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Monthly:

25th July 1968

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

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Number 1]

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25th JULY 1968

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

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SWAMI SATYA PRAKASH UDASEEN

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CONTENTS

	PAGE
Baba warns His lovers: ...	3
Life – Separate and in Unity <i>by Meher Baba</i> ...	5
Special Train of the Master <i>by Meher Baba</i> ...	9
Baba's Divine Theme <i>by Pilot Officer M. Anwar.</i> ...	16
Letters to Beloved Baba <i>from Rick M. Chapman, U.S.A.</i> ...	20
The Eternal Quest <i>by S. K. Ghosh, Bilaspur</i> ...	29
Baba and His Work <i>By K. K. Ramakrishnan, Poona.</i> ...	33
Visit to Meher-Azad and Divine Silence (Poems) <i>by Dr. Hira Lall Chopra, M.A., D.Litt., Calcutta</i> ...	39
Books Received: ...	45
The One in Two (Poem) <i>by Phillips D. Phillips, U.S.A.</i> ...	46
News in Brief: ...	49



"I am the Ancient One"

—Meher Baba

Baba Warns His Lovers

(THE FOLLOWING LETTER WAS SENT TO A GROUP OF BABAWORKERS IN INDIA WHEN SOME MISUNDERSTANDING HAD CAUSED A RIFT AMONG THEM. IT IS REPRODUCED HERE FOR THE INFORMATION OF LOVERS AND WORKERS OF AVATAR MEHER BABA.) —EDITOR

King's Road,
Ahmednagar (M. S.)
10th July 1968

Dear Brothers and Sisters of Meher-parivar,

I am extremely pained to find that there is a rift in the Meher-parivar in

This fact has been brought to Beloved Baba's notice with utmost reluctance. And, Baba wants me to let all His dear lovers know that:—

- (1) Whatever be the cause of the rift, He wants each one to try best to narrow it down and mend it by forgiving and forgetting one another's trespasses. This is possible if one resolves to be very sincere, very humble and very loving. Hypocrisy, arrogance and hatred widen the rift and breed contempt.
- (2) This is a very critical period of the Avataric Age and all His lovers must strive their utmost to hold His daaman very firmly so that it does not slip out of their hands under any circumstances.
- (3) It is very important for all His lovers, specially in this critical period, not to succumb to lust. Temptations are and will be great, but your love for Him should be greater. Remember Him wholeheartedly and rise swiftly from where you have fallen to march ahead in His Love and Service as His determined soldiers heading towards victory.

- (4) It is equally important at this critical period of the Avataric Age to beware at all times of persons who lead others into believing that they are saintly and pious and profess to possess supernatural powers. However pious such persons may appear to be, a Baba-lover must never mix up such piety with the Divinity of the Avatar!
- (5) A true Baba-lover must remember the repeated warnings given to all Baba-lovers time and again to stay away from persons who feel and assert that they are masters and saints and possess powers to help human beings. His lovers and workers should never get involved with such persons and affairs, much less with perverted "helpers of humanity" who have no reverence or regard for the Perfect Masters and the Avatar of the Age. Beware of them who exploit spirituality to gain their selfish ends and dupe others in the name of Sadgurus and The Avatar!
- (6) His lovers and workers should not get intimately involved with the **family** affairs of one another, and they should not be emotionally upset by the personal affairs concerning any of the families. They should NOT let any personal affairs vitiate their relationships with one another or affect their efforts in the work they do for the Cause of Truth.
- (7) He wants His lovers and workers who are spreading His message of Love to others, to share His Love among themselves and to uphold the spirit of harmony and understanding in His Name. He wants them to be less aggressive towards others and less tolerant towards themselves; and above all He wants them to love Him wholeheartedly for He is the Ancient One who loves them more than they can ever love themselves.

Please note the above seven points carefully, as they are from Beloved Baba. They are for all His lovers and workers everywhere.

With loving regards,

Yours brotherly,
Sd./ Adi K. Irani

LIFE - SEPARATE AND IN UNITY

By Meher Baba

In all races and under all climes, in all countries and at all times, man is constantly striving for happiness; but there are few who have it, because there are very few who truly know the secret. Man is constantly feeling thwarted and limited; and he is ever in the clutches of agony or suffering, because, not knowing his own true nature, he identifies himself with the body or the desires or the limited individual mind, and thereby becomes a victim to their respective limitations and suffering.

The ego-life of the limited individual sustains the illusory duality of 'I' and 'You', 'Mine' and 'Thine', and thus breaks asunder the unity of life, by introducing in it the false principle of duality. The ego lives in and through the false idea of separate existence; and this ignorance, which is its standing ground, becomes the starting point of a life of multitudinous and ever increasing desires. The life of desires is always in unending oscillations between the opposites of joy and suffering, gratification and disappointment, good and evil. All the desires which spring from the ignorance of separative consciousness become a perpetual torture and limitation; they are all episodes in the life of delusion, where there is the tyranny of promises that are never fulfilled.

Separative existence derives its being and strength by identifying itself with an opposite and by distinguishing itself from another. A man may seek to protect his separate existence by identification with a particular

ideology or with his conception of the good as distinguished from what he regards as evil. What he gets in such identification is not a merging of the limited separative self but only an appearance of such merging. A real merging of the limited self in universal life involves complete surrender of separate existence in all its forms.

Just as a person may seek to hold on to his separate existence through escape or identification with external forms, he may seek to hold on to it through identification with some class, creed, sect or religion, or with the division based upon sex. Here the individual may seem to have lost his separative existence through identification with the larger whole, But, in fact, he is expressing his separate existence through such identification, which enables him to delight in being separate from others who belong to other classes, nationality, creed, sect, religion or sex.

In the world today, humanity is divided into narrow groups based upon the superficial and ultimately false difference of caste, creed, race, nationality, religion or culture. In the large mass that is caught up in these separative and assertive tendencies, and over-powered by these fetters, there is unrelieved despair.

Sooner or later, man must look within, ponder deeply, and search within his own heart for those factors which hold him down in spiritual thralldom; and sooner or later, he must break asunder the chains of separative thinking which keep him from the immense and limitless life of the spirit to which he is heir.

There is not a creature but is destined for the Supreme Goal, even as there is not a river but is on its way to the ocean; but, in the human form alone is consciousness so developed that it is capable of reflecting and expressing the glory and perfection of the True and Highest Self, which is at the same time the Self of all.

All life is an effort to attain freedom from self-created entanglement; it is a desperate struggle to undo what has been done under ignorance, to throw away the accumulated burden of the past, to find rescue from the debris left by a series of temporary achievements and failures. Life seeks to unwind the limiting sanskaras of the past and to obtain release from the maze of its own making, so that its further creations may spring directly from the heart of eternity, in freedom and intrinsic richness of being.

Sanskaras are the deposits left by the evolutionary descent into the human form and human consciousness; they are like the dust that gathers on the pilgrim as he treads his Path. In the human form, which is the highest, the Divine Life is still enmeshed in these sanskaric deposits in the mind. Its expression is, therefore, necessarily curtailed and distorted through the sanskaras which keep consciousness in the enticing panorama of the false and phenomenal.

One by one, the multicoloured attachments to the false have to be relinquished; and one by one, the sanskaric faggots that feed the fires of the separative ego have to be surrendered to the claim of the Invincible Flame of Truth. Thus and only thus can man ascend to the pinnacle of divine attainment which is the endless beginning of Life Eternal. The Life in Eternity knows no bondage, decay or sorrow, and is the everlasting and ever-renewing self-affirmation of consciousness and illimitable divinity. The clouds of sanskaras have to disappear completely before the sky of consciousness is illumined by the Inextinguishable Light of God who is the real Self of all.

Affirmation of the separative ego is the chief veil between man and his divine self; but the doors of the heart have to be thrown open by the surrender of the ego-

affirmation of God as the Supreme Beloved is to make His entry in the heart.

The New Humanity will be free from the life of limitations and allow unhampered scope for the creative life of the spirit. It will break the attachment to external forms and learn to subordinate them to the claims of the spirit. The limited life of illusion and false values will be replaced by the unlimited life in the Truth; and the limitations, through which the separate self lives, will wither away in true understanding.

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by

Maud Kennedy

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*** Special Train Of The Master**

by Meher Baba

Analogy of the Special Train

If you want to go to a distant place and have no intention of landing in the middle, you will naturally take the quickest train for that destination. The masses who, for attaining God as Truth, follow rites and rituals are, as it were, in the goods train, which is indefinitely detained at various stations. Those who sincerely take some name of God with devotion and dedicate their life to the service of humanity are, as it were, in an ordinary train, which stops at every station according to the scheduled time-table. But those who seek the company of the Truth-realised Master and carry out his orders in full surrenderance and faith are, as it were, in a special train, which will take the aspirant to the Goal in the shortest possible time without any halts at the intermediate stations.

Main Power House and Storage Batteries

God is the eternal fountain of life and power. Different souls in the world share this life and power in varying degrees according to their spiritual proximity to God. The nearer one is to God or Truth, the less separated does he feel, and the greater is his life and power. Those who become one with God are the infinite reservoir of all power, life, wisdom and bliss. But others also share all

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

these in a limited degree, according to their station in the universe. If the God realised Master is compared to the main power-house, where electricity is generated, other souls may be compared to sub-power-houses or storage batteries, which receive and conserve a limited degree of electricity and also can use it within the limits of their respective capacities.

Coaxing the Mind

The mind cannot be turned to the Truth by sheer force. In the beginning it has to be coaxed and won over from its usual rambles, just in the same way as it is necessary to coax children in order to induce them to give up their play and take to study. The Master wins over the aspirant to the Truth with infinite dexterity. When the mind is won over to the Truth, all the senses automatically follow. If the senses are like soldiers, the mind is like their commander. When the senses retire from their distracting activities, it is easy for the ego-mind to consume itself in the blazing fire of Divine Love.

Enlightened Service

One of the ways by which the Master takes the aspirant to this goal is initiating him into spiritually enlightened service. The type of service which liberates consciousness from its bondage is very rare. Many worldly people, who seem to have devoted their lives to the service of humanity are actually serving their own desires. They are really after achieving greatness or fame. Even when service is rendered with the sole idea of conferring some benefit upon others, the veil of duality is still there. In spiritual service, there is no room for obliging anyone. On the contrary, the person who renders spiritual service should feel that he is himself being obliged by being given an opportunity to serve. Even this phase, however, has in it a shadow of slight illusion, for the thought of sepa-

rateness from those who are served. is still there, though not in an aggravated or aggressive form. In perfect service, there is no thought of any separateness between the one who serves and the one who is being served. But such service is possible only for the God-Man.

Maintaining Link with the World

Ordinarily, the universal mind of the Master is linked up both with the world and with God. It is ceaselessly active even without the interruptions of sleep, which bring psycho-physical rest to ordinary persons. If the Master wants to have rest from his work, he has to get away from the world. But as soon as he does this his universal mind has a tendency to get merged in the Truth. The link with the world is in danger of being snapped altogether. This difficulty is usually surmounted by taking recourse to physical activity like climbing mountains or running or playing. Such physical activity gives him the much needed interval of psychic rest or relaxation without snapping his link with the world.

Choice of the Disciple

It is for the Master to take the disciple to the heights of attainment, when he is willing to tread the Path, But the choice of whether or not he is going to tread the Path rests with the disciple. It is for the Master to give the clarion call of 'Awake! Arise or remain fallen for ever!' and to precipitate the awareness of the urgent need for spiritual advancement. It is for the disciple to pay heed to his clarion call and gird up his loins for treading the arduous spiritual path which is far from being a bed of roses.

Attractions of Maya

The spiritual line requires a readiness to face the severest of difficulties. It requires iron will and a heart which does not melt at the sight of worldly scenes, but

which remains firm on the Path. One yogi actually saw his wife jumping from the gallery to the floor and dying for him, but he remained unmoved by the attractions of Maya and did not stop even to look at her. He steadied his mind only in his Master's command that he was to give up everything and follow him. The Path often calls for such resoluteness. The disciple must be able to face the blame or the ridicule of the world as if it were only the chirping of birds. He should be able to stick to his considered decision in the face of all opposition.

Drawing the Member of the Circle

Once the disciple makes up his mind to stick to his Master and follow him, he should not allow any other worldly considerations to derail him from his determination. The Master rarely gives a disciple an order to give up everything and follow him. He does so when the disciple happens to be a member of his Circle, owing to his long connection with him through past lives. Even if such a member of his Circle happens to be at the other end of the globe, the Master has his eye on him.

The Inescapable Duty

Other friends of such a disciple might want to drag him back to the material life of self and desires. But the Master draws him to the freedom of the Truth, sometimes apparently against his very wishes and quite regardless of whether he happens at that time to be a great sinner. In such cases, the fact often is that the Higher Self of the disciple has already made its decision to attain the Truth, though the temporary surging up of desires sometimes makes him feel that he is not keen about it. His having been accepted by his Master at his own request and on his voluntary surrenderance, imposes upon the Master an inescapable duty to save him from a further life of enslavement and ultimately to give him spiritual perfection.

The Reverse Law for the Masses

But this is the privilege only of those who, through their past connections, have entered the circle of the Master. With regard to the masses, who constitute millions, the attitude of the Master is exactly the reverse. They often judge themselves to be ready for the highest spiritual attainment. They come to the Master with sincere prayers to be taken up and be relieved of their worldly responsibilities and sufferings. They want to take to the spiritual line of renunciation and advance in it. Yet in spite of their loud clamouring and pressing requests, the Master makes them live in the world and stand the hardest of tests for years and sometimes for several lives. Though they are thus made to stand and wait, they acquire little by little the right to enter the circle of the Master if they faithfully carry out his directions in the midst of their worldly contexts in which their past karma happens to have placed them.

Inner Working

The masses are given guidance and are then left to work out their own destiny by stages until they really earn the right of being accepted into the circle of the Master. But the members of the circle, on the other hand, are actually dragged out of their limiting contexts and, even in the face of their apparent unpreparedness for spiritual life, they are taken through the Path. Of course the Master never draws any one by physical or mental force. But he simply adjusts his inner working in such a manner that the disciple gets drawn to the Path of Truth.

Disciple must not be like a Weather-Cock

When the disciple is thus drawn on the Path, he has to stand firmly by the Truth and his Master instead of allowing himself to waver and change like a weather-cock. He must not desert his self-chosen line at any cost. The

forces of Mayavic ignorance are great and irresistible even for those who are great fighters for the cause of Truth. But the disciple in the circle has to brave them all. He must not leave the Path of his choice even against great odds. He must be like a rock, unaffected by the raining of hardships of physical, financial, mental or emotional difficulties. He, however, is not merely expected to be firm on the path. The Master gives him the necessary strength and is always behind him with all the infinite powers attendant upon his spiritual perfection.

Sinners and Saints

The Master voluntarily chooses to come to the world for its upliftment in spite of all its painful shortcomings and perversities. He may choose to give the benefit of his vision and powers to the worst of sinners. And when such a sinner sincerely makes the most of this benefit, he can in due time surpass even the best of such saints as have no humility to surrender themselves to a Truth-realised Master in spite of their plodding on the Path by the momentum of their temperament. Those who have the advantage of being taken up by the Master, do not have to follow different spiritual Paths or Yoga in their separateness. All of them get beautifully welded into one without any need for special efforts.

The Fusion of all Paths in one makes Master the Fastest of all Trains

In sincere surrenderance to the Master, the disciple comes very near to the stopping of the mind, which is the object of most yogic processes. In thinking day and night of the Master, the disciple nearly achieves the ultimate objective of the diverse practices of meditation and concentration. By putting the work of the Master above his own personal needs, he achieves the aim of all renunciation. In obeying the Master at any cost and serving him selflessly, he nearly arrives at the culmination of the Path

of action. In understanding the Master as he is, he comes to the end of the Path of knowledge. And in loving the Master above everything else, he becomes one with him as Truth and thus attains God-hood, which is the ultimate goal of all search and endeavour. When the time is ripe, realisation of divinity comes inevitably through the Master. It is never given before the time is ripe; but it is also never held up even for a split-second after the time is ripe.

A Humble Request

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

With loving regards,

Yours fraternally,

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

BABA'S DIVINE THEME

By Pt. Offr. M. Anwar

(Based on a talk given by Gp. Capt. M. M. Sakhare)

There are a few questions which have engaged the minds of thinking men since times immemorial such as "What is this Universe? What is Creation? What is its purpose? Is the whole universe a chaos or is there any meaning behind it? The proper understanding of these questions has always remained a difficult problem because of the inadequacy of the human intellect.

However, it must be agreed that the entire universe is governed by definite laws and is based on certain fixed pattern. One can discern the inner discipline all round. One can see that the creation was and is not chaotic but is based on orderliness. Take, for example, the solar system where all the planets revolve round the sun in a most orderly manner. This discipline is manifest even in the smallest invisible particle, the atom. In the same way the electrons revolve round the nucleus of the atom. No one sees the atom with his eyes; yet the existence of atom and its structure is as much a fact as the solar system and the existence of God. Thus what Lord Krishna said thousands of years back and what Baba says that "I am in everything and everywhere" once accepted in faith on a philosophical basis has now become comprehensible even on scientific basis.

The Universe runs on a beautiful panoramic pattern governed by the law of Illusion according to divine plan.

Slightest deviation from this pattern would result in extinction of the entire humanity. Man draws his energy from the sun. If the sun stops shedding radiant rays or warmth even for a split second, the entire solar system will collapse. Thus, there is a definite meaning, purpose and discipline in the universe. The sustenance of universe is because of its following a fixed pattern, based on certain higher laws of gravitation (attraction) which is nothing but the shadow of Divine Love. There is an inescapable relationship between the Universe and man; the latter has to follow the same order as the former.

In the absence of order and discipline in his life man has degenerated into meaningless automation. The modern craze generated in this civilization is a sad indication of inner indiscipline which is the outcome of lack of faith in himself and in God, the Creator and man's inability to comprehend His Divine Plan in relationship with the universe.

Man with his puny little intellect cannot understand the ineffable vastness of the universe which Meher Baba compares with an imbecile trying to measure the ocean with a tea cup. Only those who have attained the highest stage of consciousness by involution have comprehended this theme and put it down in our scriptures. Baba has explained this 'Divine Theme' in His book 'God Speaks.'

Man is a part of this Divine Theme. If he attains higher consciousness and reaches the ethereal height by means of 'tapasya' and by shedding gradually his "Sanskaric" and "mayavic" binding he starts comprehending his place in the Divine Theme. The whole creation is one big dream. It has emanated from the infinite state of God. And the whole creation is the shadow of one Adi Shakti—one Brahman. There is discernable relationship between the Brahman, the man and the particle of dust which is our Universe. Millions and millions of years ago

our tiny Universe evolved into becoming what we assume to be everything. From it emanated the solar system and then from this the creation on our Earth. Sir James Jeans, the great astrophysicist, in his book, "The expanding Universe" has aptly compared the Universe with a stupendous mind which seems to be in the process of development. But it has two aspects —One is the manifest and the other unmanifest. Apparently there is creation, sustenance and destruction which is the external manifestation of the trinity of the Hindu conception Brahma, Vishnu and Mahesh. Ostensibly everything that is in existence is negated and destroyed but actually it is not so but gets transmuted and assimilated in higher forms. Thus Brahma, Vishnu and Mahesh are one and the same but have the three aspects of the same Adishakti. This can be explained with the example of a grain of barley which the German philosopher Hegel used for different purpose. A grain of barley put in the soil appears negated or destroyed. But it is not actually destroyed. It gives place to a plant which grows up and sustains for some time. The plant does not remain for long but is destroyed. This destruction of the plant is apparently so. It gives place to many grains at a time. Thus the Universe is in a state of flux; there is thesis, anti-thesis and synthesis. The manifest aspect of the Divine Law is the creation and destruction but the unmanifest aspect is that the "part" the essence or the Atman is never destroyed but gets assimilated in the "Whole"—same infinite state-form which it was created, i.e., the Adishakti or Brahman or the Infinite state. From this infinite "Beyond the Beyond" state of God, i.e. "Nirakar Nirguna State"—Paratpar Parabrahma" state of God finite matter, atoms of gas were manifested. Then, through the natural evolutionary processes, this gas became solidified and took the form of stone, from stone to metals vegetation—worms—fish—bird—animals and, finally a fully developed intellectual being, i.e. man.

From this state of man, man goes through life, shedding off his 'sanskritic' and "mayavic" bindings according to the Divine law of karma. In this process he gains higher states of consciousness and then goes on to the highest state. Now the process is involutory, from gross to subtle, from subtle to mental, i.e. "Anna Bhumika", "Pran Bhumika", "Mana Bhumika" through seven planes of consciousness. After the seventh and final plane he becomes one with super-consciousness and attains "Aham Brahmasmi" state, i.e. "I am God", or "Anal Haq" State. This is the Divine Theme—from the Beyond the Beyond, the infinite unconscious state of God, the finite material state comes into being, which in turn through evolutionary and involutory process becomes the infinite conscious Supreme Being, Who is all power—all knowledge—all bliss—Brahman i.e. "Nirguna Nirakar" becoming "Saguna Sakar" or "Sat Chit Anand"— God.

DIVYA VANI

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—Editor & Publisher

Letters To Beloved Baba

From Rick M. Chapman, U.S. A.

1st March '68
Berkeley

Beloved Baba,

The days have passed like a breeze in summer since the last time I wrote to You three weeks ago. Busy February has now passed, with its many programs, travels, Your Birthday celebration by Your lovers here and throughout the world, and your heart-stirring cables of Love and Love-Blessing and of awesome times to come. Now March arrives, brimming over already with plans and itineraries which make the month ahead look busier and more exciting than ever before. After decades of impatient waiting for the signal from You that the time is ripe, the news of Your Presence among men on earth is now flying around the world faster than any man can see.

It was Valentine's night that Bob Dreyfuss and I spoke about "The Name of God" on the Berkeley campus and showed a film of God in human form. The next day I set out for Denver on the six-day trip, which I outlined in my last letter. Friday, February 16th, I drove up into the mountains of Colorado, first to Leadville at 10,000 feet altitude and then to Glenwood Springs where I spoke at the two campuses of the Colorado Mountain College giving Your views on drugs. Both audiences were interes-

ted and attentive, but the Glenwood Springs group was far more interested in hearing about the Avatar of the Age than about drugs and the talk soon centred entirely on You.

The next major stop was Aspen, Colorado, a ski resort of great renown throughout the nation and the world which has become attractive to a good number of artists and bohemians. There a girl named Mary Lynne Hartwell, who had met Allan on an earlier trip of his through Colorado, had arranged a place for a talk and had stirred up quite a bit of interest throughout the town. The talk was held in a rustic beer parlor which was temporarily closed for remodeling, and the people who came to hear about "the Highest of the High"—people interested and people seeking in a variety of ways and paths—almost all seemed strongly drawn to the Truth which You Alone Are.

The following day was Monday, the 19th, and I set out that morning across the mountains to Steamboat Springs, another small mountain town where two schools, a private high school and a junior college, were beginning to have problems with their students using drugs. After lunch at the Whitemen School, the private school which is tucked four miles back into the snow-laden hills, I drove into town and the students followed by bus to the Colorado Alpine College where the talk was scheduled. A large number of students came to hear—"LSD: Consciousness Expansion or Corrosion" was the topic—and in the end the questions were asked more and more about You and how to find God without the use of drugs.

After the talk I drove back to Denver, had dinner with my parents, and later appeared on a radio talk show with two very different 'men of religion'—a swami from India, Parampanthi, who heads the International Center of Religion and Culture in Denver, and a popular Univer-

salist minister, John Graham. The program was slated to explore the reasons why today's younger generation is so attracted to the ideas and teachers of the East, and I had a chance to tell them about the Source of Truth, the Ocean of Love, Who is the magnet behind all this activity.

Tuesday night, the 20th, I flew to Rapid City, South Dakota, talked informally in a coffee house called the Great Pumpkin, and the next day delivered a convocation speech on the psychedelic drug issue. The college had invited me to talk about drugs there as merely a precautionary measure—they had no drug problem on campus, they said, but they wanted to forewarn their students concerning the risks involved—yet when I arrived, an administrator confided that the talk would be more timely than expected since some problems seemed to be cropping up regarding marijuana use. Indeed, the students were much less naive than the faculty knew, and about 700 persons came to hear the talk and had many pertinent questions afterwards.

I returned to Denver on the afternoon of the 21st and spent two or three hours with Winnie Barrett, a lover of Yours from Chapel Hill who now lives in Denver. She had made arrangements for two talks in mid-March, one at Denver University and the other a public program to be held at a small theater. She also introduced me to the editors of a new 'underground' newspaper in Denver who have shown quite a bit of interest in You and who have printed some articles about You in their paper. In their desire to poke fun at everything in the world and with their very shallow acquaintance with You, one of their articles was in bad taste, and I talked with these editors for some time to try to give them some better understanding of Who You are. They seemed interested and eager to know as much as they could—it remains to be seen how serious their interest is.

At 3:30 A.M. the next morning my dear father dutifully, and yet lovingly, rolled out of bed and took me to the airport so that I could return to Berkeley in time for Thursday's classes.

The Birthday celebration itself was extraordinary. Though the hall on the Berkeley campus was barely half full when the program began, 5 minutes later it was packed and overflowing with almost 300 people. The talks came more from the heart than the head, songs were sung with great love for the True Beloved, and the long movie of the East-West gathering left the audience with the strong impression that they had actually had the darshan of the Ancient One. It was a day of great happiness and rejoicing, as Your lovers became caught up all the more inescapably in the Divine Romance.

Allan is away on a week-long trip as March begins. In two days I will drive down to Monterey, about three hours south of Berkeley, to talk to a private high school on the drug issue, and on the next day I will stop at the University of California at Santa Cruz and talk of You under the auspices of the psychology club there. The title of that talk will hopefully fetch all those with an esoteric bent: "Future of Consciousness: The Psychology of Unlearning."

On the 7th of this month my classes of this winter term come to an end, and I am planning to fill up the three weeks between then and the spring term with a whirlwind tour to the cast coast. Many of the engagements along the way are still tentative, but here is a rough picture of my expected schedule:

March 7th-13th: Denver, Colorado—	Conference with administrators at Colorado State University on drug problem (8th); talks and
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- film showings on Denver University campus and in downtown theater (12th afternoon and night); talk at Colorado University (13th).
- March 14th: Columbia, Missouri— seminar explicitly focussed on You and public talk —"Inside Indian Mysticism" at Stevens College (afternoon and night).
- March 15th: Pittsburgh, Kansas— possible talk at a state teacher's college where Allan has spoken previously.
- March 16-17th: Myrtle Beach— with Your lovers!
- March 18th: Chapel Hill, North Carolina— possible talks on the university of North Carolina campus and at Duke University.
- March 19th-23rd: New York City— plans being made by Adele McCuen and other lovers; possibly the Alan Burke TV show (which Henry Kashouty was on) and others; Allan will be in New York for 3 days, the 20th through 22nd, and we are planning a public talk together

as well as TV, radio programs.

March 23nd (evening): Cedar Grove, New Jersey— a talk to the Inter-cultural Association on the topic: "Generation Changes: Etched in Acid".

March 24th (Sunday): New York City.

March 25th: Possibly Montreal, Canada— where Cay Draper may be able to arrange a talk at the Psychology Club of McGill University.

March 26th Boston: Massachusetts— Your lover Jim Kegrew is trying to arrange talks with the Harvard Divinity School, with another group on the Harvard campus, and with Boston College.

March 27th-28th: Upstate New York— if the 27th is not spent in Boston, then there are possibilities for talks at colleges near Kingston, New York, in Tom Riley's vicinity; perhaps a public meeting in Woodstock; Maya Andrau is arranging talks and radio interviews.

March 29th-30th: New York City.

March 31st: return to Berkeley to begin classes on April 1st.

I have heard just a few hours ago that in Your unending Divine Compassion You have again forestalled the ending of Your Seclusion, now until the 25th of May. Help us all, dearest Beloved, to make full and best use of this critically precious time, to cast off all laziness and all worldly fascination, to strive with honest determination and with real love to love You more and more..... and to hold with unwavering faith and obedience to Your Daaman to the very end!

Love from Your Moochewala
Sd. Rick

18th May 1968
Piedmont

Beloved Baba,

We have received the latest Family Letter here, with Your messages and instructions. About a week ago I wrote a special delivery letter to Ella Winterfeldt to request 50 additional letters for distribution to new lovers, and she received that letter just before she placed her order with the printing company. Yesterday we received them all by air mail and immediately dispatched them all by air to various lovers and new groups around the country who are not on any list to receive the letters.

Many of these new lovers who are cropping up in all places and in every corner of the United States seem clearly to be Your children in Your Family. I can only say, in order to convey something of their feeling about Your most recent messages, that Your dear children seem willing to wait in patient and cheerful obedience for forty-

three more Silence anniversaries if asked by You—many rejoice to have a 'wish' from You which they may carry out, even when their obedience to Your wishes keeps them from seeing You! But I hope, Beloved, for Your Sake, that it won't take forty-three more years of Silence before the world becomes ready to receive Your Ocean-Tide of Love.

About a week ago, on the 10th of May, I spoke and showed a film at Berkeley High School, probably the biggest and best known High School in the area and a very precocious one from the point of view of drug indulgence and interest in mysticism. There are several lovers of Yours at the school—one girl, Lolly Bartlett, is working with me and helping out immensely on Work here; and a boy named Mike Johnson was the person who arranged my talk and Allan's earlier talk at the high school.

Fifty students or so were expected for the talk and film—the title of the talk read "Meher Baba the God-Man: Awakener of the Highest Consciousness". By the time the talk began, the "Little Theater" where it was held was stuffed to overflowing, more than five hundred students in the audience. It was a great surprise, both to Your Moochewala and to the lovers at the school, and though the talk was quite simple and introductory, there were many who seemed deeply touched by You.

This coming Tuesday night, Paula Gordon has arranged a program on the Berkeley campus originally intended to celebrate May 21st as Your final day in seclusion. The celebration, of course, will continue, celebrating Your happiness with Your work done in Seclusion, celebrating Your Love for man which transforms man into God, celebrating all those seekers who in their seeking have stumbled across the Pearl Himself when at the time they were looking only for the path that leads to the Pearl, celebrating ... oh, there will be no shortage of good reasons for celebration!

Next week I am planning to drive down to Los Angeles Wednesday afternoon, the 22nd. I am scheduled to participate in a "marijuana workshop" (no experimenting!) put on by the County of Los Angeles to consider the problem of marijuana use. There may also be a possibility of appearing on a television show or two, such as Stan Borhman's Tempo II which both Allan and I have been on before—Ivy Duce is lending me some films to use on television if the chance arises.

Saturday, May 25th, a week from today, I will be in Santa Barbara, about a hundred miles north of Los Angeles, where one of the large campuses of the University of California is located and where an explosion of interest in You has occurred far in advance of anyone speaking or showing films of You there. These new and yet deep lovers of Yours have been in touch with Filis from time to time, and some have driven up to Berkeley on two occasions to talk and get books and literature. Literally scores of copies of **Discourses** and many copies of **God Speaks** and all other available books have been ordered by these Santa Barbara lovers, and at the present it appears to be one of the most active frontiers in Your Love in the country. Saturday night Your Moochewala will tell about You and his meeting with You and with Your most dear lovers in India, and these fiery new lovers will also have films of You to see.

By Sunday I will return to Berkeley area, to settle in for heavy studying to wrap up this first year in graduate, school. I am now living about fifteen minutes outside of Berkeley in the Piedmont hills, in a house which I share with a warm and deep lover of Yours named James Taylor. The house is wonderfully suited to the work that You do here—we have named it "Meher Daaman."

Love to You, Beloved—Love, Love, Love, consume us in Your Love.

Sd./ Rick

The Eternal Quest

by S. K. Ghosh. Bilaspur

From its very inception the humanity as a whole consciously or unconsciously has been seeking for an unknown object. This object can be best termed as "Anandam" or "Bliss". To quote Avatar Meher Baba: "Consciously or unconsciously every living creature seeks one thing. In the lower forms of life and in less advanced human beings, the quest is unconscious. It is conscious in advanced human beings. The object of the quest is called happiness, peace, freedom, truth, love, perfection, self-realisation, God-realisation or Union with God."

While in the process of search, it has to encounter many hindrances in passing through the various stages of different lives in the evolutionary process. The bliss or anandam, which is eternally emanating from supreme Source of indivisible God and ceaselessly radiating through pure love, is the Original Source of phenomenon world, and is governing to its entirety as a pivotal point. Man being limited by his ignorance, earned through sanskaras, accumulated in past lives, can never be free from the influence of sanskaric bindings. Though it appears to be paradoxical, man finds his whole being in the limited cage of physical form.

The quest takes its course through various stages of the objective world, motivated by the inherent longing and dormant impetus and continues eternally.

According to the evolutionary process the individualised soul continues its journey through the gate way of births and deaths, sometimes ascending and sometimes descending in the state of consciousness. After attaining the human form, the intellect, which was hitherto dormant during its journey through bird, animal and other animate and inanimate beings, takes its revelation and begins to function, simultaneously creating Sanskaras. In the succeeding life the pre-earned longing (sanskaras), cannot be fully worked out and release the mental body or karan-sharira—the abode of Sanskaras, The reincarnation or Punarjanma, therefore becomes inevitable.

Being unaware of its object man tries to perpetuate bliss through ephemeral sources in the self-centred physical body. The physical body can only enjoy gross objects which are never lasting. The sensory organs or "Indriyas" being the only medium for enjoying the earthly phenomenon, man feels complacent in his limited horizon of apprehension.

Avatar Meher Baba says: "Every one wants to know and realise the Truth, but the Truth cannot be known and realised as Truth unless ignorance is known and realised as ignorance. The Truth connotes absolute bliss, absolute power and absolute knowledge." Man in the whirlpool of worldly Maya gets engrossed due to his past karma and the aim of life gets dissolved in the abysmal of oblivion.

His physical appearance, subtle thought and mental make-up appear to him as his whole being. The purpose of life is thus lost. This is the stage of every man irrespective of his worldly status. What a mysterious game it is! As a pilgrim before beginning his journey, he chalks out a plan to cover thousands of miles and then reach to his desired destination, but gets stuck up even at the very first station by seeing the surrounding beauty of the

enchanting mirage, which appears to him, as real. This induces him to feel and take it as the only mission of life.

Self-complacent in discharging day-to-day duties becomes not only an obstacle for individual's onward progress in the present life, but also the persistence of impressions are carried on in future lives and predetermines their activities. This is how the individual remains at poles apart from his real quest. The Perfect Master alone can save and guide the individual from this stray journey. Having realised this stray journey, Vishwa Kavi Rabindranath Tagore sung in ecstasy:

"No more sailing from harbour to harbour with this my weather-beaten boat. The days are long passed when my sport was to be tossed on waves.

And now I am eager to die into the deathless.

Into the audience hall by the fathomless abyss where swells up the music of toneless strings I shall take this harp of my life."

Beloved Baba says, "The series of incarnations which the soul is impelled to take through Karmic determination, has a tendency to become endless. Through innumerable lives, the aspirant has come into contact with countless persons; and he has had all kinds of dealings of give and take with them. He is entangled in a web of all sorts of debts to pay and dues to recover; and according to the karmic law, he can neither avoid the debts nor the dues; since both have the outcome of Karma inspired by desire. He keeps incarnating in order to pay off his debts and to recover his dues, but when he means to clear up the account, he is often unable to do so."

The real guide in this state is a Perfect Master. And an aspirant comes in his contact only when he has ennobled himself to a state of a recipient. But during Avataric period one need not necessarily prepare himself to the requisite standard to be a recipient of His (Avatar's) Grace. Because during Avataric period God not only descends on earth and personifies Himself, but He also descends to the level of consciousness of all animate and inanimate creatures of the world, i.e., He becomes saint for saint, sinner for sinner, animal for animal, bird for bird, dust for dust and so on. The sole purpose of God to become man is to give a universal spiritual push to the world and thereby bringing them nearer to God.

Humanity of the present age is twice blessed to live in an Avataric age. God out of His infinite mercy has once again descended on earth in the form of Avatar Meher Baba and He is giving His clarion call to humanity to love Him and to approach Him with unreserved mind and pure heart. The darkest part of the night is about to be over. The long tunnel of frustration and despondency will soon disappear and the quest which was hitherto purposeless will find its destination with the breaking of Avatar Meher Baba's unique Silence.

Jai Baba!

Baba and His Work

By K. K. Ramakrishnan, Poona

Two years ago this day, Baba came to us and He sat here, where we keep His photo. Every Monday, when we sit here I see (say I visualise) His green car coming; I see Him alighting from His car; I see Him waking majestically with that radiant smile that delights the hearts of His lovers, ever shedding light of love in the dark corners of human hearts. Yes, I see Him walking towards the seat, His feet being greeted with praise at every step by flowers eager for being trodden under His sacred feet—flowers that waited patiently on the white path we laid for Him. Yes, He came amongst us and sat here. This day is a great day in the history of this Centre.

This atmosphere has been created by His Wish; sustained and supported by His Love and Grace. On our part we desired to come together, to take His name together, to sing His glory together, to try to understand Him and His ways. This atmosphere is created to help us feel His presence in us and around us; to help His lovers in Poona to come together and in their efforts to spread His Message of love and Truth and draw more and more men towards Him. It is not a great thing for God to come to His lovers and sit with them and hear their supplications? Some

From the talk given on the occasion of the 2nd Anniversary of Avatar Meher Baba's visit to Poona Centre.

of us may not be feeling the greatness of this occasion, because of our close contacts with Him, because of our familiarity with Him, because of the opportunities He in His infinite mercy and love gives us to be near to Him. But, never for a moment forget, that in all conditions and circumstances He remains what He is, Baba is Baba. He is God.

There are Rishis and Munis sitting on the Himalayan heights doing Japas, Tapas and penances. There are many others sitting in dark caves and wandering across jungles in search of Him. Many sit in meditation and contemplation to have a glimpse of Him.

In fact, every man, nay every living being, longs to meet Him. Consciously or unconsciously every creature aspires to reach Him. Life is an attempt to meet and merge in Him. For, He alone is there to aspire for. He alone is there to meet. And we all meet Him in and through our limited aspirations and in and through the form of our seeking Him. Thus when man feels happy it is a little of bliss of Godhood he experiences for a moment. But what he wants is the real happiness and that happiness to be made permanent. Baba, the Ancient One is Bliss Infinite and Existence Eternal.

How does Baba appear to all? To a man in the gross world, He appears in the form of man. To those in different planes of consciousness, He appears in forms suited to those planes, and states. In the Avataric period, God appears to all created beings, according to the evolutionary stages they are in, and according to the development of their consciousness. For instance, Baba appears to an ant in the form of a big ant commanding love, respect and reverence as He commands love and reverence from man in His form as Man. To those advanced souls in the subtle planes, He appears as brilliant

lights, delightful sounds and soul-stirring fragrance and to those in the sixth plane of consciousness, He appears as all-pervading. To His lovers in the gross plane, He appears as their Beloved.

Thus our Beloved Baba came to our Centre two years ago. He sat amongst us, listened to our address, read out to Him by our elder brother Shri Gadekar, who is now with Baba for ever. He listened to our songs and was happy to be amongst us. And what did He say? He said, "I have created the atmosphere you wanted. Now, it is for you all to keep it up. My blessings to you all."

Today we can confidently say we have kept up this atmosphere till this day. Now, it is for Him to help us keep it up in the future, for He alone can do it now.

Now, what do we really mean by keeping up this atmosphere? Does it mean only to come here at 7 p.m. every Monday, sing, talk, listen and go back home? If that is all what we mean by atmosphere, then it is a sort of mechanical performance of an enforced duty. And not keeping up of an atmosphere Beloved Baba wished us to keep up.

Then what is that atmosphere Baba wants us to keep up? The atmosphere Baba wants every one of His lovers everywhere to keep up, is, as I understand, the atmosphere that is in us and around us—the atmosphere each one of us creates by our mere presence wherever we are. This atmosphere is created by Baba and blessed by Him by sitting here amongst us as our Beloved, creating in our hearts a feeling of oneness with others as brothers and sisters and we endeavour to maintain this atmosphere by sitting here once in a week. But the real test of our maintaining this atmosphere is seen from the way we live outside this hall all the seven days of the week. This atmosphere is meant to be carried to every home and they

in turn should transform the atmosphere to other homes in Poona. It should be like the incense we burn. When we use a good agarbathi (incense stick) the fragrance reaches the neighbouring houses and they in turn buy the same and the whole locality realises the one sweet fragrance. Now how can we spread the fragrance of Baba's Message of Love & Truth? "Let your life itself be My Message of Love and Truth to others", says Baba. Means what? Live our life normally and naturally, which means to be honest in our thoughts, words and deeds. To be honest means to love one and all, taking Baba to be residing in them all. Our relation with one another must be established on this Truth. At least an honest attempt should be made.

This atmosphere we keep up here attracts our friends and relations to come. They hear of Baba, who Baba is and what He says. They in turn tell their friends and relations and thus the Advent of the Avatar is known and His Message of Love and Truth spreads far and wide. We, by keeping up this atmosphere are able to serve our brothers and sisters in guiding their steps to the presence of the Avatar of the age. In guiding one to Baba's presence we are helping one to come to God—goal of everyman, consciously or unconsciously he is seeking. This is the greatest service you and I can do in this world.

On an occasion, Vivekananda said, "Millions of lives are nothing to sacrifice, if that sacrifice can give spiritual light to one soul." He talked about spiritual light. Baba, the Ancient One, is the source of all spiritual light and when He is amongst us, by guiding one soul towards Him we serve that one, who is guided, and also serve ourselves; for that soul served is none other than our own self.

Now, this atmosphere Baba had created became a Centre for His Work. And we, who assemble here unconsciously become His workers, whether we like it or not. This brings on us a certain amount of responsibility. We

must be conscious of our words and deeds. To be a lover of Baba, to be a worker for Baba's Cause, one has to imbibe into himself the Message of His Love & Truth. Our honest effort to love Baba and our honest effort to obey Baba are the only means left to us to gradually transform our very life and this is Baba's real work done through us.

Thus we come to the subject of Baba's Work, and it is befitting for this occasion to refresh our memories with what Baba said on His Work during the last Sahavas Gathering at Meherabad:

"Baba" is the Avatar of the age, and the greatest work anyone can do is to love 'Baba' as "Baba" ought to be loved. He alone who can love "Baba" does "Baba" Work. What is "Baba's" Work? It is to tell people who "Baba" is and that "Baba" says one should love all, slander none, have a pure heart and not make others suffer for one's own comfort and pleasure. If Baba's workers themselves lack these qualities, how can they tell others of what "Baba" says, and work as "Baba's" workers? On the contrary, such workers have no share in doing "Baba's" Work. They are obstacles in "Baba's" Work. There are two types of workers. There is one who tells people who "Baba" is and what "Baba" says, and himself acts and lives as He wants His workers, to be in life. There is another, who also loves Baba in his own way but lacks the qualities desired by Him. When such a one, instead of doing His work haphazardly, confesses his incapacity to others, and tells them what Baba wants them to do, there is no binding created for the worker and no burden felt by Baba on behalf of such a worker. The worker should be bold and candid enough to admit and try to overcome his weaknesses before he attempts to preach what Baba says. In doing "Baba's" Work there is one great difficulty. The workers have love for "Baba"

no doubt, but at the same time they have their characteristic weaknesses. The great difficulty resides in the expression of one's ego—the feeling of self-importance by which one is possessed, despite one's best efforts to lose it. The heart is for weakening the ego, but the mind is for strengthening it. The mind gains a sense of greatness in doing "Baba's" Work. There is no escaping this. What is to be done then? Try to be humble? But even when the leader of a group charged with the responsibility of spreading "Baba's" Message of Love tries to be humble, his co-workers may take it as mere posing on the part of their leader and look down upon him, though for his quality of leadership other people respect the leader.

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

But there is remedy for this type of disunity. If the workers tried to act upon it sincerely, it would be easy to wipe away the weak spot, real workers are those who, in addition to giving help to their leaders, disregard the faults of their leaders and co-workers. In such cases, the workers themselves become leaders, and yet remain sincere workers, too. If Baba workers follow this advice and co-operate with their leaders and co-workers understanding that it is He who has entrusted the responsibility to the group-heads, then Beloved "Baba's" Work would be done.

Visit To Meher-Azad

By Dr. Hira Lall Chopra,

M. A., D.Litt., Calcutta

1. Blessed be Thou the land of India! Greetings to you. It is you today which contains the very Manifestation of God.
2. Meher Baba is God of the present Age and is your pride, Human body has been adorned with the dignity of God.
3. Light of God has come to propagate Love,
So that love becomes the remedy of all our maladies.
4. We who got divided on account of caste, creed and colour,
We who got separated from each other in this world,
5. Meher Baba ever tolls the bell and declares "AWAKE"!
O people of the world, how long will you be in slumber
of ignorance?
6. It is time to awaken, "O God-created man, know thy Self,
When you realize your Self, you become God yourself."

English rendering of poems in Persian composed by Dr. Chopra.

7. The whole world is ever beholden to Meher Baba,
Because to the caravan of the soul He rings the bell to
go forward.
8. He wants the people of the world to realize themselves,
They should themselves become God, Yazdan and the
Guide.
9. It behoves if on the birthday of such a Prophet,
I recite a verse from Hafiz of Shiraz:
10. "The dust of the path which has been honoured by the
Beloved's feet,
It just behoves me to make that dust, the antimony for
my eyes"

Visit To Meher-Azad

II

1. I bring my wakeful heart to your threshold,
It is already honoured by your vision, I bring it
once again,

This is my only offering which I bring, to tell you the
truth,
At the threshold of a king (Mahmud), I bring a slave
(Ayaz),
"If it is accepted, this shall be a miracle wrought by me,
If it reaches Baba's feet, it gets the highest honour.

2. The whole world is drowned in dire miseries,
 Long ago it has not seen any happy moment,
 Peace, harmony and sympathy are vanished,
 Your being is a veritable bliss for the worldly people,
 Our days and nights are passed in weeping and
lamentation,
 Barring Meher Baba, there is no other consolation.

3. We are happy that the Beloved Himself comes to us,
 When He comes, our heart gets contentment,
 In the burnt garden of our heart, Spring comes when,
 Blossoming is to be seen everywhere,
 When in trouble we remember Meher Baba,
 The gates of blissful heaven are opened unto us.

4. The whole world gets rays of Divine Knowledge from
you Meher Baba!
 In your name, the world gets its comfort,
 My humble soul gets security in your threshold,
 With your kindness, it gets unthinkable treasures,
 The path of Love is traversed with ease and comfort,
 Even the revolutions of the world do not harm it.

5. Where is friend here for the self-forsaken?
 In the presence of Baba, I and you are equal,
 If you do not realize your Self, when God is here,
 The fault is that you have become self-oblivious,
 In Baba's presence if you think of your ego,
 Then your Self becomes the cause of all your troubles.

6. When you aspire to roam about in the street of your
beloved,
 When you wish to strengthen your own pledge,
 Make your ego dust of His path,
 Come to Baba and accept LOVE to be your faith,
 The gates of the Unseen shall be opened unto your heart,
 And the angels of Heaven shall be proud to be your
followers.

DIVINE SILENCE

I

1. I take care of my tongue and do not speak aimlessly,
Because I know that by talking I hardly reach my goal,
If I aspire for the revelation of the hidden secrets of
Eternity,
I should realize Meher Baba, who is my objective,
For He unravels the spiritual secrets by His Silence,
He Himself is the Divine Manifestation and Light of God.
2. Man should ponder and contemplate,
And pollute not his tongue with unnecessary talk,
Make silence the amulet of life and utter less,
Silence has a significance which cannot be described;
Except human beings, the whole creation is silent,
By loose talk, man becomes self-oblivious.
3. For humanity, his faith is discipline and restraint,
Nature adorns the Wisdom of man,
If you wish to comprehend within yourself the Light
of God,
Then, you should control your tongue, shut your
eyes and plug your ears,
When you find this world to be heavy, renounce it,
See Meher Baba, so that you see God incarnated.
4. It is forty-one* years that our Baba is silent,
But in His silence, the Divine revelation is there,

* Poem composed on the occasion of 41st Silence Anniversary.

2. They sound the bell of awakening,
They neither cut their hair, nor wear patched-garment.
3. With their breath, they command us to rise up,
They know full well all yesterdays, todays and tomorrows,
4. They suffer mortification for the creation,
And ever strive for the betterment of humanity.
5. Though they are intoxicated with the wine of gnosticism,
They quaff with pleasure the fatal venom of the world too.
6. In God Almighty's shadow, they are pivots of their times,
With Eternity in their sleeves and both worlds in their lap.
7. They give peace, purity and tranquillity to the world
They are silent; but, Creation emanates from them.
8. They give away palaces and royal habitations to
worldly people,
Themselves they live in straw.
9. They drink poison and are not perturbed even with abuses,
They are the fountain-head of sweetness and
disburse sweetness.
10. They listen to the worries of the entire world,
Silent though they are, they are the shield of the world.
11. MEHER BABA is the leader of all of them,
He gives wisdom to humanity and Himself is silent.
12. "Come hither, learn and realize yourself"—
This is the message of Meher Baba for the Self-oblivious.

BOOKS RECEIVED

**"AVATAR MEHER BABA'S LIFE-SKETCH & SOME MESSAGES & HIS DISCOURSE ON 'LOVE AND GOD'"—
in BENGALI**

This elegant publication in Bengali was specially blessed by Beloved Baba and was released on 10th July, 1968 the commencement of the 44th year of Meher Baba's SILENCE, at a public meeting at Calcutta. It has been well received and reviewed by one and all.

Authorship and Compilation:— A Committee of seven ardent lovers of Meher Baba in Calcutta.

In addition to Life-Sketch, and Discourse on "LOVE AND GOD", it contains several important messages and extracts from certain other discourses of Baba. Also the "Parvardigar " and "Repentance" Prayers; the latest messages of Baba, viz., "Rejoice " and "something great to happen". There is a Foreword by Professor Sri Narayandas Basu, who is also the President of the Bengal Theosophical Federation.

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PUBLISHED for "Society in West Bengal for Avatar Meher Baba" by A. C. S. CHARI, Komala Vilas, 73, Rashbehari Avenue, Calcutta - 26, to whom please write for copies (given free).

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(Adaptation of a Discourse by Meher Baba)

By Phillips D. Phillips, U.S. A.

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Manifest to them.....
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As being their chance
To make of the lower,
The grist and energy
Providing the tension
To sublimate into His Love—

The balance of Destiny
Sings to two in One
Rallying them
To challenge bondage
In the dance
Of ignorance and light...
Precipitate the inner,
Fleeing shadows
Wears out darkness

As the disguised
Opportunity of Freedom
To establish the Real
The lasting understanding
Of patience the coping—
With Complex Day
And delicate Night—

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Vehicle of sacrifice
The Divine in Humanity
Blesses with Children,
Enriches the elders
In the delight
Of spontaneous surrender—

Welcome the Children
Out of the Divine Mind
Offer each a choice
Of raising 'self'
From passion to peace—
In the 'now' of animal
To the 'pure' of Everlasting

The miracle of bearing
And rearing ...
The Gift to Woman;
While Fatherhood
Is shoulder
Economy, education—

The Truth of Marriage
Is perfect Justice,
The Cooperative endeavor
To attain the full
Mental-control
Emptying 'self'
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The marriage traverses
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That only the touch
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—Editor & Publisher

NEWS IN BRIEF

Avatar Meher Baba's 74th Birthday Celebrations

SURAT: Avatar Meher Baba's Birthday Celebrations were held for the first time at Surat. Baba's Nama-Japa was done at the residence of Sri Engineer from 11 a.m. on 25th Jan. till 2 30 p.m. on 25th Feb '68. On this occasion, more than 100 lepers and blind persons were given food. They all joined in repeating 'Avatar Meher Baba Ki Jai.' three times, and dispersed with great joy. The programme came to an end with the recitation of Arti.

—*Sri R A. Engineer*

Avatar Meher Baba Allahabad Centre:

Avatar Meher Baba's 74th birthday was celebrated here with great enthusiasm under the auspices of Avatar Meher Baba Centre at its two-day function in the Annie Besant Hall, Lowther Road.

The first-day function on February 17 was inaugurated by Smt. Mahadevi Varma, a noted Hindi poetess, and presided over by Shri Justice H. O. P. Tripathi, of Allahabad High Court.

Speakers which included Swami Satya Prakash Udaseen from Hyderabad and Prof. Girija Nandan Dubey of Jabalpur Vidyapeeth in their respective speeches dealt extensively on the life and achievements of Meher Baba, who had been described as the Avatar of the age.

The second-day function on February 18, was presided over by Swami Satya Prakash Udaseen and inaugurated by Pt. Sumitra Nandan Pant, a distinguished Hindi poet. Speakers at the function paid rich tributes to Avatar Meher Baba.

A large number of distinguished local citizens as well as from outside Allahabad, namely Sardar Amar Singh Saigal from Delhi, Shri Samir Kumar Bannerji from Varanasi, Prof. A. K. Hazra from Jabalpur, Shri Pratap Narain Mishra from Bombay and Shri Madhusudan and party from Poona participated in the two-day birthday celebrations.

Shri Saligram Sharma, convenor of the function, in the end proposed a vote of thanks to the distinguished speakers and devotees of Meher Baba who had made the function a success.

A telegraphic message from Meher Baba wishing His devotees a successful spiritual life to uncover the mystery of life and death and to free themselves from their bondage was read out by Shri Sharma on the occasion.

AVATAR MEHER BABA DELHI CENTRE: In connection with the 74th Birthday Celebrations of Beloved Baba, several public meetings were arranged by the Centre. The meeting organised by Sri. P. N. Ganju on 7th April '68 at the HIL Township was addressed by Dr. C. D. Deshmukh. On 14th April, Sri T. N. Dar organised a public meeting at Sarojini Nagar Colony, which was inaugurated by Sri S. Chandrasekhar, Minister of State for Health, Govt. of India. Sri Sondhi, M.P. and Sri Chinta Sarva Rao spoke on the occasion. Sri Krishna Prashad arranged the meeting at Trikona Park on 21st April, which was inaugurated by Sri P. Govinda Menon, Minister of Law. While Smt. Panjab Rao Deshmukh, M.P. presided over the meeting, Sri Prabhakar Misra, Sri Kapindraji, Sardar Amar Singh Saigal and Sri W. D. Kain

spoke on the life and teachings of Avatar Meher Baba. Sri N.K. Karanjiya, Director, Central Bank of India and Sri Lala Jagan Nath, a great philanthropist of Delhi also paid tributes to Beloved Baba on this occasion. This meeting which lasted for more than three hours was attended by the elite of the city.

On 28th April, there was a very large gathering at Baljit Nagar Colony, where the devotional music was the chief feature. Though the Celebrations were to have concluded with the special function on 5th May, another public meeting was organised by the Pahargunj lovers of Baba on 12th May, in the premises of the Chitragupta Temple. Dr. C. D. Deshmukh and Sri Abdul Majid Khan who came specially for this function spoke on Avatar Meher Baba and His Message of Love.

—W. D. Kain

Bombay Lovers' Pilgrimage To Tirthpuri Meherdham:

A group of ardent Baba lovers from Bombay led by Sri Gulabdas Panchal visited Tirthpuri, Chanda and Ballarsha during April '68. At Tirthpuri village, situated about 25 miles from Jalna in Aurangabad Dist., Maharashtra State, Sri Vibhutidas, a very old and staunch devotee of Beloved Baba since the last 35 years took the initiative and built a permanent structure for MEHER DHAM in beautiful surroundings. To celebrate the third anniversary, Akhanda Nama Japa, Baba Sankirtan and other programmes were arranged from 29th March to 4th April '68. On this occasion villagers, in thousands even from long distances in Marathwada had come to Meher Dham to have darshan of Baba's 'Paduka'. With his untiring zeal and sincere work, Sri Vibhutidas assisted by a group of local lovers, organised the function on a grand scale. Everyday, more than a thousand people used to come to Meher Dham and free food was provided for one and all. Many villagers would bring voluntary offerings for God BABA,

since they have come to believe the word of Gadge Maharaj, who declared Baba as the living Vithoba. Among others Sri Rao Saheb Sarpanch Patil of Tirthpur contributed a substantial amount for the construction of Meher Dham and also for the programmes.

Baba lovers from Bombay arrived at Tirthpuri on 2nd April '68. That night, in the specially built pandal, over 2000 people heard in pin-drop silence Sri Vibhutidas telling them about the living God Meher Baba and His teachings in Kirtan form. Sri Vibhutidas, an old little giant even danced in ecstasy. He had been able to bring thousands of Marathwada villagers, rich and poor at the feet of Beloved Baba. On 3rd April, there was Kirtan programme by Sri Duniyadas Maharaj. On 4th early morning, about 200 people joined 'Prabhat Peri'. As it was Bazar day in Tirthpuri, a big Mela was arranged near Meher Dham, and long queues had to be formed for people to have Baba's Darshan in His Dham. In the night, a grand procession was taken out, in which about 2000 people participated. On 5th morning, there was Kirtan and Prayers and later more than 4000 people received Baba's Prasad.

During their visit, Bombay lovers had seen with their own eyes the beautiful picture of Baba on the wood, in the nearby village Karanjal. It is related that in the village Karanjal, there is a very ardent but poor Baba lover by name Sri Sonar Sakharam. A few months back, some of his friends ridiculed him and said that if Baba is God, they must see Him in everything. Sri Sakharam replied that though Baba is physically present in Meherazad, He is always present everywhere and in everything, since even Gadge Maharaj has told that Baba is the living Vithoba. Then one of them challenged Sri Sakharam to show Baba in a piece of old wood which was lying there. Sri Sakharam told them to cut the wood and find Baba even in that wood. When they cut the wood into two parts, to their great surprise they could see a clear and beautiful picture of Beloved Baba. Now all the people in the village are Baba lovers.

On their return journey, Bombay lovers visited Chanda Centre. A special gathering was held on 7th night. On 8th & 10th, Sri Pisal, president of the Centre arranged for Baba's film shows near Chana Fort Maidan and

Gandhi Maidan respectively which were witnessed by about 3000 people. On th a special programme was arranged at the residence of Sri Nimbarte, the host at Ballarsha. Sri Manohar, Quawal, Sri Kasangottuwar, Secretary and many other Baba lovers from Chanda Centre also participated in the function. Sri Gulabdas Panchal sang some Bhajans, which were very much appreciated. Earlier on the same day, there was a Baba film show before a gathering of about 1500 people at Ballarsha. The next day, they participated in a gathering of the Ladies Centre, organised by Smt. Pushpa Rahpade at Ballarsha. After few bhajans, there was a talk about Baba and His Avataric work. During this journey, it was a pleasant experience for these Baba lovers to see that many people who had never seen physically Beloved Baba were very sincerely working in His Cause.

— Gulabdas Panchal

BABA STILL AT HARDWAR:

On the occasion of Ardh-Kumbh-Mela held during April '68 at Hardwar, Baba lovers of Dehra Dun, namely Sri Bal Kishan, Smt. Prakashwati, Sardar Varindar Singh, and Sri Kishan Singh opened a Baba Stall, in order to convey Beloved Baba's Message of Love and Truth to the lakhs of people visiting the Mela. The Stall was situated at a very central place and was also nicely decorated with Baba's sayings and pictures. Literature in English and Hindi, Baba lockets, rings, etc., were also displayed in the stall. Swami Premananda from Kabir Ashram, Rishikesh, Sri W. D. Kain and Sri F. C. Tara from New Delhi also attended to the work at the stall. The presence of Swami Premananda in pink robes for the first four days attracted large number of Sadhus to the stall. Though he is a new Baba lover, he could answer the visitors satisfactorily about the Avatarhood of Baba. There were many Sadhus and saints, who visited the stall, bowed down before Beloved Baba's picture and gave expression of His greatness in various ways. The presence of Sardar Varindar Singh, who boldly declared Baba as God, also attracted a good number of Sikh gentlemen.

Though it is very difficult to give the exact number of visitors to the stall, at least 2 lakhs had Baba's darshan through His picture at the stall. Out of them, more than 50,000 must have actually entered the stall, drawn by His Divine Love. Sant Kripal Singh was one of the many

prominent saints who visited the. Baba stall at Hardwar. A saintly woman visitor after seeing Baba's picture and being told that He is the Avatar actually cried out: "Here you are! I have been searching for You so long Oh Krishna! I thought you will certainly meet me here." As most of the people left Hardwar on 13th April, it was arranged to close the stall on 16th instant. Even the furniture was returned, but most unusually a very large number of persons actually poured into the stall and evinced keen interest to know about Baba. They were very much impressed by the sweet talk of Smt. Prakashwati and remarkable explanations about Baba's Avatarhood by Sri Varindar Singh.

—Kishan Singh

AVATAR MEHER BABA CHITTOOR CENTRE: Baba lovers of Chittoor Centre have been very active in His Cause during the last few months. On the occasion of Sankara Jayanti Celebrations in Sivananda Ashram, Sri Aswartham addressed a gathering on Baba's Avatarhood on 2nd May '68. The meeting largely attended by Sadhus and Sanyasis was presided over by Swami Vidyananda Girinadha. The talk by Sri Aswartham with quotations from scriptures was very well received.

At the invitation of Sri Manegar Lokanadha Reddy and others, Sri Aswartham visited Nagulamma Putta on 9th June '68 and addressed a big gathering on Beloved Baba and His Messages. This place is associated with a number of miracles in the recent past by a Harijan devotee Sri Gujjayya Das. On the same day Sri Aswartham and party visited Cherlapalle and Gazulapalle villages and addressed meetings attended by hundreds of persons about Avatar Meher Baba.

— V. R. Aswartham

AVATAR MEHER BABA CHALLAPALLI CENTRE: At Challapalli, Poornima Sammelan on 12th April '68 was arranged in a specially erected pandal. Sri K. Ramakrishna, M.A., delivered an interesting talk on 'Rebirth'. About 500 people attended the function. In connection with Beloved Baba's very strict and deep seclusion, special programmes were arranged every day from 11th to 21st May '68. Meetings were held in the neighbouring villages also to spread Beloved Baba's Name and His Messages.

— Bh. V. Ramana Rao

INAUGURATION OF AVATAR MEHER BABA

Ismailkhanpet Centre

Sangareddy Taluk, Medak Dist.

Avatar Meher Baba has been often saying that He Himself would be doing His work and it is only out of His Infinite Grace that He gives opportunities to Baba workers and lovers to associate themselves with His Work. This is literally true in the case of blossoming up of a new Meher Centre—the first Centre in the Telengana rural area—on 3-6-68. This time Beloved Baba worked through Brother Raghu Ram, another new addition to the band of active workers at Meher Vihar, Hyderabad. Brother Raghu Ram who happened to be drawn into His fold since about 2 years back, slowly but steadily, became an ardent lover of Baba, after participating in the Meher Vihar activities at Hyderabad, specially during the early morning "Nagara Sankeerthana" programme undertaken by Meher Vihar, Hyderabad from 29th May, 1968 for 43 days to commemorate the 43rd Silence Anniversary of Beloved Baba. Having been inspired to spread Beloved Baba's Divine Name and Message in his native village, called Ismailkhanpet about 35 miles from Hyderabad in Medak District, he and Brothers B. Pandary, Pandari Guda etc., collected about 20 young and enthusiastic workers at their village in whom love for Baba has been infused sufficiently and organised AVATAR MEHER BABA ISMAILKHANPET CENTRE, and commenced early morning "Nagara Sankeerthana" from 4-30 a.m. to 5-30 a.m. from 3-6-68 onwards. This programme drew more and more people in the village and at the specific request of the villagers, a Public Meeting had been arranged on 23-6-68 (Sunday) at the premises of Geeta Mandir in the village, in order to acquaint the whole village with Beloved Baba's biography and Messages. Swami Satya Prakash Udaseen, Founder President, Meher Vihar, Hyderabad along with others reached the village at about 5-00 p.m. on 23-6-68 for the above function. Beloved Baba (Portrait) has been taken in procession in palanquin with "Sannai" accompaniment during which procession the entire village has participated with wholehearted love and zeal, when practically at every house Beloved Baba was received with hundreds of people, young and old, men and women, even though it

was raining heavily. Later, under the presidentship of Swami Satya Prakash Udaseen, Sri M. B. G. Shastri spoke at length on Beloved Baba and His Divine Message of Love and Truth. Swamiji in his presidential address brought home to the audience the need of The Avatar at the present critical period in the history of man and exhorted them all to place complete faith in Baba, as The Avatar of The Age, and to love Him more and more. It is really, their supreme love for Baba, that made most of the audience continue to listen standing, as the ground had become very slushy due to rain. The whole audience cheered and cried "AVATAR MEHER BABA KI JAI" at every inspired occasion during the programme. The meeting was closed finally with observance of silence for two minutes and performance of Arati, after which 'prasadam' was distributed profusely.

Thus, the Centre at Ismailkhanpet though actually commenced functioning from 3-6-68 was formally inaugurated by Swami Satya Prakash Udaseen on 23-6-68 and it is a happy augury of a new phase in the activities of Meher Vihar.

Baba lovers numbering about twenty had observed complete silence from midnight of 9-7-68 till midnight of 10-7-68 (24 hours) as per Life Circular No. 69 and it was a great occasion for the village; for on 11-7-68 there was again a grand procession and Bhajan Programme in the morning and POOR FEEDING PROGRAMME has been conceived and carried out solely by Brother M. Narsimlu, with the physical assistance and co-operation of the other Baba lovers. May Avatar Meher Baba bless brother M. Narasimlu and his family for their expression of their love for Baba in the above manner. May Avatar Meher Baba bless all the young band of workers of Ismailkhanpet Centre, whose love for Baba has brought the new Centre into existence. May He bless this young Centre to spread His Divine Message to all nooks and corners of Medak District.

Avatar Meher Baba ki Jai !

—M. B. G. Shastri

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