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25th January 1969

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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AVATAR MEHER BABA

*** GOD AND LOVE**

By Meher Baba

The spiritual path is like climbing up to the mountain top through hills and dales and thorny woods and along steep and dangerous precipices. But on this Path; there can be no going back or halting; everyone must get at the top which is the direct realization of the Supreme God-Head. All hesitation or side-tracking or resting in the half-way-houses is but postponement of the day of true and final fulfilment. You cannot be too alert on the Path. Even the slightest of lingering in the false world of shadows is necessarily an invitation to some suffering which could have been avoided, if the eyes had been steadily fixed on the Supreme Goal of Life.

If there is one thing which is most necessary for safe and sure arrival at the top, it is Love. All other qualities, which are essential for the aspirants of the Highest, can and must come to them, if they faithfully follow the whispers of the Unerring Guide of Love, who speaks from within their own hearts and sheds Light on the Path. If you lose hold of the mantle of this Guide, there is only despair in store for you; the heart without Love is entombed in unending darkness and suffering; but the heart which is restless with Love is on the way to realization of the Unfading Light on the Unfathomable Sweetness of Life Divine.

Human love should not be despised even when it is fraught with limitations. It is bound to break through all these limitations and initiate the aspirant to the

* Read out by Advocate A. V. Khare, at the National College on Sunday evening on 12-11-44 in the presence of Baba.

Eternal Life in the Truth so that the lover loses his separate and false self and gets united with God who is the one matchless and indivisible Ocean of Unsurpassable Love. The gateway to this highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of Divine Love. I give my blessings to all who are thirsting for the full realization of divinity, for they shall be the pillars of the coming era of Truth and Love.

DIVINE LOVE:

Pure love awakened through the grace of the Master is more valuable than any other stimulus which may be utilised by the aspirant. Such love not only combines in itself the merits of all the disciplines but excels them all in its efficacy to lead the aspirant to his goal. When this love is born the aspirant has only one desire, and that is to be united with the Divine Beloved. Such withdrawal of consciousness from all other desires leads to infinite purity; therefore nothing purifies the aspirant more completely than this love. The aspirant is always willing to offer everything for the Divine Beloved, and no sacrifice is too difficult for Him. All his thoughts are turned away from the self and come to be exclusively centred on the Divine Beloved. Through this intensity of this overgrowing love he eventually breaks through the shackles of the self and becomes united with the Beloved. This is the consummation of love. When love has thus found its fruition it has become DIVINE.

—Meher Baba

BABA'S CALL

Come unto me all the meek and faithful
with purity of heart and lofty thoughts.
Prepare yourselves to serve in complete obedience,
to surrender fully and sacrifice your all.
Let abiding love endure and be your only guide
and help you ultimately to realize your own true self
in all that comes along your stride.

So blessed, let the big " I " go out and allow
your real I to shine and in full lustre glow
till you experience the consciousness of that bliss
and penetrate the realm of never-ending happiness.
Even if occasional chords of disturbing tunes
inadvertantly
be played at times, allow not the sweet melody or the
happily blended harmony to spoil the symphony of
peace and
tranquility by any kind of discordant note.

(Read by Dr. Ram G. Ginde at the meeting of Baba lovers,
New York Centre, 29, W. 57th St., New York, U.S.A. on
Monday, Sept. 30, 1968. As directed by Beloved Baba, Dr.
Ram G. Ginde conveyed Baba's Love to His lovers in New
York.)

AARATI

(Salutations to beloved Baba)

We cannot conceive you even by soaring to great heights
with the flight of our imagination; nor can we do any
semblance of
justice when we attempt to describe you in words.
Even the VEDAS which are known to be one of the
oldest storehouses of
systematized knowledge of God declare that God or
Truth is not this nor
that;
such has been your glory from times immemorial.

Oh Lord, who are Divine, perpetuating from ancient times
and possessed of Supreme Compassion, have mercy on us
and, redeem this whole world and all your creation.
Oh Meher, the giver of Infinite Bliss, please accept
our heartfelt salutations in the form of this Aarati.

We are burning incense to signify the slow but continuous
destruction of our sensuous thoughts and desires, we are
lighting candles or switching on the lights to allow
the rays of Truth of
Reality to enter into our hearts; we anoint you with
fragrant paste to
protect ourselves from all evil and wrongful actions.
We are offering you fruits and flowers to declare your beauty,
bounty and generosity, which is second to none.
How else can we serve and worship you, Oh Meher,
Please accept our heartfelt salutations in the form of
this Aarati.

The whole of this creation has come into being at the beck
and call of your mere whim or 'laher', and you your-
self have taken
the responsibility of salvaging and delivering us from
our bondage—

from the chains of this illusion
 Surely, you alone exist as you ought to exist, you are none
 other than the Ultimate Truth, the Avatar, the God
in human form.
 O Meher please accept our heartfelt salutations in
the form of this
 Aarati.

All living and non-living creatures and movable and
immovable objects
 have come into being from your own Maya, which is
nothing but your own
 shadow.
 How can anybody gauge the limits of your Infinite power.
 Truly you are unlimitable, Oh Meher, please accept
 our heartfelt salutations in the form of this Aarati.

How can one who does not know or realize
 one's own true nature and self understand your glory!
 Whatever he babbles in his utter folly and ignorance
 he only sings hymns in praise of your glory, and is
seeking your
 mercy.
 Oh Meher, please accept our heartfelt salutations in
the form of this
 Aarati.

Oh Merciful Father! There is no end to your com-
passion and
 blessings,
 what can we mere mortals offer you?
 All that we beg of you is that may you grant us,
 your own lovers, now and at all times that we remem-
ber you constantly
 in our thoughts, and be guided by you in our words
and
 actions.
 Oh Meher! please accept our heartfelt salutations in
the form of this
 Aarati,

(Read at the meeting of Baba lovers, New York Centre, 29
 W, 57th St., by Dr. Ram G. Ginde at the end of his talk, on
 Monday, October 7th, 1968.)

Beloved **Avatar Meher Baba** wishes His lovers to know that His three years of intense work has shattered His health.

In spite of this He has invited His lovers from all over the world to come to Him for His darshan next summer for it is the time for them to come to Him and receive His Love.

It is the time; and the place, Guruprasad, 24 Bund Road, Poona has been fixed.

But, with the present condition of His health, how Beloved Baba will give His darshan to the thousands who will come, yet remains to be determined; but it will be. He will give His darshan.

This darshan, Baba says, will be the last given in Silence—the last before He speaks His world-renewing Word of Words.

King's Road,
Ahmednagar,
Maharashtra,
India

Sd. Adi K. Irani
Disciple & Secretary
AVATAR MEHER BABA

N. B.

(1) No one should write, telegraph or cable for Baba's blessings for persons or events or programmes but remain content in the knowledge that His blessings are continually with His lovers. No such communications will be conveyed to Baba and so cannot be acknowledged.

(2) No one should attempt to see Baba until 10th April onwards in accordance with Avatar Meher Baba's conditions printed in Life Circular No. 70, dated 1st Nov. 1968.

(3) No one should write to Baba or the resident Mandali and me (Adi K. Irani) about problems of Baba-work or conduct of Centres or of inquiry about Baba's Health, as time and circumstance will not permit our attention.

(4) Change of postal and telegraphic address only should be communicated to me (Adi K. Irani).

* Secrets of Divine Working

By Meher Baba

Divine Working is Inscrutable

Life often presents enigmas which cannot be unravelled by ordinary persons. It seems to them to be full of questions, which are unanswerable. Unrestrained chaos appears to be the law of the world; and there appears to be no justice or significance in the march of its events. Even those, who believe in God, get puzzled and waver in their faith. But, it is only impatience and lack of true vision that are responsible for such an outlook. We embrace ignorance and we fail to see that whatever life brings is charged with great meaning. God's ways are always unchallengeable and irresistible though they might be mysterious and inscrutable. The secrets of His working in the world cannot be truly understood even by advanced souls.

The Story of an Angel

This may be brought out by means of an anecdote of a great saint, who is very much respected up to this day in all quarters of the world. Once upon a time this saint encountered an angel and requested him for being allowed to be with him in his wanderings on earth, so that he may understand something of the secret working of God. The angel at once granted to him permission to be with him and observe all his doings on earth. But he laid down his strict condition in the following words. He said,

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

"You are only to observe my doings without, at any stage and in any way, asking me the explanation for my actions. You would not be able to judge and understand God's ways. Even if you are not able to understand them, you must not ask me the why of all that you see me do, during the period that you will be allowed to be with me." The saint promised that he would merely observe and that he would in no way pester him with any questions even if such questions arose in his mind. And then he was allowed to follow the angel in his wanderings on earth.

Deeds of the Angel

Once they got into a boat for crossing the sea. The boatman offered his services to them without charging them his usual fare, just because it pleased him to help them. When the boat was in the midst of the ocean, the angel took off one side-plank from the frame-work of the boat and threw it away in water. The saint at once got worried and exclaimed, "Why are you damaging the boat? Shall we not all get drowned along with the boat?" The angel reminded him that he had already agreed not to ask him any questions whatsoever and asked him to remain quiet. After landing, they came upon an Arab youth. To the utter bewilderment of that saint, the angel at once killed that youth on the very spot. Now the saint found it very difficult to remain quiet but asked him in excitement, "Why did you kill that growing life?" On this, the angel replied, "Did I not tell you that you would not be able to understand God's working? You must keep to your promise that you will not ask any questions." The saint realised that he had failed in fulfilling the condition, which he had accepted; and he wanted to be excused.

Then they both came to a village, where they requested the people of the village to give them some food. But villagers only treated them contemptuously and drove them away without giving them alms. When they came to the outskirts of the village, they saw a dilapidated wall

in ruins, which was intended to protect the village from the invasions of enemies. The angel went to the wall and repaired it, spending much of his valuable time. This time, the saint could not contain himself and said, "Why did you repair that wall for the villagers who did not even give alms to us? You have done this labour of love for nothing. For so much labour in the village, we would easily have got sufficient remuneration to procure food and allay our hunger." At this, the angel said, "You have again asked a question in spite of your having promised merely to observe and keep quiet. It is no use divulging the secrets of God's ways prematurely. It requires the greatness and patience of God to understand His working. You have tried to pry into God's secrets, which you must not divulge. It is now time for us to part. But never mind. Before we part, I will explain to you the reasons for my deeds."

The angel then proceeded to give the explanation to the saint. He said, "The boatman is a poor but pious man. When I took away a side-plank of the boat from a prominent place in its framework, I knew that a king of robbers was approaching in that direction. This robber-king was collecting new and efficient boats to carry on his plunders. And whenever he saw any really good boat, he was sure to snatch it away from the owners. He, however, left untouched any boats, which were in a broken and dilapidated condition. I took away a huge side-plank in order that the boat may look uninviting. Otherwise, the pious and the poor boatman will be relieved of the only means of his livelihood. Now the Arab youth, whom I killed was most notorious and vicious. If he had lived, he would not only have perpetrated heinous crimes, but would surely have brought upon his pious parents an agonising blasphemy, which they in no way merited. It was the will of divine providence that I should kill this Arab youth in order to save him from further sins and save his pious parents from the suffering

of undeserved ill-fame. Now coming to the repairs of the wall, be it known to you that one pious man has kept buried under it his valuable treasure with a desire that it may be of use to his sons. But it is God's will that his sons must get that treasure when they grow up and that no one else should get it. If the dilapidated wall had further fallen, the treasure was in danger of being exposed to the sight of the wicked villagers, who would surely have taken possession of that treasure for themselves.

Rest assured that all I did in the incidents, which it was your special privilege to observe, I did not on my own accord or initiative but by the orders of our Divine Father whose real greatness, even we as angels can only partially understand. God's ways might be inscrutable to the world. But His love for the world is unbounded and His justice is unfailing." With these words the angel parted, leaving the saint in deep contemplation. And the saint decided to live in complete resignation to accept God's will even when his limited intellect could not understand its real meaning.

Those, whose vision is unclouded, see the significance of all that life is and brings, in terms of the irresistible law of Truth. They accept life, as it is, without bitterness or dissatisfaction. For them, the Truth, which they see and realise, is enough. It stands fully self-justified. The Masters often are full of praise for the value and glory of that Truth which they have realised. They say to the worldly-minded persons, "Truth alone has value. Leave all your false pursuits and attain the Truth for yourself, even as we have realised it. There is no need for you to despair and no excuse for your postponing the effort for getting at the Truth."

Analogy of the Wealthy Man

This is just like a wealthy man who would press all poverty-stricken persons to earn money and encourage

them by pointing out his own example. Now, in the above example, the praise which a wealthy man showers on wealth, stands justified, because it actuates the poor people to become industrious and themselves become rich. Similarly the praise, which the Master bestows upon the supreme value of God-realisation, also stands justified because it inspires and encourages others to seek and strive for the highest state. They praise God-realisation to encourage others who are in bondage and suffering, and not for themselves.

Reactions of the World

The world sometimes praise wealthy persons. But really speaking, it is not praising these persons, but only their wealth. In the same way, the world praises the Masters, who are stationed in the highest Truth. But in doing so, the world is not really praising the Masters themselves, but only the Truth which they have. There is no reason for the world to grudge in respect of the praise which goes to them. So far as the Masters themselves are concerned, they accept praise and blame with the same equanimity. For them, praise and blame are both alike. They are supremely indifferent to both, being keen only about their divine duty of helping men to attain the Truth by renouncing all cravings.

Flame of Aspiration

When the mind of man becomes conscious of its enslavement to the dispositional cravings to which it is subject, there arises a new force, the spiritual aspiration to realise that unlimited state, which is like conscious sleep. Such aspiration is like a breeze, that creates fire, by coming into clash with other things. The generation of this dynamically creative energy is symbolised by the rising flame of consciousness. Therefore, worship and prayer are offered to fire in many religions. God as the Sun of Light can never be realised except through the aspirational fire of striving consciousness.

True Worship

The Masters are constantly fanning the fire of spiritual aspiration. This is true worship and consecration of life to God as Truth. The divine task of the Masters is inscrutable for those, who wish to understand it in terms of the world, because it directly counter-balances the dispositional inclinations by which the world is rigorously driven. Divine working sometimes appears ruthless and inexplicable. Its significance cannot be understood by those who are immersed in the world.

"There is no difference in the realization of Truth either by a Muslim, Hindu, Zoroastrian or a Christian. The difference is only of words and terms. Truth is not the monopoly of a particular Race or Religion.

"To serve the God-Man, who serves all, is serving the universe.

"To faithfully love God-Man is to truly worship God.

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

—Avatar Meher Baba

The Sufism of Meher Baba

- Synthesis in Analysis

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

The Sufism of Meher Baba is neither a religion nor a philosophy. It is an experience—an experience which transforms the human to the Divine. He who has this experience cherishes no idea to philosophise it nor to religionise it. He tries to put it in his actual day-to-day life. He never tries to explain it to another. For him there exists no other but the ONE whom he has experienced under the influence of Meher Baba's Sufism of Love. Others feel this transformation in his life which has been so sudden and so vital. To satisfy the inquisitiveness of others, he tries feebly to build a system on that experience and his attempt can be symbolised to that of a metaphysician who tries to build a house on the back of a flying bird. The 'experiencer' loses himself in the experience. There remains only a feeble but a sure streak of light which produces music within him—an urge to irradiate the change which has transmuted him. He finds life pulsating with an impulse to identify himself with the entire universe. And a Beauty, a beauty of the Infinite is felt everywhere. The Self within that experience pronounces only in a flash of silence to the Nature around him, 'This is God'. To know it and to realise it, no philosophy, no dogmatic religion, no book-learning, no scriptures, no temples, mosques, or churches, are required; but it contains within itself the inherent proof of its Perfection. As St. John 'saw the Holy City, New Jerusalem, coming down from out of Heaven and he saw no temple therein'. No temples, no preachings are required for idolising this Truth

because under the cover of such conventional methods of propagation, men are liable to practise many evil deeds. No desire to speak arises. The tongue being used to loudly herald the advent of such Truth, leaps in exultation and ecstasy but the force of Truth puts such checking bridles to it that it revolves within the mouth and the Silence has the better of it.

None can either give or transmit the experience to the other as it is the 'gift of God' and the experiencer by the grace of Meher Baba feels its abrupt dawning swiftly in the heart. The Grace manifests itself in the God-Man, who has been instrumental in the substantiation of this entire drama. He is the Teacher, Murshid, Guru, Prophet and God Himself for the experiencer. He is affectionate, virtuous, sincere, sinless, passionless, rich in God and withdrawn into God, a sea of motiveless kindness and a friend of people.

The experiencer feels it coming as a pillar of rolling light through Meher Baba. It beautifies the universe through His Divine glory and affords some dazzling moments for him and then it vanishes again. By undergoing a definite practical **Sadhana** of living a useful life, it remains perpetual. The mysterious path is opened unto him again and again swiftly and the moments change into years to attain its perpetuity when the love of Meher Baba becomes resplendent to him as an eternal light, glory, peace and bliss. The aim of this Sufism of Baba is to prepare a man to be active for the world so that he may become all activity **without** but all tranquillity **within**. His Sufism works to create opposites for the experiencer—active **without** and calm and peaceful **within**.

Meher Baba's Sufism envisages a new era in the human concept of Faith. So long the Faith was considered to be the **summum bonum** of life and it was the sustenance of life, but when humanity began to suffer with the

unheard of toils and turmoils in the name of religion and crusades, jihads, conversions and proselytisations became the order of the day, man wondered how could there be peace in this chaos, tranquillity in this disorder and calmness in this confusion. When atom-bombs, hydrogen bombs, nitrogen-bombs and other nuclear weapons were profusely being invented in the name of the establishment of peace, it was evident that the human genius was perverted and everything was topsy-turvy. It necessitates a re-evaluation of the values of life and the old order needed a change as it had gone corrupted! Faith lost its real significance and the centre shifted to somewhere else. Wars were waged in the name of faith, and peace was butchered with the blunt implements of war, blood was being sucked with an extraneous manifestation of sympathy and goodwill and humanity was reverting back to animalism and a retreat from the high pedestal of evolution was a sorry tale left to be told to posterity. What a fall? Was it faith? Better without a faith was a universal reply.

A solitary wave that rippled over the boisterous changeless eternal ocean of the Universal Mind had created the universe, each particle of which had been imbued with the same creative power and potentiality. Each thought created a new world, with hopes and despairs, births and deaths, joys and sorrows in rapid succession to engage the newly created world in its environmental circumstances and conditions which sought a solution best suited to the occasion. And it was being destroyed by the perverted genius of science and man.

Meher Baba had appeared in various shapes and forms successively in various eras and times and He had formulated that universe and designed it in a pattern which would be most adjustable to the times. He worked on different planes and manifested His different facets to the experiencers. The experiencers at times were impatient to absorb the Infinite into the finite, but Baba gave a Call:

"Be patient. Wait in My Love. Those who wait for me, never wait in vain. Hold on to my **daaman** and wait for my Call."

Meher Baba's Sufism inculcates patience in the seeker for 'They also serve Him best who stand and wait'. He prescribes no rites and rituals, no formalistic conventions to **see** the Reality which is our glorious liberation and release. To gain that Release, a firm hold on to the **daaman** of Meher Baba is a MUST. The mind is simply to stop its ceaseless thinking.

Mind working is Human.

Mind working slow is a state of a '**mast**' (God-intoxicated one)

Mind working fast is mad.

Mind stopped is divine.

Even a moment of real mental silence may help to rend the curtain that conceals Reality. A momentary interval between ordinary working and working stopped provides a chance rich with the fullness of the Divine vision. We experience it daily in our sound sleep when we lose our petty ego in the swift music of our ecstasy resultant from the sombre silence of the mountains, the gliding of the clouds in the sky, the sunset on the shores of an ocean and a day-break through the crystalline snows of a mountain peak or the chirping of a bird, or the sonorous music of a hilly brook or the equipoised flight of a white-winged bird against a dark clouded sky. We are actually no strangers to this ecstasy of real life. It is our natural state. We, by our so-called civilization, have flung ourselves far from it. It appears rather a difficult task to regain our real state as now after millennia of our accumulated habits of putting off the true formulation of ideas about things as it should be, we feel diffident to be restored to our original Real life. Baba's **daaman** takes us back to that state in a flash of His grace where we

SEE our Real Self. Truly He says: "You can deny God but you cannot defy God." It is in Baba's symbolic silence and stillness that we know, feel and realize God within and without. We realize that He alone exists and we too are He. Once we have **surrendered** ourselves completely to Meher Baba, then all the childish fancies, the games of make-believe which have so long distracted us, fall away for ever. We march out in boundless gladness to the New Life, free from every imaginable limitation, acting spontaneously as inwardly guided by the God-Man within, to delight in the God without. Death and birth henceforth are unrelated to the real Self; they lose all significance before the upsurging and the limitless life we find to be eternal. In the words of Meher Baba we make bold to declare:

"I and you are not We; but ONE."

We see in everything a mere reflection of the ONE equally revealed in all that exists. The aspiration then is to know oneself to be the ONE SELF, the final goal, the Glorious Grace of Baba which transforms the illusive mind of man into God, manifest in endless synthesis of Truth, Mind and Bliss—The **Sachchidanand**. These words are clumsy, but let them be realized by all the seekers, I pray to the Almighty who is Effulgent, Brilliant, Glorious **and Beautiful**.

THE MUTE ELOQUENCE OF LOVE

Love has always been the corner-stone on which the entire superstructure of Sufism, nay, mysticism, is built. Rumi calls it 'a physician for all the ills'; Christ says, 'God is Love'; Buddha says, 'Hate the sin, but love the sinner'; Muhammad declares it to be the 'cause of creation'. Nanak says, 'it is gate to God'; but Meher Baba calls it to be 'the only thing besides which there exists nothing'; but the condition is that love must be unadulterated and unalloyed, not the love about which the intellect is eloq-

uent and the heart mute. Heart should be eloquent about it and the intellect merely the tongue of it. The Big Ben and the Temple Bells, church gongs or the tinkling cymbals of the devotees do not rouse to lofty purposes and holy deeds. The brazenness of the words without the true emotions, the hollowness of expression replete with unaccountable unpersuasiveness are the real veils which cover the effulgent face of Love. Love transforms Mansur and urges him to declare with courage 'I am God' and be hanged. Love inspires Christ to be crucified and pity his calumniators. Love makes Socrates to quaff the cup of poison with joy. Love encouraged Sarmad to declare the Truth and be flayed alive. Love makes Meher Baba silent for an unprecedented record of silence for the re-emergence of a fresher, happier and a nobler world. Meher Baba's silence is not mute and silent. It is not only eloquent itself but makes others also eloquent beyond a comprehensible degree. It radiates love and makes it solidified to enable others to feel it.

You take a beam of light and pass it through a prism and you find that the beam is divided into seven magnificent colours on the other side. Similarly only a small beam of love when it passes through the prismatic silence of Meher Baba, it produces a multifarious effect in the world. It fills the heart of the receiver with a knowledge of the seven planes and creates an understanding in the seeker who has been endowed with His love to find unity in diversity. For him the multiplicity is only a mirage and the seven veils are rent asunder by a single streak of love loaded with the grace of Meher Baba. The grace is profound and abundant. The spectrum of Love, mute and silent has ingredients of Patience, Kindness, Generosity, Humility, Sincerity, Courtesy and Truth. A person who professes himself to be a lover of Meher Baba has the capacity to suffer long, be kind, envy not, not be puffed up, behave not unseemly, seek not one's own, be provoked not easily, think no evil and rejoice not in

iniquity but in truth—as Meher Baba's Prayer of Repentance brings it home to us. The denizens of the Manzil-e-Meem when Meher Baba was speaking the language of the human beings can testify to the fact that Love was being tested through the spectrum of a prism so as to get the lovers pass through the purgatory of hardship and be prepared for the New Life which lay ahead of them. The entire drama of Meher Baba's subsequent life is an eye-opener for the false pretenders to know that unless one is perfectly melted into the crucible of selflessness where he loses his personal identity, he cannot be shaped and moulded into the proper pattern for carrying on Meher Baba's task. In Manzil-e-Meem Meher Baba was kneading His followers' life by actually getting them through the hardships of this world, but now He does it only with a glance or a geometric gesture of His hands or with only a facial expression. The lovers thus favoured with Meher Baba's making of their lives, feel that the real pleasure lies in giving pleasure to others rather than to have it for themselves and there is no happiness in having or in getting, but only in giving. One kind look of Meher Baba transforms the life of a person and he starts feeling within him that God loves him. This becomes the starting point for a new life. The muteness of the self-imposed silence, becomes eloquent beyond limits and like the Biblical clo of salt which went into the ocean to sound the depth of the ocean, after losing itself into it, finds that the entire ocean was proclaiming for it that 'I am He'. The entire creation, though created in silence begins to pronounce that the creator lies hidden in every particle of His creation and not that He is nowhere, but that He is NOW HERE.

Out of silence in the timeless Infinity i.e., God, evolved in turn all the elements of our so-called 'universe', these also include the idea of separate self-hood in the 'sparks' of Divine Fire, and the powers implicit in that universal consciousness they all share, together with the "ele-

ments" composing what men know as "matter"—everything we seem to see and know through any sense. Yoga Vasishtha declares 'when you have given up everything, you will become the spotless Great Silent One'.

Without silence, the senses cannot be controlled. The greatest hindrances generally are a desire for good name, for learning and for a lovable body. 'Fame is the last infirmity in a noble mind' (Milton) and learning, instead of doing its real job of weaning out pride, creates egotism and takes the aspirant into unfathomable depths; a lovable body which may attract others and preferably of the opposite sex towards itself, also creates a derogatory egotism; but a mastery of self-knowledge and company of good men are intended to control the output of energy which comprises in the unattachment of the heart and create silence and quietude to investigate the doctrine of the oneness of all with God. One has to kill the parasitic creeper which while clinging round its host, strangles it in its coils and hampers its growth. The lopping of the branches is less important, the main work is the cutting of the root of these parasites.

Contemplating in this fashion that silence which is the quiet repose on the other side of worldliness, resting in the essential Supreme Cause, one attains to the 'Best Non-Concern'. That which is neither within nor without, neither below nor above, neither a thing nor a nothing, neither unconscious nor aware, shining and peaceful, yet non-radiant and non-feeling, beginningless and yet the youngest, unborn yet beloved; is called the 'Best Non-concern' which is the direct result of the contemplative silence.

Beyond this concern lies the field of the one freed from body which is considered the highest achievement of all. Very blessed indeed are those who have reached this stage and have attained the goal of the great souls

through silence, who delight in the self, a goal not to be grasped by mind or speech—but by stilling the little self and becoming God, full of the bliss of God, happy and translucent in form, great in the Silence—he alone is the freed though he possesses a body. Yet beyond the merging lies the highest state of Mergence of the form of 'Identification' with God—an achievement in the seventh plane and a final aim of the living beings. It is the attainment of a freedom beyond the ken of heart and mind and only experienced through silence. Only when one remains silent, comes silently, silently and all at once the Truth, the Highest Self beyond all qualities, the All-Self and the very source of Being.

Avatar Meher Baba has realized all this Truth and has shown the path in His 'God Speaks'. Those who run after the old hackneyed ritualistic system of Sufism will be greatly disappointed to find absolutely new vistas of Sufistic vision leading to the avenues of direct Self-Realisation skipping over the intervening stages and states and doing away with the Gurus. When an Avatar Himself duly initiated and equipped by five Perfect Masters and commissioned to guide His own times, is there to shape the destiny of the universe, He is the Man, the Prophet, the Avatar of the Age and His very presence in the age ensures an era of peace, harmony, goodwill, amity, sympathy, love, hope and charity and Meher Baba guarantees this all to those who implicitly surrender unto Him.

(To be continued)

The Indispensable Man *

Sometimes when you're feeling important,
Sometimes when your ego's in bloom,
Sometimes when you take it for granted
You're the best qualified in the room,
Sometime when you feel that your going
Will leave an unfillable hole,
Just follow this simple instruction

And see how it humbles your soul.
Take a bucket and fill it with water,
Put your hand in it up to the wrist,
Pull it out, and the hole that's remaining
Is the measure of how you'll be missed.

You may splash all you please when you enter,
You can stir up the water galore,
But stop, and you'll find in a minute
That it looks the same as before.

The moral of this quaint example
Is : do just the best that you can :
(You may) Be proud of yourself, but remember
There is no indispensable man.

(Courtesy: I. B. M. New Zealand,
Weekly Staff News)

* Received from A. C. S. Chari, Komala Vilas, Calcutta-26.

* P R A Y E R
F O R
" THE TEMPLE OF UNDERSTANDING "
(Headquarters: Washington D.C., U.S.A.)

"We thank Thee, Heavenly Father, for gathering us under Thy wing, and for the steady outpouring of Thy Love and Light.

We ask only that Thou continue to guide and protect us in the holy endeavour to create a 'TEMPLE OF UNDERSTANDING'.

Ignite our hearts and our minds with the FIRE of Thy Creative action, that upon this beautiful planet, for the weary children of Earth, we may light the flame of Understanding. We ask only that this symbol of Unity and Illumination may never dim, but be fed by THY constant and OUR constant care."

APPEAL TO OUR DEAR SUBSCRIBERS

The Annual Subscription for "Divya Vani" for the current year commencing from July '68 to June '69 is payable in advance. We would, therefore, request all our dear subscribers to kindly send the amount as early as possible, and enable us to serve them more promptly and felicitously in Beloved Baba's Cause.

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

—**Editor and Publisher**
'Divya Vani'

Dr. ALLAN COHEN'S VISIT TO EUROPE

By Delia de Leon, U. K.

It all started by a chance remark of a young Baba-lover—to the effect that if we wanted to attract more young people and reach a wider public we should get Dr. Allan Cohen to come over for 'he speaks our language'. I thought this over and wrote to Don Stevens and asked him to find out if it were possible. Allan liked the idea and with the co-operation of Murshida Duce and Don Stevens it came about that Allan Cohen came to England on September 11th 1968.

Months before this we were all frantically busy arranging the programme which eventually included four lectures, at the Arts Laboratory, an 'avent garde' (hippy) centre, one at Centre House, the usual Baba group monthly meeting, and a public one at the Mahatma Gandhi Hall.

An article written by Michael McInnerney about Meher Baba and Allan and published in "IT" produced a lot of interest and response. Posters designed by Martin Cook and Dudley Edwards, with a photo of Baba and the lectures written round were distributed in various directions. We also decided to advertise in some papers. Another lecture was arranged at Oxford by Maud Kennedy on 'Drugs and Higher Consciousness'.

Tom Hopkinson then volunteered to help by arranging a Press Conference to take place at the New Baba Centre in Wardour Street, which we owe to the generosity of Peter Townsend, another young Baba-lover.

Peter met Allan at Gatwick Airport, and it was not until 12 p.m. that Allan phoned me and it was so nice to hear his voice for the first time.

That very day the B. B. C. had rung me up and said, they would like him to appear on Sunday in a religious programme 'Why' taken by Malcolm Muggeridge. On Toni's advice I accepted the offer subject to Allan's confirmation.

The next morning I went to the hotel to meet Allan and he studied the programme we had arranged for him. The B.B.C. engagement was confirmed for him, and it was on this programme on drugs that Baba's name was mentioned on T.V. for the first time.

Allan had a hectic time during his short stay of two weeks, for from the T.V. appearance stemmed other engagements. We also had a special interview with Lionel Birch (Mandrake) of the Sunday Telegraph.

It was at the Press Conference that we all realised Allan's calibre. About eight reporters turned up and Allan spoke for about half an hour on drugs—his own experiences—youth, and the alternative offered by Meher Baba—then he answered some very searching questions. We were of the unanimous opinion that he had come through with flying colours and were most impressed and could understand why Baba had selected him as one of the three young men for special work. Lionel Birch came again that day and the result was a very fine report in the Sunday Telegraph. He wrote—

"Dr. Allan Y. Cohen who arrived here on a purposeful visit from the United States is, I guess a portent because he himself, having found a spiritual alternative has now come off drugs; and because since his psychedelic experiences aplenty, the young are prepared to listen to him, and to his alternatives.

Cohen happening to see a film about Avatar Meher Baba wrote off to his nearest Meher Baba Centre, the local Centre sent his letter out to India, whence Meher Baba in due course made his attitude pellucidly, clear. "Indulgence in psychedelic drugs is harmful physically, mentally and spiritually and continuous use of such drugs would lead to madness or death." Today Cohen emphatically goes along with that view. He believes that Baba is vitally right about drugs when he says, "If God can be found through the medium of any drug, God is not worthy of being God."

The lectures varied from Avatar of the time—Meditation—Drugs and Higher Consciousness, Mind Expansion to Mysticism.

We all felt Allan's sincerity, simplicity and his deep love for Baba.

Things developed from there and Allan found himself talking to the Drug Squad and the European head of U.N. Drug Commission, and the Under-Secretary of the Home Office—also University students, as well as speaking to the cast of the Royal Shakespeare Society.

The young people could not have enough of him and were most enthusiastic. He stood up to it all remarkably well.

The last lecture at the Mahatma Gandhi Hall before he left for Amsterdam where a friend of Michael's had arranged several lectures, was a lovely culmination for we also had music given by Vytas Serelis and two films of Meher Baba, the commentary being given by Allan.

We cannot really yet see fully the repercussions or results of his visit, but that it was fruitful there is no doubt; for Baba was with him all the way.

Lionel Birch ends his article by referring to the turning away from drugs by the young ones to Meher Baba—"today an increasing number of former L.S.D. addicts are doing just that, which for my mind is quite an advance, even if you do reckon that Meher Baba is a bit of a phoney. But watch it—there were a lot of people who reckoned Jesus of Nazareth was a bit of a phoney too."

NOTE

We have received information that the following new Publication (in ENGLISH) is in the Press and will be released shortly before the 75th BIRTHDAY OF AVATAR MEHER BABA. It is compiled by A. C. S. Chari.

"84 Questions and Answers on Meher Baba, with Appendix."

(Revised Second Edition of "61 Questions & Answers")

Twenty-three more Questions have been added with answers thereto mostly by Baba Himself. The existing Answers have also been amplified. In the **Appendix**, more extracts of Baba's own "sayings" have been added, The present PART II of the APPENDIX (extracts of messages of "Universal Link", Borup) is **omitted** altogether.

Translations in Hindi and Telugu are also under preparation.

Those requiring copies may please write to:

(i) A. C. S. CHARI, Komala Vilas,
CALCUTTA-26.

Or (ii) SECRETARY, AVATAR MEHER BABA CENTRE,
5, Basti Nizamuddin West,
NEW DELHI-13.

Letter to Bro. Adi K. Irani

From Dr. Allan Cohen, U.S.A.

Meher Center,
Myrtle Beach, S. Car.
Nov. 4, 1968.

Dear Brother Adi,

The month of October has come and gone; returning to the United States, I found greater acceleration of the Baba-mood—the love of His new lovers from every nook and cranny as well as a growing public consciousness of His Glorious Name and Divine Status. For example, the several brief mentions of the Beloved in American magazines in recent months has perhaps surpassed the entire total for years past.

September brought a discontinuance of my affiliation with the Counseling Center at the University of California and an occupational re-emphasis on teaching and drug-abuse education activities, the latter leading to considerable travel opportunities.

Rick and I have concluded a drug education series at the Berkeley Evening School—there were many young people in attendance. Rick ended the series Nov. 5th with a talk on "Drugs and the Spiritual Issue."

On 9 October, I left for a whirlwind lecture tour in Southern California. That evening, I was at the University of California at Riverside where I delivered a lecture on "Alienation in American Youth" to a largely adult audience of 100. In one section, I introduced Beloved Baba's Truth-message of the mystic path and had to leave soon after to drive three hours to Bakersfield. Then occurred another of the Beloved's incomparable touches. I stop-

ped for gasoline at a nearby service station even though I had little need for gas and it was not a very strategic stop. Just as I was about to drive off, a bearded motorcyclist came over, said he ran a veterinary hospital, had heard the lecture and wanted to get some literature on Baba. He received some on the spot.

In Bakersfield on Oct. 10th, I gave two lectures to school counselors on "Molding Student Values", and proceeded to radio station KGEE where the school officials had set up a "public service" program. For one and a quarter hours, the program dragged along, chopped up by commercial announcements and repetitive calls about marijuana. With 15 minutes to go, I had the inevitable itch to be able to talk about the Beloved but was quite puzzled at how the subject could come up. The next call was an articulate gentleman who made an insightful comment on marijuana education, and then, as an afterthought, asked "Do you know the works of Meher Baba?"

I still don't know who it was, but the rest of the show included a frank statement about the Divinity and world-renewing function of our Beloved Baba. That evening, I dined with some spiritually oriented individuals associated with Bakersfield's Religious Science Church.

On Friday the 11th, I drove to Ojai, making my first visit to Meher Mount and spending some delightful hours with dear Agnes Baron. I spent the night in Montecito with my co-author and his wife, proceeding to Santa Barbara on the 12th. There I met up with some of the young Baba people, who took me to KDB radio for a 15 minute interview, much of which centered on the Avatar. Later, a phone interview resulted in an article which appeared in the Santa Barbara Sunday paper. That night, the Baba group's publicity work filled an auditorium on campus as I spoke to 400 or so on "The Life and Message of Avatar Meher Baba". We showed films of the Beloved and despite the inevitable Maya-tweaking

trouble with the public address system, the response pleased the Baba-people very much.

On the 13th, I drove to Los Angeles and addressed a gathering of lovers on my Baba ventures in Europe. Back in Berkeley, I briefly met Dr. Ram Ginde, whose loving presence made a strong impact on the Americans.

Around this time, I received a letter from the editor of the A.R.E. (Edgar Cayce Journal). (Previously, I reported that they had rejected a commissioned article because of the "controversial" mentions of Baba.) She was a bit stunned and touched when she did not receive an angered reply; instead I sent back the manuscript, telling her to edit it as she wished, leaving it in Baba's Hands. Apparently, the article will be published after all, although the Beloved may not be mentioned.

On the 16th, Rick and I left for Denver for 5 action-packed days in Colorado, the first three at Colorado State University, Fort Collins. The 16th included our joint lecture (to 300 or so) and later informal talks with groups of the "hip underground."

On the 17th, we had private interviews with interested students and then made individual appearances before different groups. I spoke to a literature class on "values and mysticism", to a child development class on "LSD and Pregnancy," and then, on "the stump"—a question and answer period before 150—where the discussion quickly turned from drugs to mysticism and to Beloved Baba. Later that evening, before Rick's talk, I spoke on "The essence of pot" to 200 students, many of whom used drugs. We learned that the college radio station had taped our joint lecture for rebroadcast in Denver and would edit our final lectures for local rebroadcast and possible submission to a national education net work. Late that night, Rick and I talked and showed Baba films to a very interested crowd of 70 or so in a private home.

On Friday, the 18th, the fruits of Baba's Power became more evident. In private counseling interviews, we met a score or more students who were getting off drugs and wanted something authentic. Most were very excited to learn of Baba. One group of three very "normal" students had listened to a talk, and right afterward, felt strange energy sensations, light perceptions and apparently causeless joy. They came the next day, bewildered as to what had happened, but very open to hearing about the likelihood that their experiences may have been their intuitive response to learning of the One God in human form. Later that day, I spoke to a class on Eastern Religions, explaining the significance of the Avatar, and, following Rick's evening talk, lectured on "Sex, Love and the Search for God." The student response at CSU was remarkably more enthusiastic and spiritual than last year, when both Rick and I had visited the campus at different times.

On the 19th, we drove to Denver and gave a joint talk to some 100 students at Metropolitan State College and later gave another joint presentation on consciousness and the Beloved at Denver University. On the 20th, I spoke to a dormitory group at Denver University, later joined by Rick to talk with two more dormitory groups, the last one attended by about 90 students. (Interestingly, although our talk centered on drugs, almost all the questions were about metaphysics or Baba). Although both of us were extremely tired and felt that we had delivered relatively poor talks, response was good; indeed, we received a very enthusiastic letter from the Catholic Vice-Chancellor of the University, who had attended the presentation.

Back in Berkeley, on October 23, I gave a talk about the implications of the drug movement to about 40 reserve officers of the U.S. Navy.

On the 30th, I left for Columbia, Missouri for two days lecturing at Stephens College. That day, I met with

student leaders. Andi Means (a local Baba-lover) and I spoke at a dormitory "reflections" meeting. On a hectic 31st, I spoke first to officials of the College; to 200 girls on the "Inside Story of Pot," to a "leadership psychology" class, and to a small philosophy class on the fundamentals of mysticism. A post-dinner talk at another dorm preceded the major presentation, "The Art of Self-Discovery," videotaped by the college and attended by 200 or so. An intense discussion with 25 people followed—primarily to do with metaphysics and the Beloved. The day ended with an esoteric-filled talk with 40 girls in yet another dormitory.

Nov. I brought me to Baba's Center at Myrtle Beach, a chance to recharge a bit for the rest of the tour which takes me to Chapel Hill (Nov. 7); Emory U. in Atlanta (Nov. 8); the American Public Health Convention in Detroit (Nov. 10-13); Baba-Work in Chicago (Nov. 13-15); more radio work in Cleveland (Nov. 15-17); Kent State Univ. in Ohio (18-19); Wesleyan University in Connecticut (21-22); Baba-work in Boston (23-25) and New York (25-27); then to my parents' home in Le Roy, N.Y. (28 Nov.-1 Dec.) before returning to California. Many of these speaking appearances are already set; many of the Baba-work opportunities are in Baba's Hands awaiting final arrangements.

All in all, Adi, there is an Avataric electricity in the American air, an energy of His quickening Love, subtly tangible and observable. The momentum of this anticipation has been passed on to His lovers in His compassionate allowance of forthcoming Darshan. The Family Letter has just arrived 2 November and it is not hard to predict the great happiness all over the U.S.A. regarding the news. This spiritual excitement can only help give yet another push towards remembrance of Beloved Baba, love for Him and another consequent surge in Baba-work, alerting more of the Westerners to His Glorious Advent.

Concurrently, one senses the imminence of exploding break-throughs in the public consciousness of Baba. It feels as if the mass media are not far from giving the Beloved Avatar substantial attention, setting up the most joyful challenge and perhaps the final oppositional confrontation. Even the skeptical observer must admit that this is no pollyannish fantasy; but that His Loving Tide in America is already an empirical and inevitable reality, shadowing and auguring the impact of His Real Reality!

I only hope that we in America can strive to be as ready to receive that Love-Fire as Beloved Baba is ready to give it.

Love to you dear Adi, Eruch, Francis and all there. I can even look forward to that coming moment in the Eternal Now when, Beloved Baba permitting, I will be able to express my heart-filled Jai Baba! to you all in physical presence.

Lovingly,
Allan

DIVYA VANI

(An English Monthly)

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—*Editor & Publisher*

Books Review

MEHER GITIKA

177 Hindi Songs composed

By Bhau Kalchuri

(The lines in Hindi are Quotations from Meher Gitika enumerated with figures that belong to each line that indicate the songs from which the quotations are drawn.)

To Avatar Meher Baba, the most exalted Beloved of all beloveds and the Lover of the entire humanity whose very soul He loves more than he or she loves himself or herself, to Him, Bhau the composer of these poems bows down in deep heartfelt adoration and reverence and begins by saying:—

1 - MEHER PRABHU ABHINANDAN HO

2 - AAO PIYA JAHAN HO

Love, the lover and the Beloved may be likened to the three angles of one triangle. The difference between them is of degree and not of kind. God being ever existing and everywhere plays the role of a lover, the Beloved; and He also abides in love. Such an experience of oneness with everything is that which belongs to Man-God Sadguru or God-Man the Avatar. The rest of all experiences born of consciousness attached to the gross world or to the inner Subtle world or to the still deeper, inner Mental world are partial, deficient and not fully consummate to cover everything.

- 3 - DOOR WAASI PRAAN MERE
- 4 - YAAD GAHARI HO GAYEE
- 5 - TUM MILE IS PAAR AAKAR
- 6 - NAAV DAGMAG HO RAHI

Until one rises to the state of highest consciousness wherein, love, lover and the Beloved are experienced as one, the lover and the Beloved remain ever apart from each other and are made to play a love-game of hide and seek with all its movements and feelings of joy and suffering through a seeming union and separation.

- 15 - PREM HAI TO PREM MEHER
- 78 - USE PREM BIN KISNE PAAYAA

The entire domain separating man from God is Maya (Illusion) and love is the safest way that bridges man to God. Love is also the means that brings down God to man in the form of God-Man Avatar. Meher Baba is the Avatar of the age and no matter who believes Him to be what, the fast moving events of the world and His oft-repeated declarations are tending towards manifestation of the Truth He personifies.

- 52 - GALE LAGAAKAR DOOR HUYE HO
- 48 - PAIR KE NICHE MANZIL KHOJTA MAI DOOR
THA
- 85 - AGAR PREMSE USE PUKARO DAUD WO
AAJAAYE
- 135 - TUTO KISEESE MEHER PALBHAR JUDAA
NAHIN HAI
- 102 - TUHEE MERA KHUDA HAI

Bhau, the author of Meher Gitika has composed one hundred and seventy seven songs in Hindi that give the reader an insight of how joyful and yet pain-ridden, how vigorous and yet calm, how struggling and yet secured,

how near and yet so far, the effects of a love-game could be of man for God-Man. In the exulting outflow of his love, he has exuberated his feeling with a touch of human pathos and self assessment that hardly gives him a reserve in expression or a restraint for secrecy, maintaining all along the God-height of his Beloved's spiritual stature. In his love for Meher Baba he is emboldened to voice his complaints in poetry which can most gracefully present these, enmasked in a deeper love for the Beloved. Not only the complaints but the extreme affinity which the author has for his Master Meher Baba is couched in words of highest esteem that Bhau's pen is capable of. The substance of his compositions manifests forms and images that come and go in almost a rhythmic manner that would touch the heart of a reader and also stimulate his mind. With the inhaling of a sweet feeling the poet takes in a blissful breeze of love and with the puff of a sharp thought he blows out a frenzied fume of anguish. Both are necessary for the life of such a love although they have their relative effect on body and mind. But what is body and mind when a lover has ventured to reach the height of a Beloved whose abode stands on the pinnacle of a spiritual mansion, where Saints and Satpurushas cannot reach.

98 - JAISAA JALJALKAR DEEPAKME MARTA
PARWAANAA
WATSAA MARTAA MARKAR HAMKO
JEEWAN HAI PAANAA

This love is not for a weak, touchy or a self-centred man. This love-game is not of a smooth sailing life and the storm and stress one has to encounter in the fluidity of the Beloved's Oceanic Love is like living and dying at one and the same time.

130 - JWAALAASE DILKEE PYAAS BUJHAATAA
RAHAA HUN MAI

"Quenching thirst with fire" says Bhau is according to me infinitely worse than sprinkling salt water on a ghastly wound, an odd experience indeed, full of extreme suffering at the hand of the Beloved who is so soft to look at and yet so hard to be obeyed. To Him Bhau does not hesitate to call "Infinitely Compassionate" because he has known Him to be incomparably kind and generous.

154 - TERE JAISAA AGAM DAYAALU SAPNE ME
BHI KABHI NA PAAYAA

What an infinity of existence bottled up in a human form and life of Meher Baba! Would not such a boundless bountiful Beloved call for an infinite patience and endurance from His lover in the process of absorbing him into the Infinity of His own existence? Could His treatment to His lover be of a less easy manner? With one lover the Beloved conducts Himself on a hard line and with another He is soft. Hard and soft are the attitudes He may have to adopt depending upon how much His lover can endure and what the lover finally wants, The Beloved is capable of giving anything and everything. The greater the height of aspiration by the lover over the greater the joy and suffering for the lover. The lesser the height of aspiration by the lover the lesser the delight and pain for the lover. Is it the happy embrace of a seeming union that counts or a painful purge of a seeming separation that matters, is what the author gives an insight, through his verses, into the automatics of God-Man's love for His God-aspiring man—

151 - KAUN KAHA SAKTAA HAI TUJHKO BOLTA
BILKUL NAHIN
TUTO HARDAM BOLTA HAI MAUN HI
RAHTAA HUA

21 - MAUN TUM HO "SHABD" DENE JAAL SHAB-
DO KAA MITAANE

Apart from the rigours and romance of love, the author brings out through his poems many a point of Meher Baba's long Silence and His expositions of truths from the Infinite mine of His Knowledge. These disclosures give an understanding as to how a life should be lived and a character be moulded to maintain an equipoise of mind and heart amidst the trials and tribulations one has to face in the course of his intellectual, emotional and economical living. The author finally calls upon readers to take the one support which his Beloved offers of Himself which outweighs the rest of all supports to which one gets attached to, in the world and which in course of time prove illusory and ineffective.

59 - MERE AIK AADHAAR

164 - TU TO MERAA SAHAARAA

60 - PAO UN ME SAAR RE

The songs of Bhau though they pertain to his own experiences do not exclusively belong to him. They belong to any one who cares to read, recite and sing, drawing from them, truths, morals and advice and above all the Love Blessings of Meher Baba, who inspired him to write, and through his writings reach to the Hindi readers the feeling of Meher Baba's all-abiding presence everywhere and in every human heart and mind, no matter who he is, where he is and what he does.

44 - CHAAHA KE DHABBO SE MEHER SAAF JAB
DIL HO GAYA

ROOP TERAA DEKHLENE KEW AH KAABIL
HO GAYAA

The waters of the Oceanic Presence of the living Avatar Meher will wash everything clean and spotless provided one gives himself an opportunity to love Him wholeheartedly as has Bhau been doing for many years past and says:—

163 - AVATAAR AA GAYAA HAI

157 - APNAA KARKE CHODUNGAA

"The Avatar has come and I shall not least spare myself of making Him my own." When this is done the analogous triangle will not only lose the degrees of the angles of love, lover and the beloved but lose itself in consciousness of the One all-pervading existence which the all time Avatar in the present time body of Meher is personified as Avatar Meher Baba.

Sing Meher Gitika and the joy will be yours to say Jai Baba!

— ADI K. IRANI

NOTICE

Pin-Locketts and Chain-Pendants with pictures of Beloved Baba, touched and blessed by Him, are available from Jal S. Irani, 765, Dastur Meher Road, Camp Poona-1, (Maharashtra State), India.

- 1) Superior quality pendant-lockets with chain, for wearing round neck. Price: Rs. 15-00 and Rs. 25-00.
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- 3) Beautiful plastic pendant-lockets in two sizes (without chain). Price: Rs. 3-00 and Rs. 5-00.
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Life Story of Mahamahopadhyaya

Dr. Gopinath Kaviraj

"MEHER BABA IS OMNISCIENT - A PERFECT KNOWER
OF THE ESOTERIC PATHS."

—Padma Bhushan Mahamahopadhyaya Dr. Gopinath Kaviraj

The earthly life of the great seer Mahamahopadhyaya Dr. Gopinath Kaviraj, M.A., D.Litt, Padmabhushan, has been written in Hindi by Dr. Bhagwati Prasad Singh, M.A., Ph.D., D.Litt., and published by Vishwa Vidyalaya Prakashan, Kashi. Available from M/s KASHYAP PRAKASHAN, 25, Mullick Street, Calcutta-7. (Demy Octavo, cloth-bound, 576 pages with many photos: PRICE Rs. 25/-.)

In the above book where the author has narrated the life-story of the great savant, he has also given in detail, the hero's associations with the Spiritual leaders of his time with whom he had occasion to come in contact—in Pundit Kaviraj's own words. Avatar MEHER BABA is one of them.

The book is adorned with an attractive photo of Meher Baba, which appears between pages 200 and 201. There are, among others, references to Meher Baba in pages 35, 88, 94, 230, 236, 320, and 380 and a narration in Pundit Kaviraj's own words of his first meeting with Meher Baba on pages 217 and 218. Two letters written by Bhau Kalchuri (on instructions of Meher Baba) appear in pages 320-321 and they are dated 25th Nov. 1965 and 4th March 1967.

In the narration of Pundit Kaviraj's meeting with Meher Baba in June 1960, he was in Poona and then availed of the opportunity to meet Baba. He sent his friend to Meher Baba to ascertain if Baba would give him

darshan. That was a Sunday and Kaviraj used to observe silence on two days in a week (Mondays and Thursdays), Meher Baba told the messenger that Kaviraj could call on Him on Monday at 8 a.m. The messenger explained that because Monday was Kaviraj's silence day, it would be better if he could be allowed to see Meher Baba on Tuesday, but Baba replied that He was also continuously silent. So, Kaviraj met Baba on Monday, but no special talk could be held. Baba wanted Kaviraj-ji to meet Him again on the next day (Tuesday) so as to have a heart-to-heart talk. Kaviraj went on the next day (Tuesday) when Baba first embraced him and kissed him on his forehead. Baba took him to a separate room and bolted the room from within. No one except Baba's interpreter was present. The conversation went on for some time on topics like the future of the world, His life's purpose, the duties of a man, etc., on which Baba gave his ideas and it became evident to Kaviraj-ji that MEHER BABA was omniscient. Kaviraj wanted to know from Baba about himself and Baba replied that He had nothing to say about Kaviraj except that Kaviraj should continue to do whatever "SADHANA he was doing at midnight daily". On hearing this from Baba, Kaviraj was wonder-struck as to how Baba came to know of Kaviraj's "SADHANA THAT WAS OBSERVED EVERY MIDNIGHT", which Kaviraj alone knew and none else. Not only this, Baba had given Kaviraj some details of his esoteric venture which confirmed his belief in Baba's knowing of one's inner self. While taking leave of Baba, Baba gave him a copy of "GOD SPEAKS" with the two charts relating to the evolution of Creation and told Kaviraj: "I have an inner connection and association with you, which will dawn upon you, by and by".

The book is written in chaste Hindi and is a classic by itself. Numerous God-intoxicated people have influenced the life of Kaviraj-ji, which have been described in this book. The book delineates the gradual progress which

Kaviraj achieved during his life-time and also enumerates the various hurdles and impediments which he had to encounter at every step in his life.

A study of the book is recommended to all lovers of Truth, in particular, to lovers of Meher Baba. M/s KASHYAP PRAKASHAN, 25 Mullick Street, Calcutta-7 have agreed to supply the book to all lovers of Meher Baba post-free up to 10th July 1969, the 44th Anniversary of Baba's Silence.

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

D I V Y A V A N I

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—Editor & Publisher

READERS' OPINIONS

"You have done fine work and continue to do so, and I send you my warmest heartfelt good wishes for your continuing success in putting out a good magazine about our Wondrous Master."

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* * * *

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—Mrs. Martha Nichols, U.S.A.

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"Many thanks for this wonderful publication."

—Mrs Ted Hamady, U.S.A.

* * * *

" 'Divya Vani' is doing yeomen service to the crumbling humanity who are dazed at the present uncertain days of the world. All these people find the divine glow of Avatar Meher Baba ably projected by your magazine. Whenever your magazine comes to me I feel like a person given cool water while stranded in a desert with no water in sight. "

— Gemini

* * * *

" Our family enjoys the magazine very much and we wish you continued success in your work for Baba .. "

—Miss Cynthia, Australia

MEHER MELAS IN THE NORTH OF INDIA

By W. D. KAIN

"To serve the God-Man who serves all is serving the Universe."

Prompted by the above saying of Avatar Meher Baba, His lovers in the North of India hold Melas (Season's Festivals) to observe the sanctity of those days when Avatar Meher Baba blessed the general public with His Darshan—the Divine Look for which gods yearn, yet get not! These Melas are heralded by the festivities arranged firstly at Dehra Dun, where Beloved Baba gave public Darshan on 1st November 1953. Here a three days' programme, with speeches, Qawaalies, film shows on Baba and night-long devotional music at Meher Dham are the main features of the Mela. People go from all parts of U.P. and Delhi and other places to join in the Mela and also visit Meher Majri, the sylvan retreat of the Avatar in the New Life. And they return home with the Beloved's message "Seek not to possess anything but to surrender everything".

As they return home after this spiritual repast, a warm and affectionate invitation awaits them. It is from Shri Parmeshwari Dayal Nigam and Shri Keshav Narain Nigam. They invite you to the Meherpuri Hamirpur Annual Mela on the 18/19th November and to the Meher Dham Nauranga (Hamirpur) Mela on 23rd November. Unique indeed is the setting of these Melas, in the rural areas of Uttar Pradesh, The Melas are spread over for several days, e.g. the Mela at Hamirpur in 1968 was from 16th to 19th November and that at Nauranga from 25th to 28th November. Avatar Meher Baba's Special Representatives

from Ahmednagar have been visiting these Melas regularly. Shri Sarosh K. Irani, Shri Chhagan Master, Shri M. R. Dhakephalkar are amongst those who conveyed personal messages of the Avatar of the Age to this hallowed land, where the Avatar walked amongst villagers throughout the length and breadth of the District. This land is known for the confluence of the holy rivers of the North—the Ganga and the Yamuna. This is a holy region, where the Avatar as Rama gave Darshan to the saints meditating in the jungles of India at that prehistoric time. Herein are witnessed scenes of real devotion, when men and women, sing the songs of Baba in gay abandon throughout the day and night. They come walking several miles to take part in the Melas, where they receive Baba's Prasad—Love Gift—in the form of His spiritual messages. Some listen to the Qawaali Programme with rapt attention. Others go round the Exhibition of Baba Literature, Souvenirs and other precious mementos. Young or old, men or women find something ever anew there. And then the wrestling matches take place to bring them down from their astral flights into Baba's Divine Realm to the daily routine of the gross world. It is for such spiritually prepared souls that Baba gives the message that in case they find it difficult to open the door of His Realm He Himself will open it for them.

And the scene then shifts to Delhi, the Capital of India, where Avatar Meher Baba gave Darshan to the public in December 1952. In 1968, the Ram Lila Ground, where people have so far been witnessing "Rama Lila" during the Dussehra Festival, depicted at length "Meher Lila" from 1st to 3rd December. The Mela commenced with Prabhat Pheri on the 1st morning conducted by Smt. Kusum Pushpa, Krishna Rai and many others through the main streets of the capital. In a beautifully festooned pandal in the Ram Lila Grounds illuminated with multi-coloured electric lights, was visible the life-size portrait

of Avatar Meher Baba on a beautifully furnished stage. Every evening Baba lovers from Delhi, Debra Dun and other places including Kharagpur, Varanasi and Nagpur, met there to listen to devotional music, Qawaalis by renowned artists and speeches from eminent speakers. The inaugural address was delivered by Shri K. K. Shah, Minister of Information and Broadcasting, Government of India on the 1st December, after he had garlanded the Avatar's portrait. He paid glorious tributes to the Avatar of the age and in the end invoked Baba's Grace.

"May His Grace give Jnan (Knowledge) to us who are of small intellect!" He concluded his speech by appreciating the deep meaning of the Universal Prayer (Parvardigar Prayer) recited earlier by Sardar Amar Singh Saigal, M. P.

Devotional music by the Meher Singing Group, led by Smt Kusum, continued for sometime. And then the special messages received from Avatar Meher Baba and His Mandali were read out by Shri W. D. Kain. The Message from Ahmednagar said: "Avatar Meher Baba sends His Love and Blessings to all participating with love in Meher Mela at Ram Lila Grounds on first, second and third December Eruch". Shri Naosherwan K. Nalawala, Editor "Glow", gave a new colour to the proceedings by presenting a nice piece of song composed for the occasion which bespoke of his loving heart. Earlier Shri Bhushan recited a fine gazal in Urdu in love of Baba.

Shri L.N. Mishra, Minister of Defence Production, presided over the meeting. After expressing his gratitude for having been invited to preside over the function, he told the audience that Meher Baba had brought about a spiritual revolution in India. He added that for the protection of the society and religion, faith or deep sincere feeling was necessary. That required awakening—an awakening which Baba had come to bring about. He exhor-

ted the audience to follow Baba's teachings and concluded by praying for the success of the function. This was followed by devotional music presented by Shri K. C. Mathur and Shri R. C. Dinesh.

A touching speech by Raja Sahib of Saharanpur, wherein he described how he had first come in contact with Baba and how he was convinced that "Baba is the Avatar" was received with much applause by the audience. He stated: "It is not blind faith but real faith that unites you with God. If you really love Baba you can unite with Baba—with God, because Baba is Love ... I do not simply say that He is Avatar but I also know that He is Avatar." In conclusion he recited one of his latest compositions: "Tumhare Ishq se Insaan ko Bhagwan milta hai".

Shri Bal Krishna from Dehra Dun then made a very inspiring speech. He added amongst loud cheers: "Baba does not turn down the requests of His lovers. Those who really love Baba should not give up His **Daaman**. In fact they never can!"

Poetical recitations by Shri Om Prakash Sharma and Shri B. D. Dikshit provided an interlude when a comic script was presented by Master Mathur, followed by a Ghazal by Shri Ram Singh under the caption "Main apne mahboob ko pohnchne ke liye gunaahon ka sahaara dhundtahun".

A heartening and rather surprising note was struck when two saffron clad Swamis from Rishikesh—Swami Vidya Nand Maharaj and Bhisham Ji Maharaj—paid tributes to Avatar Meher Baba quoting at length from the Gita and other holy books to prove that Avatar Meher Baba had come as manifestation of God.

The Meher Mela continued with unabated enthusiasm in spite of the severe cold wave on 2nd and 3rd December.

On the second day a programme of classical and light music was presented by a Radio artist—Miss Hira Sharma. Speeches by Raja Sahib of Saharanpur and Shri C. L. Bhatia from Jabalpur further emphasised the need for recognising the Avatar of the Age right at this moment, which according to the learned speakers was the proper approach to Divinity.

Dr. G. S. N. Moorthy from Kharagpur told the audience in a very informative and illuminating speech how Baba had exercised spiritual influence on the hearts of Baba lovers. He explained the significance of the words Order, Wish, Will and Desire as used by Baba. He told the audience that Baba's greatest miracle was the Creation itself and emphasised on the silent spiritual awakening by Avatar Meher Baba which was going on in the East and the West.

Swami Vidya Nandji, who had spoken on the previous day told the audience again that it was wrong to say that the Avatar belonged to any one country, one place, one caste or one society. He can be born in any place, in any society, to rid humanity of all the distress and evil confronting it. He said, "While the Avatar is here, why not remove all the shackles of Maya around your mind and body and attain real Freedom!"

The Inam Qawaal and Party then took charge of the stage and seemed bent upon "burning the midnight oil". As they sang unto the "Holy Presence of Avatar" tears rolled down the eyes of the devotees, making them more and more God-conscious—Baba-conscious. They wept and sighed for the Beloved's Darshan. He seemed so near and yet so far! For hours the devotional music spiritualised the entire atmosphere and held sway over the Love-hungry souls of Baba-lovers. Every note of the Qawaal was digging deep into the hearts of the devotees. And when he sang

"In ko mil kar kya bataun mujh ho kya tha mil gaya
Doobne wale ko samjho tin ke ka sahara mil gaya."

The audience was transported into the Beloved's arms of Love and Grace—a state of trance-meditation !

On the concluding day of Mela. Shri M. L. Sandhi, M.P, was the chief guest. After garlanding Baba's portrait, he made such a touching speech that Baba lovers would remember for long. He told the audience that Meher Baba would lead them towards the development of a real spirit of citizenship, of love and of brotherhood. He emphasised, "All that we have to do is to believe in His Divine Working." Referring to the previous programmes arranged by Baba lovers in Delhi he said, "Sometimes small endeavours have great effect. Baba's message has to be brought home to each individual and to each family". When a picture of Baba was presented to the speaker, he remarked, "This picture should be engraved in the hearts of all in Delhi instead of just being put on the wall—and this medium of awakening should be adopted in our life so that the country as a whole is affected and the hearts of mankind change."

Dr. G. S. N. Moorthy again spoke on the concluding day. He explained how the question "Who am I?" was answered in the Yoga Vasishta. He told the audience that according to Avatar Meher Baba there was only one question, viz. "Who am I?" and to that the answer was "I am God." He continued by saying that "When the Avatar is amongst us, you need not worry. You just hold on to His Daaman with both hands. That means 100% honesty towards Baba. Remember Him or just look at Him It is God's love for man that counts." He concluded by saying that real awakening would come through Baba 's dynamic power of Silence.

Inam Qawaal and Party then came to the stage and invoked Baba's blessings with:

"Meher Baba meri nazar men aisi taasir ho jaye
Nazar jis par main dalun teri tasvir ho jaye ."

And it so happened that as the audience listened to musical note after note of his devotional music, they appeared to have turned into so many silent figures, who moved not, winked not, sighed not: yet burned inside with His Love—but smoked not!

And thus ended this Meher Mela—inaugurated by the Information & Broadcasting Minister of India, presided over by the Defence Minister of India and filmed by the Films Division of India. And as the lovers of Baba left they heard a whisper: "I am nearer to you than your own breath." From where did the voice of silence come? As they looked in wonderment they saw written before them:

"When I speak, I shall manifest My True Self."
—Meher Baba

THE LIFE CIRCULARS OF AVATAR MEHER BABA

(A COMPILATION OF THE 67 LIFE CIRCULARS)

With an INTRODUCTION by Shri ADI K. IRANI

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NEWS IN BRIEF

GUNDEWADI, AURANGABAD DIST. (MAHARASHTRA STATE)

For four months 'Chaturmas' from Ashadha Poornima to Kartika Poornima, village Gundewadi resounded and echoed 'Baba Nam Japa' under the direction of Shri Vibhuti, an old Baba lover who is doing Baba Work in Marathwada area of Maharashtra State. The daily schedule of these four months was:- i) Prayers in the morning; ii) Kirtan and talk on Avatar Meher Baba in the afternoon; and iii) Bhajan in the night up to 10 p.m.

During the last 4 days of these 4 months, viz, 3rd Nov. '68 to 6th Nov. '68, people from outstations also took part in the 'Nam Japa' and other programmes. On 6th Nov. '68 from 4 pm. onwards Shri Vibhuti performed Kirtan and spoke on "Avatar Meher Baba". Arrangements for loudspeaker, etc. were also made. At 7 p.m. Beloved Baba's photograph nicely decorated with flowers on a bullock-cart was taken in a grand procession in and around Gundewadi village. Illumination was done with the help of petromaxes. People sang Bhajans on the loudspeaker in groups amidst loud cheers of 'Avatar Meher Baba-Ki-Jai.' The procession stopped at various places when fireworks were also cracked. The local pipe-band also gave its musical company. Baba's selected "sayings" were also relayed at several places. In the procession of over 1000 participants ladies were in majority. The joyous procession went round the village in an orderly manner and ended at about 10 p.m. The gathering then kept vigil throughout the night by participating in 'Nama Sankirtan'.

On the 6th Nov. '68, Shri Vibhuti gave a talk on "Meher Baba and His Messages". In the end Baba's 'Arati' was sung and 'Prasad' was distributed to over 1000 people who were subsequently served with a good

meal. The gathering dispersed carrying with them Baba's Love received through the ardent Baba-lovers who had arranged for this love feast.

Gundewadi is a small village with a population of about 600 and the entire village was drenched in Baba-love. The village Patel Shri Asaramjee Harshe financed for the entire programme single-handed and seemed blessed and happy in love of Beloved Baba. Eleven Baba-lovers of Avatar Meher Baba Bid Centre were also amongst those who were present on the last day.

AVATAR MEHER BABA PAREL CENTRE: On 23rd Nov. '68, a special programme was arranged by the Centre at Vidya Vihar, nearly 8 miles from Bombay. Shri Dhonde Buwa from Poona performed Kirtan and Shri Adi K. Irani gave an inspiring talk about Beloved Baba. More than 200 persons attended the meeting. A second meeting was arranged at Parel village on 24th instant The Bhajan Mandali of the Bombay Centre performed Kirtan. Shri Dhonde Buwa and Shri Adi K. Irani addressed the gathering. More than 300 people participated in the function and were very much impressed,

75th BIRTHDAY CELEBRATIONS OF AVATAR MEHER BABA

MEHER VIHAR, HYDERABAD: Under the auspices of Meher Vihar, the 75th Birthday of Avatar Meher Baba is being celebrated for 75 days from 13th Dec. '68 to 25th Feb. '69 by arranging meetings everyday in different places in the twin cities of Hyderabad and Secunderabad. On 13th Dec. at a special function held at Meher Vihar, under the presidentship of Sri Thota Ramaswamy, Minister for Panchayat Raj, Govt. of Andhra Pradesh, Sri M. S. Koteswaran Director, Tagore Home inaugurated the Celebrations. Swami Satyaprakash Udaseen explained the significance of the Celebrations. Sri M. S. Koteswaran in his presidential speech made a fervent appeal to all Baba lovers to

participate in the celebrations and strive to prepare themselves to receive Beloved Baba's Love during the forthcoming Darshan.

The following message was received from Bro. Eruch:

AVATAR MEHER BABA SENDS HIS LOVE BLESSINGS TO YOU MEHERVIHAREES AND TO SARVASHRI THOTARAMASWAMY AND KOTISWARAN AND TO ALL HIS LOVERS IN HYDERABAD SECUNDERABAD CELEBRATING HIS SEVENTY-FIFTH BIRTHDAY FROM THIRTEENTH DECEMBER.

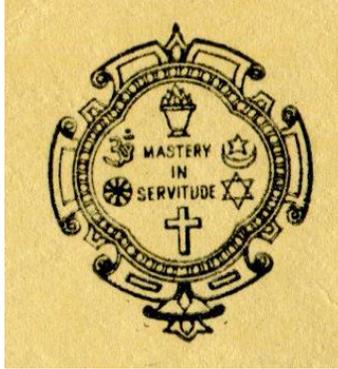
ERUCH

BABA STALL IN THE ALL INDIA INDUSTRIAL EXHIBITION, HYDERABAD:

A special feature of the birthday celebrations of Beloved Baba at Hyderabad is the opening of a Baba Stall in the All India Industrial Exhibition being held from 1st Jan. to 10th Feb. '69.

Yogi Shuddhananda Bharati who visited Hyderabad for some spiritual functions declared open the BABA STALL in the Industrial Exhibition. The stall is tastefully decorated and gemmed with the sayings of Avatar Meher Baba. The Master's Prayer and the Repentance Prayer were recited by Swami Satyprakash Udaseen and Arti was sung by Sri M. B. G. Sastri at the function. The Yogiji opened his magnum opus 'Bharata Shakti' blessed by Beloved Baba and read a stanza extolling Baba as the unique Silent Sky from which all blessings descended to humanity:

The Infinite Silent blue above
Sends to earth all blessings,
Which sustain all beings.
The light and heat and rain and air -
Even So This Silent Splendour
Which is World's Wonder
Vibrates from a plane far above
Blessings of Peace, Bliss and Love;
By which mankind can live and breathe
In God's eternal Truth. ~
Baba from a Silent Home
Is everywhere like mystic OM!



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