You and this had stirred up quite a bit of curiosity around the campus. Despite several competing functions that night—such as the annual Apple-pickers' Banquet—there was a crowd of about 170 at the talk and an intense session of questions and answers at the reception afterwards.

The next day started off very early with a flight leaving Joplin, Missouri, at 6:00 AM and arriving at Columbia, Missouri, at 8:00. Columbia is where Stephan's College (for girls) is located, where Allan had spoken previously and aroused a good deal of interest in You. Lynn Lowery, a girl who had heard Allan speak and who fell deeply in love with You, arranged a whole day of activities for my visit: faculty lunch, individual interviews with interviewers (including one girl who was having some frightening psychic experiences), a seminar on "The Avatar" which had packed attendance, and a lecture that night, "inside Indian Mysticism" in which films of You were shown. What a day!

I had planned a weekend of rest at Myrtle Beach, but I should really have known better. What a delight it is to be distracted when the distractions are Your lovers! I talked long with Lyn and Phyllis Ott, saw Jane Haynes and her daughter Diane, Joulia Mavaris, Tom Robinson, many, many others, old, new and ageless in Your Love; and I was able to spend two enjoyable lunches and quite a bit of time with Your most dear Elizabeth and Kitty, who both seemed quite healthy, energetic as ever, and very cheerful.

On Monday, the 18th I rode up with Charles Haynes to Chapel Hill, where we met Marshall Hay, Dick Anthony, and the whole crew of lovers there. That night a combined meeting of both the Chapel Hill and the Durham Baba-groups met in a coffee house at Duke University, there I read some of Francis' poetry, talked of You and showed films—a warm and receptive audience.

That night I slept in a cabin on the outskirts of Chapel Hill, the home of Sharon and Harry Muir recently married. (Harry learned about You while he was in Leavenworth Prison, where he was sent after he refused to continue to be a soldier in the army—he tells me that at the time he left the prison there was quite a group of men meeting together weekly to read Your discourses.) On the next day I flew to

Newark airport and arrived at the Winterfeldt's apartment in the late afternoon, the beginning of a really incredible week.

Allan arrived in New York on the same day that I did, and we spent the next three days doing many programmes together which had been planned by Adele and by various younger lovers such as Gerry and Sheila who worked with her. I will report here on the things which Allan and I did together, and in his own report he'll tell about the talks which he gave on his own.

WEDNESDAY, MARCH 20: Morning meeting with the producer of the Allan Burke Show, a television interview programme very similar to the Joe Pyne Show which Allan and I appeared on in Los Angeles. Henry Kashouty appeared on this show a few months ago and over 400 letters poured into the Myrtle Beach Centre as a result asking for more information. The producer wanted this time to concentrate the programme on LSD since they had one show already on "Meher Baba". The show was arranged to include both Allan and me and was to be video-taped that same night. While that producer, his assistants and I were all talking together, I overheard him mention that Wednesday night's show was seen only in New York City, whereas the show taped on the following night was syndicated, seen throughout the U.S. A wild thought began to grow in me, and after a few minutes I spoke up: "Perhaps tomorrow night would be better for us," I said, and asked if it would be possible for us to be on that show instead. After much haggling among themselves about who they could possibly get for a guest on tonight's show if Allan and I did the following night's show, they said O.K., and in a flash we were booked for the nation-wide show.

Meanwhile, Allan was off to Fairleigh Dickenson University to give a talk on "The Highest of the High". Allan and I met for dinner at FredElla's and then dashed to a talk that evening at New York University: "The Highest of the

High: Who is Meher Baba?" A large audience, good response, and it seems that a Baba study group is being started up there. Later that night, at about 11:30 PM, Allan appeared on the Barry Gray radio programme.

THURSDAY, MARCH 21st: This most cram-full day began with a meeting with the producer of another well-known TV show, The David Susskind Show. Although Allan has been on this show once before talking about LSD and though the producers were interested in what we had to say (we even showed them a film of you), they weren't quite ready to try a programme concentrating primarily on You.

Allan and I spoke at City College of New York, where Adele McCuen teaches at noon; the audience was very small, but two or three of the girls who attended were deeply interested and it seemed as if we had come to the college just to tell those few about You. These girls—Yvette Beigel, her sister Doris, and Joyce Rosenberg—came to the Winterfeldts' to see a movie, and talked deep into the night with me one night—they wanted to know more and more about You because of the Love that they felt dawning in them.

Thursday night Allan and I appeared on the Burke Show. We were his first guests, and, having heard from his producer that he did not want to talk much about Baba, we were not at all sure how he would react. He can be ferocious, devastating his guests when he has the whim, and it is sometimes hard to predict when he will do so. The show began: Burke read out an introduction saying that he was disgusted with much of the publicity he had seen and heard regarding LSD, and so that he was pleased to introduce us, who had not only concluded that the drug experience was false, but had found an authentic route to real higher consciousness. Burke looked then in Your Moochewala's direction and said nothing for about five seconds. Then: "That's quite a moustache you've got," and from that moment on it was clear that the show was Yours. He asked good questions and allowed us to

answer at length; instead of shying away from talking about You, he asked question after question about You; the poster with the picture in the Universal Message was shown, and Edward Luck, who was in the studio audience, stood up with a fine home-made poster and read out a superb quotation; and Allan was as eloquent as I have ever heard him when he dwelled on the point that You are the Christ, the Highest of the High. In all, the program went beautifully, and it was shown in New York at prime time, late Saturday night, when everyone from the factory worker and his wife, covered up in bed, to the average middle-class family, gathered together in the living-room, all tune in to see what Allan Burke is going to do to his guests tonight.

The minute we finished the Burke show Allan and I jumped into the truck which George McCuen had borrowed from work and dashed to Columbia University where a lover named Bruce Hoffman was filling in by talking about Your views on drugs until we arrived. Allan and I experimented with a dialogue format as we spoke about You, and the audience was quite attentive. And from Columbia we went to the final program of the day, a radio interview with a man named Casper Citron. We didn't even talk about the proposed topic, which was drugs, but instead talked almost exclusively about You, which left Mr. Citron somewhat non-plussed.

FRIDAY, MARCH 22: After having an early breakfast with two public relations men who had become interested in You through various lectures, Allan and I went to the Joe Franklin Show, a television program with about two million viewers. Allan and Henry Kashouty had both appeared on this program in the past and this time Joe Franklin had me appear on the show alone, since Allan had been on it quite recently. Joe opened his program with me sitting beside him, saying that on this day the television audience would have the great fortune to hear about India's greatest spiritual leader, Avatar Meher Baba. Then Joe asked some basic questions which he had asked me to prepare for him: "Who is Meher

Baba?," "What is unique about Baba in relation to the large number of 'gurus' who are becoming popular today?," and "Why is Baba silent—what is the meaning of His many years of self-imposed silence?" Joe gave a lot of time for answering questions and kept me on the show during the appearance of two other guests, an author (named Arthur Hailey, who appeared interested in You) and, of all things, a lady barber. After about half an hour Joe Franklin announced that this day's show had an unprecedented honor—they would have the chance to see a filmstrip in color of the Avatar! And for 2½ minutes a film of You gesturing and listening to music, taken by Don Stevens in 1962, beamed into the homes of many Americans.

After this delightful program, Allan headed to the United Nations to give a talk at the school there, and I proceeded to Pratt Institute to give a talk.

\*                     \*                     \*

Allan left New York City on Friday night. On the following day I met with Adele and George McCuen and about two dozen of the younger and more active Baba-lovers in New York. We discussed the challenges and responsibilities which lay ahead and which were even upon us now in participating in Your Work. I told them a little bit about how the lovers in Chapel Hill, who have known about You for less than a year, have raised enough money among themselves (a few students) each month to be able to support a "Meher Baba Library and Reading Room" in Chapel Hill. It was unanimously felt that the younger lovers needed some source of introductory information about You in addition to the Monday night group and Harry Kenmore's newly opened Reading Room. Something had to be done by the younger lovers to meet the needs of younger people, people in their own generation who were seeking and trying to find Truth. The upshot of this Saturday afternoon meeting was that these

younger lovers would try to find a place where they could meet together, work together, answer letters requesting information, and so on. Adele and George McCuen form a kind of connection between many of the long-time lovers and the newer ones, and I feel that there are enough level headed younger lovers, such as Gerry Brilliant, Sheila Krynski and Bruce Hoffman, that whatever develops among the younger lovers in New York, they will continue to remain in firm contact with the older lovers and to seek counsel and guidance from them.

Saturday evening I bussed out to New Jersey to give a talk to the Inter-cultural Association. The topic was "Generation Changes: Etched in Acid" since they wanted a talk on hippies and drugs. It was a well-educated audience, running the gamut from a professor of music to a Harvard economist, and they were all quite interested in hearing about the drug problem as it is today and Your statements both about the harmfulness of drug experience and about real spirituality.

Sunday was the first day which offered a chance to relax. I chatted with a budding lover from New Jersey in the morning, then had a long and very enjoyable lunch with Your dear Margaret Craskc. What joy to spend the afternoon talking with her, then stopping in at the Winterfeldt's to have coffee all together. Toward evening some young lovers from out of town came by, including Skip (Stanley) Fisher who was in Ahmednagar in February, and we all talked together for a while before I walked Margaret back to her hotel.

That night a talk was scheduled at the Community Church in midtown New York, a talk on "Psychedelic and Higher Consciousness" which included a film of You. It was a strange audience, somewhat difficult to talk to, although there were many pointed questions afterwards. I think that the strangeness was due to the feeling that the audience was not as open as many of the student audiences, that an intellectual and in some cases just plain worldly attitude prevailed.

The only scheduled program on the following day, Monday, was a talk about You at Hunter College. Attendance was small, but people seemed interested, responsive. Later that night, the Monday-night group meeting was held for the last time in the Carnegie Hall studio—I shared with them some of the experiences You gave Your Moochewala in Hamirpur district and Andhra, recounting the flaming love of Your right hand and left hand, and reading from Francis' *East-West Gathering* about the 'eight kinds of lovers'. I also told what I had heard about Your 1954 visit to Rajahmundry and read at some length what You said about "What Baba Means by Real Work". Then, after showing the film You gave me to this group once again, I hurriedly caught a taxi for the airport and flew that night to Boston.

In Boston I stayed in the home of a friend and former teacher of mine, Dr. David Kantor, and met with Jim McGrew and Masha Stackman and several other of Your lovers there. Apart from the many individual contacts, there were two planned programs. One was a talk at Boston College on Tuesday night, and the other was a showing of two films of You and some reading of Francis' poetry late on Wednesday night at a new bookstore and meeting space owned by David Kantor. Audiences were not particularly large at either occasion, but much more interest was shown on this visit than at any time before. Jim McGrew is presently working on a book concerning reincarnation, with Your teachings as the backbone of his understanding of the concept. I urged him, since he has had the rare chance to meet You and since he is an excellent speaker, to loosen up his vocal cords and let them rattle in the service of the Avatar.

On March 28th I flew to Albany, New York, where Tom Riley and another lover, Nick Colias, picked me up and drove me to Riley's home in Shokan, a small town near Woodstock. After relaxing most of the afternoon, I went with the Rileys and other lovers to New Paltz State University to speak on drugs and on You—Time Leary had

spoken there three weeks earlier to an overflow crowd. The crowd for my talk was much smaller, but many of the students stayed to ask questions and showed real interest.

The next day was a fitting culmination to this whole series of talks and programs. Tom Riley and his sister-in-law Maya Andrau had prepared publicity for nearly two weeks for a public talk in Woodstock—posters, newspaper articles, display boards all elegantly and attractively posed the question, "Who is Meher Baba?," and announced that two speakers, Your dear Darwin Shaw and Your Moochewala, would talk about the Avatar of the Age. The little theatre where the talk was held was packed with about 140 people—they listened to the talk, they saw a film, and some of them asked questions with a vengeance, causing a great emotional stir in the audience. One thing seems certain: that little artists' town of Woodstock will never be the same. Whatever their response, and whether or not they came to the talk, the superb publicity which preceded the program has insured that Woodstock knows now of Your existence here on earth, and they have seen Your face and read excerpts from Your messages.

Now I must end this report which has already grown far too long. After Woodstock, I flew back to New York City and on the next day to Berkeley. There ended almost 3½ weeks of journeying in Your Love—though two days later I flew to Colorado State University for an all-day drug education program—and now I am settled in with plans to stay put here in Berkeley for the rest of the month and most of May—there is much studying to do, and much journeying without journeying.

Since Bob Dreyfuss is not presently reporting to You, I should probably inform You that he is planning to leave Berkeley at the end of this month to go to New Mexico. As I understand it, he intends to live in Steve Der Key's community near Taos for the summer.

Help us, Beloved, to listen constantly with love to Your Voice within us, to rally all our effort and attention to the privilege of carrying out Your instructions with 'both hands'

on Your precious daaman. May our longing for You increase to such intensity that we do not hesitate to step directly into the furnace of Your Love.

Love,  
Sd./RICK

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—Editor & Publisher

# On Meher Baba's 74th Birthday

By Dr. HIRA LALL CHOPRA, M.A., D.Litt., Calcutta.

1. O Parvardigar ! This is our daily prayer every morn  
and eve,  
We beseech You to grant this happiness to us.
2. Both the worlds came into being by Your creativity,  
Everything that is, is through You, but You are not  
manifest.
3. Though You have endowed the son of man with wisdom,  
Yet in his heart, he has numberless sorrows and his nature  
is distracted.
4. In every Age You have extended this promise to every  
true religion,  
In every Age, the truthful people have repeatedly said:
5. That when faith declines in the world,  
Unrighteousness prevails from right and left,

---

English rendering of Poems in Persian composed by Dr. Chopra, published in Iran Newspapers and Journals.

These are offerings of a yearning heart surging with emotions and unable to express itself in words, chosen to transform itself into tears for the sacred altar of the MASTER (AVATAR MEHER BABA). Dr. Hira Lall Chopra often states: "I got the opportunity of my life when I saw Baba through the courtesy of Brother A. C. S. Chari and Brother Adi K. Irani, in 1965, Baba saw and conquered me with His first gaze." The original poems in Persian were appreciated and approved by Baba, before they were published in Iran. The above are free renderings thereof in English—but cannot, .however, adequately bring out the grandeur of their style in Persian.

6. Your lovers bemoan and yearn for Your vision,  
You have said that You Yourself would come running to  
the people.
7. O Kind God, You, out of Your kindness, have given  
us a PROPHET,  
A PROPHET, who is the very pride of all the prophets.
8. **Meher Baba** is His Name and He is the manifestation of  
Your dignity,  
He removes the darkness of the soul like the Sun.
9. He imparts awakening to the soul of the "crown and head  
of creation",  
He takes away sorrow, despair and distress from the  
human heart.
10. He is the guide towards the creator and also the very  
soul of the creation  
By truth, He is the Self of the entire creation.
11. Under His benign protection, we are happy,  
For the dejected, Him You have made a strong  
fortification.
12. When we are entwined in the revolutions of the world,  
In such critical juncture, **Meher Baba** is our only prop.
13. It was in the year One Thousand Eight Hundred and  
Ninety-four,  
He set foot on this world for the deliverance of this world.
14. Five Masters praised Him and showered their  
benedictions upon Him,  
They announced: "Now, You are God", "You are  
Parvardigar".
15. Though Age, year and time mean nothing to Him,  
As He is from beginning to eternity and that He shall be  
manifested frequently.
16. Yet from the mundane standards this "Divine  
Manifestation",  
Hurrah! today He is seventy-four years".

17. He is Eternal, Ever-living, Ever-existent,  
The world, in counting years for Him, is itself ashamed.
18. He was commissioned to impart Knowledge of the  
Self to creation,  
His advent was for strengthening the Divine Law.
19. Since forty-three years, He is silent, and in seclusion  
He undergoes mortification for the deliverance  
of the world,
20. In the whirlpool of sorrows, He gladdens us with the  
soul-energating glad tidings,  
**Meher Baba** is the only sympathiser in the travails  
of the world.
21. The Light of God ever shines from Him from head to foot,  
Divine Grace visibly comes out of His kindness every  
moment.
22. May we surrender to Him all that we have,  
O God! vouch unto us the strength to accomplish it.
23. His birthday gives a New Life altogether,  
O Forgiver! We pray for many happy returns of His  
Birthday.
24. Time is not distant when He speaks and confers,  
His grace shall shower soon on all, high and low.
25. This world, its possessions, wealth, honour and pomp are  
nothing,  
If possible, grip firmly "the Daaman (Skirt) of Baba".
26. Self-realization, patience, peace, contentment, knowledge  
and humanity,  
These accrue from Baba's "Daaman", in short.
27. Life is a goal and Baba is the straight path to it,  
I tell you the truth, go straight so as to get the goal  
successfully.

28. Recite "Baba, Baba" so that this goal may be reached  
comfortably,  
Disencumbered you traverse towards the goal.
29. Love of Baba today is the cynosure of all,  
Helper of the have-nots, the helpless and the miserables.
30. O Meher Baba! You grant us the Love of God. You  
are God.  
It is only You who are Eternal. Everything else perishes.
31. How can a helpless man attain deliverance,  
If your kindness comes to my aid, my mind gets peace.
32. O God's Beloved! If you wink the corner of Your eye  
on me,  
I shall take out my base mind on shore from the ocean of  
sins.
33. Uproot my heart from this world and plant in it Your Self.  
This spiritual revolution will ever be Your memory.
34. You were God, You are God, and in future, You will  
be God,  
O Parvardigar! Strengthen this conviction of mine.

### On His 73rd Birthday

1. My heart reaches Your altar flying,  
My eyes have virtually seen the heaven.
2. You are the **Avatar** of this Age, even God works according  
to Your directions,  
I have pronounced this fact loudly and have declared it  
everywhere.
3. An intoxicated eye and a glittering face I have brought  
to Your altar,  
So that none dare say that I came to You empty-handed.
4. If acceptable, to sacrifice them at Your feet,  
I have brought my soul, my heart, my eyes and my life at  
Your door.
5. On Your birthday, everyone who recited Your holy Name,

The musk-spreading fragrant breath emanated from his  
mouth.

6. A slave of Your threshold, O Baba! Do not forget me,  
It is with this distinction that my soul moves within me.
  7. My heart seeks God only through Your kindness,  
It has not lost the way and happily it is moving in the  
right direction.
  8. A pilgrimage to Your altar took me to Meher-azad,  
A particle of dust ventured a march to see the Sun.
  9. In Your sanctuary where Gabriel's wings burn,  
My mad heart has rushed in running.
  10. I have met the '**mandali**' to my heart's content,  
My soul has acquired hopes an account of that.
  11. This world with all its beauty and embellishment, O Baba,  
I do not know how it came into being, I have seen it from  
head to foot.
  12. In loyalty to this world, I have washed my hands off and  
have resigned,  
Neither I find anything in it intrinsically nor in its  
appearance.
  13. A man of God asks for nothing but God from God  
Himself.  
When he has already become free from time and space.
  14. Your threshold has been shown to my heart as its goal  
by God,  
It is the last resort of all young and old.
  15. My thought is low and Your station is high,  
My eye, You would say, aspires to contain the galaxy  
within it.
  16. Love needs no expression nor any poetry,  
This is only my inward love, which I am speaking about.
-

# SPIRITUAL AGONY OF A YOGI\*

from YOGI SHUDDHANANDABHARATI, MADRAS

Baba knows my letter without reading, for He has signed in my Samadhi, approval. He often comes within me and beckons, "Wait, the time comes." If Baba gives me ADESH today I can build a MEHER VILLE (grander than the AUROVILLE being built by the Mother of the Aurobindo Ashram). But there are so many Londons and Parises, New Yorks and Moscows, beautiful in form and chaotic in soul. Anyhow we must pitch our tent in U.S.A. and make a spiritual lebensraum. The world is full of impostures. I have been often deceived by them. They enter your home, eat your food and say, "This is ours; you get out." They act 'Camel and the Arab'. How to rectify this little brittle funny tragedy! Deliberate liars, hypos, cheats, thugs, daylight robbers, lecherous imps attract people in thousands and get easy headlines in dailies. One 'Avatar' of Krishna in these parts kills real devotees and with their ghost, gets things from the air. He has thus killed ten fine persons. One Ashram encourages drink, bar, meat, mating, etc., and is resorted to by the rich businessmen. One "immortal avatar" who promised me 5,000 years one day fell down and died of diabetes and blood pressure. Another man ate himself to comic death like the bull frog. Spiritual hypocrisy more than political and commercial hypocrisy is destroying the world and challenging Truth. THE TRUE MANIFESTATION is often crucified by the passionate world. That is why I have ceased to go out, mostly steeped in 'Mahaturya Samadhi' closing five doors. I scarcely come out once a week to see sincere God-lovers. I shudder to see and think how real Saints are ill-treated by blind humanity. People run after the man who converts mud into 'Vibhuti' and converts their brain into mud at last.

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\* Excerpts from his letter to Beloved Baba.

But Silence shall conquer. Baba comes often in my silent recueillement. I can write volumes on Him, but the order must come from Him. I am waiting for a psychological moment.

Even Love has been polluted by hypocrites. I wonder how sex-love comes into their mind. My first conquest is sex-conquest; next is self-conquest. Men and women must be conscious of the equal Soul in each and develop psychic love which leads to God. Embrace must Emblaze, not embarrass. Inferno pretends to know paradise. What a pity!

People misunderstand Yoga for miracle-mongering and poor Westerners have fallen into their net and do the 'Asan' drill and dub themselves as Yogi Rajas! The West needs inner awakening. **YOGA IS A DEEP PSYCHIC SCIENCE WHICH AIMS AT YOKING THE HUMAN WITH THE DIVINE.** The Jiva is caught in the tangle of vital forces and mental labyrinths. So many **Sankalpas** and **Vikalpas** are covering the mind like fibres in a coconut. The hard shell of ego is the last cover. These must be removed to reach the spirit. The Pure Spirit realises God in the Self. The realization is felt as a **PURE VIBRATING FORCE** (Shuddha Shakti). To be always conscious of that is Yoga. Yoga needs Purity in thought, word, deed; unity through inner communion and Divinity by Self-Realization. Self is God in man, not selfishness or self-sufficient egoism which belongs to the mental plane.

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# WHO CAN BEST SERVE THE DIVINE MASTER?

By Dr. JAL K. WADIA, Calcutta

When a Divine Man appears in the world and becomes known publicly, He is thronged upon by a big crowd, most of whom are like flies carrying with them the dirt of insatiable desires. Quick as they are to become His followers, either as disciples or as devotees or as lovers, they are quick enough to build up an institution in His name with as much publicity as the money could make and the intellectual mind could plan of. Their love for the Master manifests more in such publicities than in making any effort to imbibe the Divine Teachings.

Though He is Divine and remains Divine and His Divinity is no doubt sought by a selected few, His name becomes a dogmatic institution for many and in His figure, presented either by an artistic image or a picture, He is looked upon either as a soothsayer for removal of worldly problems and sufferings or as a press-button automaton for supply of worldly gains.

Among His followers there are some erudite intellectuals who take to the study of His teachings and messages to increase their stock of scriptural knowledge so as to seek or augment their fame as a scholar, writer or preacher. In the lot there are also those who in an impulse of moment are carried by the inspiring language of the Divine Man and become quick aspirants and in turn look upon the Master for quick, effortless, God-realisation. There are also those who with some motive seek His favour by indulging in the propagation of His name by building various institutions as schools, hospitals libraries, etc., and by spending money in publishing His teachings and messages or in convening public meetings with pomp and splendour.

Remaining outside the aforesaid camp of half-baked followers there are a few who have a burning desire of spiritual growth and they truly follow their Master's directions, struggle hard and make ceaseless efforts to imbibe the Divine messages and teachings. They are silent and unassuming in their moves and they bear, well-hidden in their heart, selfless love and devotion for their Master. Though becoming appreciatively illumined and attaining spiritual height they prefer to remain in the background as unknown devotees. These people seldom speak of their Divine Master, but through their own spiritual growth they firmly establish their Master's picture in others' hearts. Vivekananda avoided speaking of Ramakrishna, but it was through him that Ramakrishna has been known most throughout the world.

In contrast to these silent, unassuming and true devotees, there are some, but more in number, who are noisily vocal. On the one hand they rush to acclaim vociferously their Master as Bhagwan or Avatar, and without truly understanding Him speak of Him in most glowing words, and on the other hand they make little or no effort to imbibe the Divine teachings or to purify themselves. Also while assuming the position of being among the leading followers in the town, they fall victim to their deeply embedded undesirable traits and characteristics, or while calling themselves lovers of their Master, they fall among themselves in bitter quarrel and develop hatred and animosity against one another.

At times some sincere and honest souls are drawn into the camp by eloquent speeches or by good publicity or by a good show of devotional pujas, and these new-comers join to know more of the Divine Master and seek true guidance and inspiration. But when they find there a different picture and so uninspiring, they quietly fall out.

The Divine Master may truly be a Bhagwan or an Avatar, but unless the Divinity in Him is sought, realised and

imbibed, He remains an ordinary man like others, and merely by calling Him a Bhagwan or an Avatar He does not become as such to an undeserving individual.

Only those, who have lovingly struggled to imbibe at least some of the Divine traits of their Master and who realise the Godhood in Him even to some degree, can truly serve Him. Before one goes out to preach, let him become the first disciple of his own preaching. Before one becomes a missionary of his Divine Master, let him first imbibe the Divine Mission. Before trying to enlighten others, let him first make sincere efforts to get Divine enlightenment and let him first try to reach his own inner depth. He alone can serve his Master. He alone can truly serve the children of God. He alone can become the true guide; for, he alone has the knowledge of the practical approach.

The world has had enough of verbosity. Now what is wanted is a practical approach. Only those, who have lived an inspired life in keeping to the Divine messages, can offer a ceaseless flow of inspiration to Godliness, so badly needed by the world.

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### **True Love:**

Love is essentially self-communicative: those who do not have it catch it from those who have it. Those who get love from others cannot be its recipients without giving a response which in itself is of the nature of love. True love is unconquerable and irresistible; and it goes on gathering power and spreading itself until eventually it transforms everyone whom it touches.

—*Meher Baba*

# **NEW HUMANITY**

## **Attachment to External Forms, Rituals & ceremonies**

By K. K. RAMAKRISHNAN, POONA

### **Avataric period: Critical period of human history**

Let us try to picture the present day world. Humanity is now going through a critical period in the history of human race. Great forces of destruction are afoot. There is chaos and confusion in the mind of man everywhere. A colossal world war is threatening humanity every moment. There is great suffering everywhere. Pointing to the conditions in the world around us, Baba says, "Humanity is now going through the agonising travail of spiritual rebirth." We can draw such parallels in human history in the past only as a prelude to the manifestation of the Avatar of the age. Such turmoils and sufferings were witnessed by man in the historic past—always preceding the advent of the Avatar. Baba says, "It is all a part of the Divine Plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth."

### **Chaos and its cause**

The greatest problem facing man today is the problem of war. Statesmen and political leaders of every country are laboring hard to find a solution to end war once and for all time. But Baba says, 'Wars, in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver, which is at their root.' Baba takes us to the root-cause of all problems. He says the ultimate cause of chaos in human society which leads to war is egoism and self-interest. And there is perpetual war going on in the mind of every man or woman even when military wars are not being waged. To face the Truth is to realize that life is one and to live our everyday life in the realization of

oneness of existence. Baba says, 'Wars have to be 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 cruel and painful state of things.' Hence the chief task before those who are deeply concerned with the rebuilding of humanity is to do their utmost in dispelling the spiritual ignorance, which envelops humanity. *Elimination of Self-interest* from all spheres of life is the only solution or condition of peaceful and harmonious life on earth.

### **Material progress Vs. Spiritual progress**

Man thinks that material adjustment is the urgent necessity of the time and that without material well-being no spiritual progress is possible. This is a hollow conception born of superficial or surface thinking. If we go deep into the problem we will come to understand that even material adjustment requires spiritual understanding. Material adjustment is only a part of the wider problem of establishing spiritual adjustment; but spiritual adjustment requires the elimination of the self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man. Then Baba says that science must have a proper place in the life of man. It is a mistake to look upon science as anti-spiritual. Science is a help or hindrance to spirituality according to the use to which it is put. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

### **Intellect and Spiritual Truth**

Then Baba comes to the problem of intellect. He says, "The coming civilization of the New Humanity shall be ensouled not by dry intellectual doctrines. but by living spiritual experience." He again and again tells us that the need of the time is living spiritual experience. Real spiritual experience is expressed in life, lived in the undimmed perception of truth as oneness of existence. Living spiritual experience is not

born of escape. Baba cautions man that this experience can never be attained by running away from life, escaping from one's duties and responsibilities in life. "The easiest thing in the world," Baba said once, "is to renounce the world and the most difficult thing in the world is to renounce one's own lower self." Real renunciation is renouncing one's own self. Reality is attained when one forgets one's limited self in the realization of the unity of life.

After acquainting us with the futility of running away from life in one's search for Truth, Baba tells us that Truth can never be attained by attaching ourselves to external forms. He says, "Just as a person may seek to hold on his separative experience through escape, he may seek to hold it on through uncritical identification with forms, ceremonies and rituals or with traditions and conventions. They are, in most cases, fetters to the release of infinite life. If they are a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfilment of the divine life on earth; but they mostly have a tendency to gather prestige and claims in their own right independently of the life which they might express; and, when this happens, any attachment to them must eventually lead to a drastic curtailment and restriction of life. *The New Humanity shall be free from the life of limitations and allow unhampered scope for the creative life of the spirit, and break the attachment to external forms and learn to subordinate them to the claims of the spirit.* The limited life of illusions and false values will then be replaced by the unlimited life in the Truth; and the limitations, through which the separative self lives will, wither away at the touch of true understanding."

Now what is meant by uncritical identification with forms, ceremonies and rituals or with traditions and conventions:

When a man renounces the world and puts on an ochre cloth and wanders about, he is taken as a sanyasi. People pay respects to him. It is not the person they pay respect to, but

the form of a sanyasin, which in truth he may or may not be. Now the person himself thinks that he is a sanyasi and feels happy of being respected as such, and feels hurt when not respected as such. This is a form of attachment. So long he thinks, so long he is conscious of the fact that he is a sanyasi and he has renounced the world he is neither a sanyasi nor has he renounced the world.

Church-going, temple-going, attending to 'satsang'—these are other forms of attachment to forms. A man who goes to church or temple or attends 'satsang' considers himself a religious or spiritual minded and others call him so and this creates a wall of separation between him and others who do not go to church, temple or attend to 'satsang'. However one cannot deny the relative importance of 'satsang' out-right. For the way is to choose from lesser good to greater good; for, all the dual expressions of life are the expressions of the varying degrees of good. The real test of spirituality or religious mindedness of one is not the act of his going to the church or temple or attending to the 'satsang', or even wearing an apparel of holiness but his every day life—whether he lives his life seeing the God he worships inside the church or temple manifested in one and all around him. If not, he is no better than those who do not go to church, temple or attend to 'satsang'. Same is the case with various rituals and ceremonies of different religions.

The diverse rituals and ceremonies of different religions and cults are intended to release Divine Love, but they mostly bind the soul to the repetitive mechanism of expressive forms. Attachment to the rigid forms of external expression of love for God not only limits the love itself, but creates separative divisions between one religion and another. Rituals and ceremonies often bind the soul to ignorance and illusory separateness and become an obstacle to real illumination. The true spiritual aspirant is, therefore, more keen about the inner life. Inner life is based on love for God, and it is this love that

annihilates all desires, keeping in fact only one desire and longing—that of Union with the Beloved God. He has no obsessions for expressing his reverence in any set form. Such obsessions twist the real life. The free soul is never entangled in any of these unessentials, and never allows itself to be overpowered by the separative tendencies released by attachment to rituals and ceremonies.

Beloved Baba repeatedly tells us to think of Him, remember Him more and more, love Him more and more. Through our constant remembrance of Him we can keep ourselves in His divine company and as we feel His Divine Presence more and more we will gradually leave all external forms, rituals and ceremonies to themselves as husks of corn.

Let our constant effort be in detaching ourselves from all forms of rituals and ceremonies in order to be in communion with the Beloved of all hearts—Baba.

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## BOOK REVIEW:

**"MEHER MAHIMA"** (*in Tamil*): Author; Maharshi Kavi Yogi Shuddhananda Bharati. Published by Shuddhananda Library, 'Yoga Samaj', Adyar, Madras-20, Available from: AVATAR MEHER BABA TAMIL NADU CENTRE, 84, Sydenham's Road, Appa Rao Gardens, Madras-7. Price : 0-75 ps. (postage extra)

This book (of 66 pages *plus* the paper-back cover pages) of tidy get-up and neat printing is an ideal one serving to introduce to the Tamil-knowing public the life and teachings of Avatar Meher Baba—who is perhaps comparatively not so well-known in Tamil Nadu. It is also a real spiritual panacea for all lovers of Truth. Maharshi Kavi Yogi Shuddhananda Bharati, the author of this book, is a well-renowned Yogi of our times and his erudite scholarship in, amongst other languages, the Tamil language is unquestioned. After the author's close association with the Great Ones like Shri Aurobindo, Maharshi Ramana and Swami Sivananda, he came into contact with Avatar Meher Baba—the Silent Splendour of this Age. And after making a rather critical study of Meher Baba and after experiencing in unique ways the Divinity of Avatar Meher Baba, the author had given open expression to his beliefs and convictions, in the English language, in several of his books. This is his first book in Tamil about Meher Baba. The author is also preparing a larger work in Tamil, on Meher Baba.

Twenty-nine pages are devoted to the brief life-sketch of Meher Baba, under 22 titled paragraphs. Pages 53 to 55 are devoted to cataloguing the notable events with dates, in Meher Baba's life. Pages 39 to 52 contain Tamil translations of in all 101 selected sayings of Meher Baba. The book also

gives translations in Tamil of the following: (i) the Universal (or 'Parvardigar') Prayer, (ii) the Repentance Prayer,—both dictated by Baba Himself in English in 1953 and in 1952, and which have been translated in many languages and which are being recited by His lovers all over the world; (iii) the popular '*Aarti*' song on Baba composed in Hindi by Madhusudhan. The esteemed author (who is also a poet) has composed his own three songs on Meher Baba in Tamil—one of them is an adaptation of the aforesaid Hindi song of Madhusudhan. The book also contains in all ten choice photographs of Meher Baba. One of them shows Meher Baba along with the five Great Masters of the Age who were responsible for His advent as the Avatar. The author has thoughtfully devoted about two and a half pages in giving a brief account of how and when he himself came into contact with Meher Baba and of his own experiences; he remarks that he has narrated these, "in order to strengthen the readers' faith in, and love for, Meher Baba."

What is most precious about this book is MEHER BABA's own Special Message and Blessings sent for this Book—which is hoped to reach every home of the Tamil-speaking people of the world—(containing, significantly, 108 words) and which the author has not only printed in the original English, but has also translated in Tamil.

This book can be said to be a real boon to the Tamil-knowing public and every home making use of this book is bound to reap the benefits of the Living Avatar's presence and love blessings. It can also be fairly said that this Tamil book is, all-told, better than similar booklets in English or other languages about Meher Baba.

—D. V. RAJEN

President, Bharati Tamil Sangh, Calcutta—26

## NEWS IN BRIEF

### **Avatar Meher Baba Teheran Centre**

Reports from the Avatar Meher Baba Teheran Centre indicate great enthusiasm and awakening in some cities of Iran like Rasht, Kermanshah, Gurgan and Bandar Pahlavi besides Shiraz, Kerman and Yezd.

The number of Muslim community members bringing love and faith to Baba as God in human form is increasing day by day. Portraits of Baba are appearing in several houses and shops in Rasht, Teheran and Yezd. Teheran Centre's very hard worker is a Muslim Mr. Mohomed Ali Fana'i. He fearlessly goes everywhere and tells all that Meher Baba is Allah. His approach is so full of faith and strength that they get impressed. He gives them writings by Baba and on Baba to read. The result is that soon another Baba-worker is created. The love of one heart ignites the heart of another from man to man.

The first Meherstan is built in the city of Rasht by Darvish Bahr Ali Shah, a well-known mystic of Rasht. Mr. Aspandiar Vesali, the President of Avatar Meher Baba Teheran Centre, was invited to inaugurate Meherstan by lighting a lamp which burns day and night, symbolising Baba's Presence in Meherstan.

Mr. Mohomed Ali Fana'i went up the minaret of the Jama Mosque of Yezd and to the vast gathering of Moslems declared Baba's Avatarhood and gave His Message of Love and Truth and distributed the Persian version of Baba's Universal Message printed in Teheran in thousands.

Recently 5,000 copies of a new Persian book on Baba were out of the press. 5,000 copies of another book "Who Is Meher Baba," will shortly be printed. Avatar Meher Baba Teheran Centre has decided to print in Persian all Baba books to be translated by Mr. Rashid Shahmardoost, who has good knowledge of both the languages (English and Persian) and is well-known in India and Iran, being an important member of the Teheran Zoroastrian Anjuman. The Teheran Centre has also issued a large quantity of Baba-cards with Baba's photo and His saying.

In the World International Conference on Human Rights represented by 70 countries and inaugurated by Mr. U Thant, the U. N. Secretary-General and whose president is H. H. Ashraf Pahlavi, the sister of the Shahanshah of Iran, the Teheran Centre distributed among the delegates copies of the Universal Message in English.

In Shiraz several teachers and professors of the Pahlavi University have come to believe in and love Meher Baba as the Avatar of the age. One wealthy lady of Shiraz asked Baba's permission for going to Mecca for Haj. She wrote in her letter that if Baba gave her the permission she would go on the pilgrimage and take it that her visit would be accepted by God and she would be blessed.

One Dr. Qurban who visited New Delhi to attend the Medical Conference wished to see Baba at Ahmednagar. But he could not do so because of Baba's deep seclusion. He saw Shri Was Deo Kain in Delhi and returned to Shiraz. When he reached Shiraz he was so full of love for Baba that when people asked him questions he could give very satisfying answers.

Iran is fast awakening to the presence and Love of the Avatar, Meher Baba.

Recently Mr. Amir Hayati who is a singer on the Iran Radio and Television in Teheran, has joined Avatar Meher

Baba Teheran Centre. His love for Baba has surpassed many others. He has composed an impressive poem on Baba and will undoubtedly do great Baba-work and his voice will one day reach far and wide to many in Iran.

### **74th Birthday Celebrations of Avatar Meher Baba**

NEW DELHI: The Cannaught Place in New Delhi, the fashionable shopping Centre was the venue for a special function held on 5th May '68 to celebrate Beloved Baba's 74th birthday. A huge pandal had been put up overnight to accommodate a gathering of over 3000. The All India Radio and the Films Division of the Govt. of India also had their positions near the beautifully decorated stage. To begin with, Sri Amman Gopal and Party entertained the early arrivals with their Qawaali programme, followed by 'bhajans' by the Meher Singing Group invoking Baba's blessings. Shri Amar Singh Saigal recited the Master's Prayer.

Shri Justice M. Hidayatullah, Chief Justice of India, who inaugurated the function said, "I am very grateful for having been asked to inaugurate the 74th birthday celebrations of Avatar Meher Baba, who was born on 25th February, 1894... For me, this day has special significance as it was on 25th February that I was sworn-in as the Chief Justice of India. Therefore it is quite evident that Baba's Grace is upon me. I have not been able to see Him so far, but I have read quite a lot about Him. Meher Baba is the Aulia-Allah whose name is known all over the world. All religions have aulias, who try in their own way to bring the adherents of all religions on the right path. To them all religions are equal. It was my good fortune that I happened to know Hazrat Tajuddin Baba also. The 'Quran' says, 'Revere Aulia-Allah and live near Him'. He who lives near Aulia-Allah or sits near Him, derives benefit from it. And Meher Baba is amongst us now and the whole world is taking advantage of His holy Presence." Concluding his address, he said, "We should

read Baba's Messages and try to follow His teachings. Baba is as much in your hearts as He is in mine."

A special Message received from Baba's Mandali at Guruprasad and a telegram from Bro. Eruch conveying Avatar Meher Baba's love blessings to all gathered on the occasion and wishing for a very happy function were read out by Sri W. D. Kain. Kumari Surendar Saini then paid glowing tributes to Beloved Baba saying, "Avatar Meher Baba has come now when we needed His Grace the most, and He has given His Message of Love to the entire humanity. We should therefore to love God, try to love all God's beings."

Sri M. Tirumala Rao, M. P., in his thought-provoking and inspiring speech said, "Meher Baba is the all-pervading Power which worked behind whatever we saw or heard." He added that when Baba gives 'Darshan' at Guruprasad, it is not only the few thousand people sitting in the pandal before Him, who derive benefit from His Grace, but millions of people outside as well benefit by the spiritual waves emanating from His Avataric body. He also emphasised that Baba through His long spell of over 42 years silence and self-inflicted sufferings has taken upon Himself the sufferings of others to rid humanity of their 'Karmic' load.

Sri Shrichand Chabra, President of the New Delhi Municipal Committee commenced his presidential address saying that he was very much encouraged by the message sent by Baba's mandali that Baba will be present in this function, since He has always assured that He is present whenever His lovers get together in His Love to give His message of Love. He added that since Avatar Meher Baba has been silent so long, we should instead of making speeches invoke His Grace.

—Sri W. D. Kain

AVATAR MEHER BABA NAGPUR CENTRE: At Nagpur, Avatar Meher Baba's 74th birthday was celebrated for 34 days from 12th Feb '68 to 17th March '68. Meetings were held in almost all the parts of the city on various dates to enable one and all to participate in the celebrations. The celebrations commenced with 74-hours continuous Nama-Japa at the residence of Smt. Indumati Naik and inaugurated by Dr. C. D. Deshmukh on 12th Feb. at 5 a.m. Dr. Deshmukh recited the Marathi version of the Prayers and explained their tremendous importance to the entire humanity. He said that The Universal Prayer primarily pertains to the Goal and The Repentance Prayer with the Way or the Path. He emphasised the need for doing any thing connected with Beloved Baba with understanding and spontaneity, without allowing anything (including the Prayers and Nama-Japa) to become merely formal or mechanical. What is required is to get Beloved Baba established now and for ever in the heart of each and everyone.

On the completion of Nama-Japa, the first meeting was held at the residence of Dr. Deshmukh on 14th, presided over by Sri B. N. Saoji, Editor, 'Chawahata'. Dr. S. B. Varnekar recited his beautiful Sanskrit hymn 'Meher Panchakam' and explained its meaning. Then Prof. M. B. Varneker, President of Avatar Meher Baba Wardha Centre gave a very inspiring speech on the significance of Beloved Baba's birthday and the rejoicing by His lovers all over the world. His wife Mrs. Varnekar also made a touching speech. She related how Meher Baba appeared to her as Dattatreya and gave His message through Silence. Then from 16th there was Baba Kirtans for 6 days at different places by Sri Krishna Kumar Alandikar.

On 22nd, a public meeting was held at University Hostel under the presidentship of Sri Jal P. Gimi, at which Dr. A. N. Deshpande dealt with the Avatarhood of Meher Baba. On 23rd, Sri Bal Shastri Hardas presided over the meeting. On

24th, Sri Madan Gopal Agarwal, Dy. Minister presided over the talks by the chief guests Sri M. R. Dhakephalkar, Ahmednagar and Prof. A. K. Hazra, Jabalpur. Dance-drama and bhajans at 'Meher Nivas' enabled lovers to keep awake on the eve of the birthday.

The main function of the celebrations was held on 25th Feb '68 at the residence of Sri Goprao Kher with Collector Sri S. G. Suradkar in the chair. In the evening, the public meeting was addressed by Dr. A. N. Deshpande, Sri Dhakephalkar and Prof A. K. Hazra, who all stood witness to the Avatarhood of Meher Baba by paying glowing tributes from their innermost hearts. There was another meeting, arranged by Sri B. N. Saojee and addressed by Dr. Deshpande. On the same day at Vihar Meher Institute at the residence of Dr. Deshmukh, there was 'Meher Kafni Darshan' and Bhajans.

On 26th, in the specially erected pandal at the residence of Smt, Indumati Naik and decorated by Sri Ganeshlal's paintings, the Marathi drama based on Beloved Baba's teachings called 'Meher Deepti' written by Smt. Indutai Deshmukh was enacted, before a very large audience. This was very much appreciated and was a great success. On the following three days, Sri Rajnikant Upadhyaya gave talks on Baba at different places. A special meeting was held on 2nd March '68, which was addressed by Sardar Amar Singh Saigal, M. P. Besides holding meetings at several places, processions with Baba's Photo were taken out on 10th March and 13th March '68. The latter procession arranged by Smt. Indumati Naik was unique, in which thousands participated with love and devotion. Beloved Baba's photo was placed on the back of an elephant, which was followed by an illuminated and well decorated truck in which was placed Baba's statue, in the midst of Meher Bhajan Mandali giving out Baba songs on the mike. The procession was led by two white horses—symbols of the pure mind-heart, so dear to the Avatar as His seat. Hundreds of lovers specially came from Saoner and participated in the

unique procession The whole atmosphere was vibrant with the very presence of the Beloved Avatar.

As part of celebrations, Narayan Seva (poor feeding) was also arranged at two places—Mission Home and Blind Boys Relief Association. All India Radio, Nagpur Station recorded the programme at some of the important functions and relayed on 4th March '68.

— Dr. C. D. Deshmukh

**AVATAR MEHER BABA JABALPUR CENTRE:** At Jabalpur, Beloved Baba's 74th birthday was celebrated from 13th Feb '68, by holding meetings at different places in the City. Messrs. G. N. Dube, R. K. Upadhyaya, A. K Hazra, T. K. Ramanujam. A. P. Tyagi, P. G. Nandi and A.R. Abdulla were the main speakers at these meetings One of the important items of the programme was 74 hours Akhanda Nama-Japa at the residence of Sri Raja Sagar Kher.

On the eve of the birthday, a special Baba Family gathering was arranged in the City Bengali Club Hall on 24th night. Kumari Meera Pankhraj, Kumari Lata Limaye, Smt. Pande Sri Pendor and several others with their bhajans and Kirtan provided love-feast to the large audience. Rampur boys and girls enacted Sri Bhau Kalchuri's drama 'Jai Meher' on this occasion. More than 400 members kept vigil throughout the night and rejoiced in Baba's love-charged atmosphere. On 25th early morning after the usual Arti and Prayers, 'Prabhat Feri' (Procession) was also taken out through the city streets in which all the Baba lovers participated. In the night, Sri Mirpagar from Ahmednagar gave a melodious flute recital at the Centre.

The Rampur Centre arranged a public meeting on 9th March '68 in M. P. Electricity Board's Colony, under the presidentship of Sri Girijanandan Dubey. On 24th March '68, the Jabalpur Centre had arranged a special meeting in the

City Bengali Club Hall, which was presided over by Sri G. N. Dubey. Sri K. R. Wasudevan from Nagpur was the guest speaker. Sri A. R. Abdulla and Sri R. K. Upadhyaya were the other speakers. The audience exceeding 700 persons heard in rapt attention and also witnessed in the end Baba's 'East-West Gathering Film'. Sri R. P. Pankhraj gave a commentary during the film show.

Earlier on 23rd March, at the meeting held at Sri Jambhekar's residence, Sri Dubey explained in his forceful style that we should accept Baba who is present in our midst as God in human form rather than indulge in feverish talk about the past Avatars or go in headlong chase for the expected one in the future. At the meeting held on 13th April '68 in the Belbag Primary School compound, Sri R. K. Upadhyaya cautioned the audience not to entertain any doubt about Baba's Avatarhood. He said that those who are ignorant and are under the sway of Maya cannot know Him. As Baba has often said, the human form He has taken is the garment He uses to enable the humanity to see Him with their naked eyes, although God can only be seen with eyes divine.

—Sri R. P. Pankhraj

AVATAR MEHER BABA RAIPUR CENTRE: At Raipur, Baba lovers arranged a very impressive programme to celebrate Baba's 74th birthday. A special pandal was erected in the compound of the Janaki Ram Hanuman Temple, where Bhajans and Kirtans were held on 24th, 25th and 26th Feb '68. Nama-Japa for 74 hours was conducted at the Centre premises. On this happy occasion, about 400 poor including a good number of lepers were provided with food. All the local Baba lovers also had their food in the pandal. The presence of Munir Baba who is aged 84 years and is the oldest disciple of Hazrat Tajuddin Baba is very significant. He came in contact with Avatar Meher Baba some forty years ago. He also partook of Baba's prasad along with other Baba lovers.

The public meeting on 26th instant was held under the presidentship of Dr. Chandra Prakash Varma, M.A., D.Litt., Principal, Govt. College of Education. Dr. Varma in his very inspiring talk explained the significance of Baba's Silence with quotations from Vedas and Upanishads. Sri R. K. Upadhyaya from Jabalpur, Sri V. Rama Rao and Dr. P. N. Mishra from Bilaspur were the other speakers on this occasion. The local press actively participated by publishing Baba's birthday messages, some important articles and the programmes in their daily papers. Sri H. S. Shukla, the editor of the Bi-weekly 'Guide' released a special number in commemoration of Baba's 74th birthday.

—Sri A. S. Naidu

RAJGANGAPUR (ORISSA): Avatar Meher Baba's 74th birthday was celebrated with great rejoicing at Rajgangapur. On 25th morning, the advent of the Avatar was hailed with bhajans, prayers and Arti at the residence of Sri V. P. Jha. In the evening, the public meeting was held at the New Auditorium and was presided over by Sri Brij Rattan, Commercial Manager of the Orissa Cement Ltd. The Chief Speaker was Sri I. B. Thakur of Nehru Memorial College, Dongargarh. He spoke very eloquently, emphasising the essential unity of all religions and made an earnest appeal to the audience to have faith in Meher Baba as Avatar of the age, who has come to redeem mankind by His divine intervention. Sri Kalidas Kanoji also spoke about Baba. About 500 people participated in the celebrations.

In another meeting on 26th evening organised by the Lions Club, Sri I. B. Thakur gave a talk on the life and philosophy of Avatar Meher Baba—the Silent Saviour. The meeting was presided over by Sri. S. M. Sahukar, President of The Lions Club.

—Sri V. P. Jha

SRI SANTI ASHRAM (E. Godavari Dt., A.P.): Avatar Meher Baba's 74th birthday was celebrated at Sri Santi Ashram in the presence of Swami Omkarjee Maharaj on 25th Feb '1968.

In the Prayer Hall, after offering the usual Prayers—The Master's Prayer and the Repentance Prayer, Sri Sanaka Rama Rao spoke on Baba's life in detail, explaining the need for His long silence for the last 43 years, the present seclusion and His Divine Message of love, which alone if practised by all, can bring about world peace, which the Santi Ashram is striving silently to achieve for the last 50 years.

At 5 p.m., the Santi Ashram branch at Pithapuram in co-operation with the local Avatar Meher Baba Centre, newly started, arranged a public meeting. It was presided over by Sri Kasi Swamy and addressed by Sri Sanaka Rama Rao.

—with the kind courtesy of 'PEACE'  
a monthly Journal devoted to  
Universal Peace.

## Latest News from Guruprasad

Dated 22nd June '68

Bro. Eruch writes—

"Beloved Baba and we all (Mandali) will leave Guruprasad-Poona for Meherazad, Ahmednagar on 1st July instead of on 12th July. Even on the date of His departure, Beloved Baba will not be seeing anyone from Poona or outside. The restrictions He imposed on us during His Seclusion still continue to remain in force and the gates of Guruprasad are still closed, although Baba's Seclusion ended on 21st May. As yet Beloved Baba has not given any indication as to when He will be seeing His lovers."

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*(Continued from 2nd cover page)*

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What Am I Doing Here? by Ivy O. Duce (Published in U.S.A.)	...	5.00
Flower of Contemplation by Adah Francis Shifrin	...	1.00
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	...	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription, including Registered Postage, from July to June	...	15.00

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