

**DIVYA VANI**  
**Volume 5 Number 2**  
**August 1969**

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the "Meher Vihar Trust"

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Monthly:

August 1969

# D I V Y A V A N I

( DIVINE VOICE )

*An English Monthly*

Devoted to Avatar Meher Baba

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

*Phone:* 3 6 2 3 3:

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# THE MEHER VIHAR TRUST

(AN ABODE OF WORKERS DEDICATED TO AVATAR MEHER BABA AND HIS WORK)

**Swami Satya Prakash Udaseen**

*Founder and Editor:*

DIVYA VANI : MEHER JYOTHI

**N: Dharma Rao**

*Managing Trustee & President*

*of the Meher Vihar Trust,*

*Now Shifted to:*

No. 46-16-17, Danavaipeta,

(Dr. D. Raja Rao's House)

RAJAHMUNDRY-3 A.P.

(INDIA)

*Date: 13th July 1969.*

All Baba-Lovers, particularly the Subscribers of our Journal DIVYA VANI, English Monthly, be pleased to NOTE that the Meher Vihar Trust along with its Printing Press and publication sections, including DIVYA VANI are shifted from Himayatnagar, Hyderabad-26, 'A.P.', to this place as noted above and are located at: No. 46-16-17, (Dr. D. Raja Rao's House) Danavaipeta, RAJAHMUNDRY-3. (A.P.), and will be functioning here-after regularly from this office. All concerned are requested to NOTE that hereafter all correspondence and money orders etc., shall be addressed to this place only and NOT to Hyderabad-29.

In the process of shifting to this place and through postal transit and due to other irregularities, it may be that some letters etc., sent to Hyderabad address may be misplaced and were not attended to till NOW. We request those who find delay in acknowledging their correspondence may kindly write to us again reminding such delay with the required details that have to be attended to and oblige, so as to be sure of our attention in this regard.

Our Subscribers, Inland and Over Seas, may be pleased to NOTE that the year for Divya Vani being from July to June, every year, this 10th of July '69, marks the New Year and that all subscriptions shall have to be paid anew for the year begin-

*(Continued on Title Page 3)*

Monthly:

25th AUGUST 1969

# D I V Y A V A N I

( DIVINE VOICE )

AN ENGLISH MONTHLY  
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*Editor:*

SWAMI SATYA PRAKASH UDASEEN

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### ERRATUM

Please note that on p. 9 of Divya Vani, July 1969 issue under the heading of the Article "Avatar Meher Baba gives the Word in Silence" the year '1961' should read as '1969'.



' THE HIGHEST OF THE HIGH '



# Baba's Motto - Mastery in Servitude

By **Dr. T. Dhanapathi Rao**, L.M.S., Kakinada.

**It was always this Avatar's Watchward—Mastery in Servitude**

*Meher Baba's fundamental teaching is "Love and Service" to humanity.*

No one can ever become truly great and perfect without living and dying for God through love and service. Baba was really the only one who was the Supreme Master in service in every aspect.

It was He who suffered so much physically, mentally and spiritually for all the ills of mankind, just to save it from its spiritual bondage.

His suffering was inconceivably infinite and continuous for the ignorance of all humanity and for its deliverance from its down-trodden state.

He came down from His Beyond State when the call came from the Sadgurus, took up a beautiful human form out of infinite compassion for man, awakened his consciousness from the clutches of this maya-ridden illusion, and suffered patiently and vicariously for man's persistent ignorance. In so doing He gave up His life to save man from His spiritual degradation after sacrificing continuously all His personal comforts and happiness.

His early establishment of Schools, hospitals, maternity homes, constant tours to do intensive 'mast' work, His unique service to the poor, the leper and the untouchables and His early ashram life to train His disciples for bringing them all into the Spiritual path, clearly indicate His untiring ceaseless efforts to do real service to humanity. Thereby He voluntarily courted all suffering to relieve their physical, mental and spiritual distress through the balm of His Divine Love.

It was for the spiritual awakening of His disciples and followers that He worked all the while strenuously at the sacrifice of His health. He moulded the true spirit of love, service, sacrifice, purity, honesty, renunciation and resignation through complete selflessness and self-giving.

He patiently bore every hardship with perfect calm and allowed Himself to be subject to all discomfort and inconvenience to save humanity so as to work out the Divine Will.

He cheerfully faced all threats and criticisms and answered all intricate questions and problems through His unbounded Love and divine knowledge with all patience and subtle humour and finally silenced all critics through His unique love, selfless service, supreme sacrifice, utter simplicity, inconceivable humility and high spiritual teachings.

To make *His disciples* understand the true significance of His motto "Mastery in servitude", He gave them several lessons in rigid discipline, so that His precious words may be constantly implemented in action in their daily life. During this training Baba appeared to be a very very hard task master without a parallel. However to *His lovers* He was ever compassionate and merciful, and always appeared to be their supreme Divine Beloved.

When His followers and lovers did any selfless service whether small or great, good or noble, as per His instructions they invariably received His approbation and appreciation. He even bestowed all praise, high tributes and benediction to His dear ones by way of gifts, kisses, embraces etc., when they worked silently and selflessly for the spiritual freedom of others.

Baba always wished that man should attain spiritual freedom to realise God by understanding and experiencing the inseparable oneness of all life through a genuine and full sense of universal brotherhood cemented by ungrudging love for all, so as to help others to find God.

In this way man will be freed finally from all sorrow and limitation and he will live for all, completely detached even in the midst of all activities.

Therefore Baba expects that His dear followers should do real service to one and all, by helping them to know and find God even at the cost of their happiness and life.

May He in His infinite compassion shower that grace on all of us to realise the supreme importance of such service which alone helps to free others from their spiritual bondage.

*[\*Inaugural address given by Dr. T. Dhanapathi Rao, President, Avatar Meher Baba Andhra Centre, Kakinada on 13th July 1969 at the first Sunday meeting held at the Meher Vihar Trust, Danavaipet, Rajahmundry under the Presidentship of Swami Satyaprakash Udaseen.]*

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## THE LIFE CIRCULARS OF AVATAR MEHER BABA

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# *Song to Meher Baba*

—By Najoo S. Kotwal, Bombay

*To Meherabad - Meherazad - For Pilgrimage:*

To Meherabad,  
To Meherazad,  
For Pilgrimage all the way,  
That's where our dear Master lived,  
As 'God-Man', of the day;  
To Meherabad,  
To Meherazad,  
For pilgrimage all the way,  
That's where we all loved, and lived,  
As His children, young and gay.

In His Love - we grew up,  
In His Love - we prayed,  
In His Love - we followed,

His teachings through life's way,  
In His Love - we worshipped,  
Our God divine,  
In His Love - we Knew that,  
Baba is our love divine.

O, Baba dear,  
Baba dear,

We love you for ever and aye,  
You are our dear guide, divine,  
Through Life's long weary way,

O, Baba dear,  
Baba dear,

'You're with us', for ever and aye,  
The world says 'you are no more, there',  
To us - *You are 'EVERYWHERE'*.

(Tune - 'Jingle Bells'.)

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# To All Western Baba-lovers

Dear Sister/Brother,

No Baba-lover who undertakes a pilgrimage to India to visit Baba places suffers from want of prior information of the existing conditions under which we live.

Anyone is free to come to visit Baba-places in India. We welcome every pilgrim who comes here and happily share with him the love he bears for the Ancient One.

Now here are some points which every Western pilgrim must take note of:

1. We are not in a position to extend any help to visitors. however much we would like to do so. All of us at Ahmednagar and Meherabad are occupied with duties, the responsibility of which has become greater since beloved Baba dropped His body; but we can always give helpful suggestions when approached personally. This will save a lot of correspondence and time.

2. Every Baba-lover should make his or her own arrangements independently regarding stay, food, local transportation and travelling expenses.

3. The Baba-lovers visiting Ahmednagar should note that they can visit Meherazad and Meherabad during day time only, as no arrangement can be made for their overnight stay in either place. However, on pre-intimation to me and on confirmation by me, they could stay in Ahmednagar for not more than four days at any residence as a paying guest provided there is accommodation vacant at that time.

4. **Please note carefully:** There are no hotels in Ahmednagar that are suitable for Westerners, especially as regards food. Anyone wanting to visit Meherabad and/or Meherazad once during day time, should better stay in a hotel in Poona

and come to Ahmednagar in a taxi for visiting the two places, and return the same day to Poona. Bring your lunch packet from Poona.

5. The volunteers of Guruprasad Darshan Days are no longer available for the guidance of Baba-lovers. It was in fulfilment of the wish of beloved Baba that these volunteers were called upon to serve the Baba-lovers who came to Guruprasad Baba Darshan from the West.

Baba has always told us to be helpful and loving towards all, but at the same time to be practical and precise in all our undertakings.

With loving regards from us all,

**Jai Baba!**

*Yours brotherly,*  
Adi K. IRANI

Ahmednagar  
*July 27, 1969.*

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## APPEAL

Baba lovers are requested to send articles for publication in DIVYA VANI before the 10th of every month. They should be typed in double spacing on one side of the paper only. Individual experiences well written by lovers will be gladly published. Articles on Baba's Message of Love and Truth are welcome.

*- Editor.*

# *My Beloved*

—By Dana Field, U.S. A.

Everything about you is infinite  
You are not only my beloved Master  
But also God, parents and friend.  
Your solicitude for my well-being  
Has no end in its tenderness.  
If a shoe-lace is untied you know it;  
If I take an extra mouthful of food  
You weigh if it is for my good;  
You choose me a good barber  
The day I am to get a new job;  
You keep me away from the dentist;  
You dote over my physical health,  
As well as the mental and the spiritual;  
If I fail to burn thee incense  
You let me know of it quickly.  
You love my devotional ritual  
Though this is the least in Thy Path.  
You provide the extra money for it,  
As well as the theme and manner of worship.  
The hours of resting, retiring and waking  
Are all regulated by Thee.  
You wish me to live apart from others;  
When I seek company you are displeased.  
I rarely know when you visit me,  
But on special days I am aware.  
Infinite is Thy Love;  
Infinite is Thy concern.  
Thank You, my dearly Beloved.  
"When You leave all to ME  
I dare not neglect You  
And you get relief from your predicament.  
I am the Ocean of Love and Compassion."

---

# Meher Baba, The Ancient One

By **K. K. Ramakrishnan**, Poona

Meher Baba said, "I am the very same Ancient One, in flesh and blood, who is eternally worshipped and neglected, always remembered and forgotten; I am that Eternal One, whose Past is worshipped and remembered; whose Present is neglected and forgotten; whose Future is always much desired and longed for."

I am the Very Same Ancient One. Means what? "The Very Same" indicates the one, who was before, and known. It means Meher Baba was the same One who was before as Ancient One, known as Ancient One. The Ancient One means what? Every word or sound has a form. When we hear the sound of a word, we have at once, a form, appearing on the screen of our awareness or what we may call mind. For example, when we hear, the sound of the word tree, a tree appears before our mind's eye with roots dug into the earth, trunk, branches and leaves spread over. Similarly, when one hears the sound of the word father, a person whom one calls and knows as one's father appears before his mind's eye. It is always a memory brought to the surface of one's mind, by the stimulation of the sound of the word. Thus when we hear or read Meher Baba's utterance, "I am the Ancient One" some form should naturally appear in our mind. What is that form? Is it the form of a very very old man? But Meher Baba was not an old man when He declared Himself as the Ancient One. For that matter Meher Baba was never an old man. Even in His 74th year He was agile and active. On 30th June 1967 Beloved Baba walked on the verandah of Guruprasad. I felt the building trembled. I remember He asked me to say how He walked. I told Him that I was reminded of 1954 when I had to run to keep pace with His strides: And His face was always radiant with that soul stirring smile.

It is said that the Ancient One is the first man who ever walked on this earth. It means the first individualised soul, passing through the evolutionary process of becoming stone, metal, vegetable, worm, fish, bird, animal and then man. This man after passing through innumerable incarnations became God-realized. How can Meher Baba be that first man? For we know Meher Baba was born in Poona in 1894. Hence He could not have been the first man who ever walked on this earth and became God-realized. Then what did Meher Baba mean when He declared Himself the very same Ancient One in flesh and blood.

It is written in the Bhagavat Gita, the great book of the Hindus, that whenever virtue subsides, and vice prevails, God assumes a human form to protect the righteous and to destroy the wicked and to re-establish religious order in human society. These were the declarations of Lord Krishna, the Avatar of that age, and He said, "PURATHANOYAM." Purathanah Ayam means "I am the Ancient One."

Has anyone else said so? Yes, Jesus of Nazareth said, "Before Abraham I was." Now, Abraham, the Prophet or the Perfect Master of the Jews, lived many centuries before Jesus, the Christ came to this earth. How could he then have claimed to have been before Abraham?

If we have access to all that have been uttered by Zoroaster, Ram, Krishna, Buddha, Jesus and Mohmed, we are sure to find such an utterance having been made by each one of these when they lived on this earth. Well, such declarations have been made, by those who are known to us as the Avatar, or Messiah or Prophet. Even then what does this term, "I am the Ancient One" mean to us. What does it signify?

The Christians claim and declare that Jesus of Nazareth was the only Son of God, who came to redeem mankind and Meher Baba said, "Christ, and not Jesus, was the only Son of God." A definite distinction has been made between Jesus, the historic personality and the Christ. Jesus was a historical personality, who lived in Israel at a given period of time, just as

M.S. Irani lived on this earth between 1894 to 1969. Jesus of Nazareth was the human vehicle in which the Christ, the Only Son of God lived, and worked for the redemption of mankind two thousand years ago, just as M.S. Irani was the human vehicle in which Meher Baba, the Merciful Father, our only Father in the heaven of human hearts lived, worked and gave Himself to His creation. To distinguish the underlying difference between Jesus and the Christ is to understand the Only Son of God. To distinguish between M.S. Irani and Meher Baba is to have an intellectual insight into the implied meaning of Meher Baba's utterance, "I am the Ancient One." To understand the utterances of Meher Baba is to open up the avenues of understanding God's functioning on this earth.

There are two aspects of God, just as there are two aspects of God's functioning on the earth or the revelation of Reality on the gross world are called manifested and unmanifested or personal and impersonal. The two aspects of human life are similarly the seen and the unseen or the known and the unknown. The manifested aspect of God is this gross world with its wide expanse of space holding the sun and stars and planets, the vast earth, with its many mountains and several seas, with the mineral deposits within the womb of the earth, the green grassy meadows, the herbs and plants and trees of thousand kinds, various forms of worms, and reptiles that crawl on the earth, birds that fly in the air, fish that swim in the seas; animals that habitate this earth and man that dominates this earth. Everything and everyone around us in this gross world is a gradual unfoldment of the unmanifested aspect of God. Unmanifested is enforming as the manifested and sustains the manifested.

The body of a man or a woman and the activities associated with this body which we call life is the known and seen aspect of human life. There is an unknown, and unseen aspect, which is the cause for the known and the seen, which in fact sustains the known and the seen.

This world of forms may be called a vehicle in which God, the Universal Self lives, just as man or woman is the vehicle,

in which the individualised self lives. Through the vehicle of this world, God is travelling from a station of unconscious divinity, to a station of conscious divinity. In the vehicle of a man or a woman, God is travelling from a conscious manhood to a conscious Godhood. In a Perfected Man, God's journey ends in the conscious experience of "I AM GOD", "I AM EVERYTHING". This experience is the descending of the Infinite Consciousness of God into the ascending infinite unconsciousness of the individualised self as man. It may rightly be called the conquest of the unconscious by the conscious: Infinite consciousness invades Infinite Unconsciousness and ultimately pervades and includes all existence, leaving nothing as its rival. This Infinite Consciousness is the Avatar, the meaning of the term "The Ancient One."

All these explanations are but human effort to appease the intellectual convulsions of the human mind, for Meher Baba has made it amply clear that the Reality must be realized and the divinity of God must be attained and lived. "God", He said, "cannot be explained. He cannot be argued about, He cannot be theorized, nor can He be discussed and understood. God can only be lived." So, all our effort should be to live a life of love for God, Who came to us as Man. To live a life of love for God is to link ourselves to the law of His Infinite Love functioning on this earth.

There are two ways of divine manifestation. One is called the Ascent and the other is called the Descent. When a man following any one of the spiritual paths according to any one of the religions ultimately realizes one's unity with Divinity and then retaining that Divinity, if he lives the life of a man to help mankind towards its goal of God-realisation, he is known as Man-God, or Sadguru or Qutub or a Perfect Master. Such a one calls himself God and gives birth to utterance ineffable and beyond human mind to grasp. A Perfect Master identifies himself with God and says, "I am God" and "God is Everything." Baba-

jan used to say, "Anal Haque", which means "I am God." Sai Baba used to say, "I am Rama" and "I am Allah."

Between 700 and 1400 years God assumes human form to descend divinity to the gross world or to raise the consciousness of humanity to divine consciousness. Such a one is the Avatar. He calls Himself God and says, "I am the Ancient One." He is the Infinite consciousness enformed as Man. His is the Instrumental Personality through whom Divine manifests on this earth.

Always remember the utterance of Avatar Meher Baba, "Unless and until ignorance is removed, and Knowledge gained—Knowledge, where by the Divine Life is experienced and lived—everything, pertaining to spiritual seems paradoxical."

For an average man it is enough to believe that the Ancient One means Infinite Consciousness, assuming a human form and that the Avatar is God in human form. To love Him is to Love God. To Love Him wholeheartedly is to find Him as one's own Self.

The Avatar through His life, work and utterances raises the consciousness of the earth conscious man to divine consciousness. When the Avatar declares Himself, "I AM THE VERY SAME ANCIENT ONE", He causes the consciousness of mankind to rise above the gross to become receptive to the rays of Infinite Consciousness, He enfolds within His physical form. To become receptive to the grace of God Man is to give oneself up in love for and service to Him. "Those who lose their all in me, find their all in me ever after", said Meher Baba.

Now, let us watch the working of the Avatar, through a comparative study of the utterance of Jesus the Christ and Meher Baba.

While working amongst the fisher folks of Galilee, Jesus said, "Seek the Kingdom of God first, all else will be added

unto thee." In India, we have been taught by our ancient masters to "Realise God first" and then live in this world. Meher Baba, at the beginning of His avataric work, advised people to love God according to their religious faiths, just as Jesus told the common men of his time to follow the Commandments of their religion. But When Jesus addressed men in the cities, he said, "Seek the Kingdom of God within your own heart." We can have an idea of how the Jews sought for the Kingdom of God in those days from their daily prayer that has come down to our days:

"Father in heaven, The Kingdom come.

Thy will be done on earth as it is in heaven, etc."

The Kingdom of God was in a heaven of human imagination, probably up in the sky. It is so even now with the common mass of men as it was so when Jesus walked on this earth. Through his Avataric declaration, "Seek the Kingdom of God with in your own heart", he stimulated intellectual insight to see that God resides within the heart. In other words Jesus asked intelligent men of his time to be rational in their religious approach to God. This means he had caused a raising of the consciousness of men of his time from an instinctive acceptance of the traditional belief to an intelligent insight of the Truth. Avatar Meher Baba likewise later on in His Avataric work asked men to love God, Who resides in the heart of everyone, and to serve God, Who resides in the heart of everyone around us. Today, we do not look to the empty sky for God, nor do we seek Him in the temples, churches and mosques or even in Meher Baba Centres, for Meher Baba has awakened us to feel His Presence within our hearts.

When Jesus stood up in the temple of Jerusalem, he declared, "I and My Father are One". This in other words meant "I am God." Meher Baba declared, "I am the very same Ancient One in flesh and blood." He further repeated again and again, "I am God in human form." Meher Baba awakened mankind to realize that the Infinite Consciousness,

which Meher Baba informed as the Avatar of the age is within every man or woman, for He said, "I am the Ancient One, who resides in the hearts of everyone. Love me wholeheartedly. Hold fast to my daaman." By loving Him wholeheartedly, holding one's faith firm in His Avatarhood one can realize the truth of oneself being the Ancient One in conscious experience. This is the eternal truth revealed in all religions, as the goal of human life, the aim and end of all spiritual disciplines.

May Beloved Baba bless us all to have that love and faith in the Ancient One, which makes us lose ourselves in His Love and service.

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[The above is a talk given at Avatar Meher Baba Poona Centre on Monday the 23rd June 1969 when Mehera and other sisters of Beloved Baba's women mandali visited the Centre and participated in the weekly meeting.]

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### DIVYA VANI

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*Editor and Publisher.*

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# Divine Song

By **V. S. KUMAR**, Srikakulam

"I am the song, its words, its melody and I am the  
Singer. I am the musical Instruments and the  
Players and the listeners. And on your level  
I explain to you the meaning of what I, the Singer Sing."  
MEHER BABA

Good Morning—it is a fine Morning,  
God-Man has come to tune the Divine Song  
Which is sung from ages after ages  
He will set right the strings on the heart  
The strings of Love and Truth  
Then he begins to tune the song.

The Melody comes out with Love and compassion,  
Which can be heard by everyone,  
In the silence Divine.  
It is a song which is everlasting  
It is a song of Awakening  
Divine Love and Truth;

Universal song it is a message for all;  
One Must be ready to hear the song  
Which is sung by Him ages after Ages.  
It is a song which is rejoicing,  
Makes us float in the stream of Love  
Eternal Bliss from Beloved God.

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# *Jai Baba!!*

The death of Avatar Meher Baba, born Merwan Sheriar Irani in Poona, India, in 1894, who called himself the Ancient One, the Avatar of the Age, the Highest of the High, and who is believed by his followers to have been God manifest on earth, the incarnation of Zoroaster, Rama, Krishna, Buddha, Jesus, and Muhammad, was reported in the Daily Californian, a Berkeley campus newspaper on March 7th. on this year as follows: Fifteen minutes after noon, January 31st, Avatar Meher Baba passed away near Ahmednagar, just before his 75th Birthday. On February 8, his body was buried. For that week preceding the burial, thousand of Eastern devotees travelled from all parts of India and a handful of Western lovers flew there to get a final glimpse of the body of their Master ... Meher Baba's body was placed in a tomb which had been built under his orders many years ago. It was garlanded with roses and placed in an uncovered crypt, open to the view of thousands who came to Meherabad. The variety of devotees was astounding: Hindus, Muslims, Zoroastrians, Christians; illiterate, poverty-stricken peasants to Members of Parliament; those who came in silence to others who sat throughout the day and night outside the tomb singing with deep-welled devotion .....

The article, signed Hamadar Ust—a nom de plume chosen by its authors, two Berkeley professors, Allan Cohen and Rick Chapman, which derives from a Sufi term meaning, roughly, "Everything is in Him"—describes the last months of the life of Meher Baba:

Meher Baba's physical health had been failing for some time, although the general trend was interrupted by occasional periods of unexplainable recovery. He had spent the last three years in tight seclusion, doing intense "inner" work. Baba explained little about the nature of this work on the inner planes of consciousness. However, to those close to

him, he implied that the work involved preparing the world for the Manifestation of God on earth ...

The Master, who had not spoken to anyone since 1925, was able to convey these and other exact feelings to his intimate followers, or *mandali*, by means of hand gestures. This method of communication was employed by him to make a momentous and eagerly hoped for announcement. On October 13, 1968, according to the *Daily Californian*, Meher Baba broke his seclusion and promised to receive his followers at a *darshan* (an occasion for them to enjoy his presence), which has been an important feature for centuries of Indian spiritual and political life. This *darshan* would take place from April 10 to June 10, 1969. The news was greeted with some dismay by *mandali*, who feared the consequences of too great a physical strain upon the Avatar, but to this he replied that he would give *darshan* while reclining—a prophetic utterance, as it turned out, for on the day after he was buried his Eastern disciples cabled to those in the West and, in the words of the *Daily Californian*, told them that "they could still come to India to honour his invitation for *darshan* and visit his tomb. By then, these close ones had begun to realize what Baba meant when he said that he would give *darshan* while reclining." In the last two months, thousands of the Master's followers from all over the world have made the journey to India, going on pilgrimage to the tomb at Meherabad and experiencing *darshan* at Guruprasad, a large bungalow in a many-acred garden on the outskirts of Poona given to Meher Baba by the Maharani of Baroda. Among these pilgrims there have been a number of Americans, most of them of college age.

Meher Baba has many devotees in the United States, and he made several visits to this country, coming here for the first time in 1931. There are a number of centers of information that dispense literature and operate as headquarters for local followers of the Master. The best known of these is the Meher Spiritual Center, at Myrtle Beach, South Carolina, where he held a *darshan* in 1958, on the occasion of his last trip here.

But there are other centers as well: in New York City; Schenectady; in San Francisco; in Manhattan Beach, California; in Washington, D.C.; and in several Florida cities. These centers are in touch with each other and with one at Meherabad, outside Ahmednagar, where the Master's work is being carried on by his Indian disciples. When word was received here that the long-planned and eagerly awaited *darshan* would take place, as scheduled, during April, May, and June, despite the death of Baba, those who were able to make the trip to India formed charter-flight groups. More than five hundred such American followers went to India before the *darshan* officially ended last week.

A few weeks ago, we went to Kennedy International Airport in order to meet some of Meher Baba's American devotees, or, as they call themselves, Baba Lovers. They were waiting for the departure of an Air-India charter flight that would take a hundred-and-fifty-member group to Bombay. The flight had been delayed, and the airline had made overnight arrangements for the party at the Statler Hilton Inn, near Kennedy, so we joined them there. The lobby was full of Baba Lovers, nearly all of them young, who vociferously greeted each other; shouting "*Jai Baba!*" ("Hail Baba!"), and embraced. We joined Darwin Shaw, of Schenectady, who had taken on the responsibility of acting as spokesman for the Baba Lovers, with whom he would be travelling to India. Mr. Shaw, a middle-aged man with a calm, youthful face and the kindest of calm blue eyes, greeted us warmly and asked us to sit down with him on one of the sofas in the lobby. By now, most of the group either had gone to their rooms or were at dinner, and the noise was dying down. Mr. Shaw, who works in Schenectady's Traffic Department, told us that this was his third trip to India and that he had been a follower of Meher Baba since 1932.

We asked him to describe the Master, whom he had seen on several occasions.

"He radiated divine love continuously," Mr. Shaw said. "He simply wore out the word "incredible." You saw in him a

being such as Jesus. You may think I'm exaggerating, but if you can imagine what it was like to be in the presence of Jesus, of Buddha, of Krishna—that is what it was like to be in the presence of Meher Baba."

Mr. Shaw then called over a tall, blond, very Southern young man named Charles Haines and asked him to round up a few other Baba Lovers for us to meet. The first person Mr. Haines brought us was Bruce Hoffman, a professor of English at Fairleigh Dickinson University. Mr. Haines then left us to find some others. Mr. Hoffman, who looks much younger than his age, which is thirty-one, was dressed informally in slacks, a tweed jacket, and a yellow button-down shirt, and wore rimless glasses.

We asked him how he had found Baba.

"I first heard of him at the Easter Be-In in Central Park two years ago, when some Baba Lovers were giving out pamphlets there—Oh, *Jai Baba!* He leaped up, calling out to an acquaintance who was passing by. They clapped each other on the back, and his friend told Mr. Hoffman that he was going back home. Mr. Hoffman looked at him with concern. "You're not going on this flight?" he asked incredulously.

"Yeah," the friend said, laughing. "Back home to *India*".

"Oh, right," Mr. Hoffman said, beaming relief and happiness. After his friend had left and Mr. Hoffman had sat down again, we asked him what he expected to find in India.

"I have no idea," he said. "I haven't the ability to see what Baba has planned for us." Mr. Hoffman smiled and then declared, "I feel a tremendous love for Baba. It's very intense. I'm going because my heart is leading me there. But, intellectually, I don't know what the Master has planned. There is a beautiful quotation which you might not have heard: 'God is dead to the language of the mind, and keen only to hear the language of the heart.'"

Mr. Haines returned, bringing some other Baba Lovers, who sat down on the floor next to us.

We asked Mr. Haines, who is nineteen, and has a square, serious face, how *he* had first found Meher Baba.

Mr. Haines told us that he is a theology major at Emory University, in Atlanta, and that he met Baba at the Myrtle Beach *darshan* in 1958, when he was eight years old. "When I met him, I didn't know who I was going to meet before I went in—my mother is *very* Presbyterian," he said. "But when I saw Baba, there was a familiarity. You might say he was an old friend. I've considered him my master and father ever since."

We had noticed earlier that the Baba Lovers were often very affectionate, constantly holding hands and leaning fondly and unself-consciously against each other. We asked Mr. Haines if he could explain this, since, although most of the members of the group had met for the first time that day they now responded so physically to each other, almost as they were members of the same family.

"You see, we *are* a family," he said, leaning forward and speaking very slowly. "As soon as you meet Baba, you know we all are *one*. Love is his only message. Love is what he released to the world. It's what draws us together."

We turned to Didi Mavris, a slim, pretty, dark-haired girl who was sitting alongside us, and asked her where she was from and what her occupation was.

Miss Mavris, who was wearing round steel-rimmed spectacles, jeans, and a loose white jacket over a striped jersey, told us that she taught late-medieval and early-Renaissance Italian art at the University of Illinois, that she was twenty-two, that she came from Fort Lauderdale, and that she had first heard of Meher Baba in 1962, through a sister who had a college friend who was a devotee of Baba's. Their whole family had become interested at once, their mother going as

soon as she could to Myrtle Beach to experience the presence of the Master, which was still suffusing the Center four years after his last visit there. "My sister and I went through this hassle because Baba had said, 'Only go to my *darshan* if you love me—and if you love me, you love everybody,'" Miss Mavris explained. "We figured we weren't good enough to go. But my mother wasn't interested in these intellectual games, so she went right on."

We asked her what she thought she would find when she got to India, and her reply was almost the same as Mr. Hoffman's. "I really don't expect anything, and that's the truth," she said. "I don't *want* to expect anything. Baba said in his last birthday message, 'Those who love me for what they expect to get—this is a paraphrase—'aren't loving me at all.'" She frowned and hunched over and stared at the floor. "I really don't expect Baba to come zipping out of the tomb or anything like that," she said.

For some time, a thin, very gentle-looking boy with huge, dreamy eyes, had been sitting at our feet listening to what everybody said. He crouched with his hands clasped over one up-raised knee and his chin resting on his interlaced fingers. This was Bill Williams, a sixteen-year-old student at Myrtle Beach High School. When we spoke to him to ask him what he was looking forward to in India, he at first seemed not so near us; but then, gathering himself, he said very quietly that what he looked forward to was the feeling of unity that would be brought about among the followers. "Baba will be there," he said, becoming excited. "It will be like electricity pouring in from everywhere." He formed his hands to suggest a globe. "After Baba brings on the new consciousness, that's the way it will be all over the world."

The group left early the next morning for the holy place they were so familiar with through their reading of the various texts and books written about the Master, and through the reminiscences of older disciples, like Darwin Shaw, who had already been there. They were to return to New York in ten days. They would fly to Bombay and then take a train to

Poona, a hundred and ten miles away, where the *darshan* was being held in the gardens of Guruprasad. From Poona they would set out by bus for Meherabad, going to Baba's tomb, and most of them would also visit Meherabad, where his work is being carried on by the *mandali*. The group would be going to India at a time when the heat is becoming most frightful, when the atmosphere of Bombay seems most noxious. Their journeys inland, to and from the main centers of pilgrimage would often be undertaken in a terrible noon glare, through bleached-out, oppressive landscapes and meagre, rubbishy, out-of-the-way towns—not at all the India of the color-saturated advertisements promoting Asian tourism in American magazines. If some of them might well look upon as one of those tests of submission to vex the ego that the Master, in his relationships with even the most fervent and obedient of his devotees, sometimes set in the path leading to their spiritual fulfillment.

Ten days later, when the Baba Lovers returned, we were on hand to greet them at Kennedy, where we waited at the Air-India counter on the ground floor of the International Arrivals Building. The plane, like all others coming from overseas that after-noon, was very late. The charter flight had left Bombay nearly twenty-two hours before. We knew we would have to be quick if we wanted to catch any of the returning Baba Lovers, most of whom would be transferring to domestic flights.

The first person out of customs was Bill Williams. We asked him what it had been like at the *darshan*.

"I experienced Heaven," he said, and his eyes glittered. "We had four days of *darshan*, and I felt Baba very much there. Many people said that he was there much *more*. I went to greet Baba—his chair, I mean, Where he used to sit—and I felt tremendous vibrations from the chair. That was the first day. The second day, I *saw* Baba. I was sitting all scrunched up in the front. Baba said, 'Relax, relax' I spread my feet out. There was a broad smile on Baba's face. It was a manifesta-

tion." He hesitated, and then went on. "The third day was quite exhausting. They had a picture of Baba on the chair, and it seemed to come to life. I looked at him—he seemed to glow. You felt your heart pounding the whole time you were there. The fourth day was heart breaking—leaving Baba. I really have no words to explain how I felt. I suddenly realised how much I wanted to live there all my life."

We asked what it had been like generally, apart from the atmosphere at the *darshan*.

"Intense heat. You felt faint all the time," he said. "I heard many people say, 'Baba gives the sweet with the sour.' Many people got sick. But we forgot all that. We were one family. We were so *happy!*"

Bill Williams began gathering his things together. By now, quite a few of the others had come through customs. Many of them were wearing Indian clothing—mostly *pajama kurta*, the loose shirt and pants seen all over India except in the South. Despite the late hour—it was now nearly 11 P.M.—and the long journey, almost everyone seemed in as fine a mood as when we had seen him last. Bruce Hoffman came up to us, and we didn't have to ask him what happened; he was ready for us. "I found God—alive and well!" he told us. "He is Christ. It's incredible! I felt literally drenched in his love. All in all, it was typical Baba experience—not all pleasant, not all spiritually beautiful, because Baba brings up all our doubts and fears while he works on our egos. But in the end he tied the whole thing together somehow. I know it will take me a lifetime to begin to understand what my heart *really* felt."

We saw Didi Mavis. she came over and plopped her belongings on the floor. She was wearing a white *kurta* made of *khadi*, or Indian homespun, and she had bought an odd little rectangular harp, packed in a painted red case which she showed us. We asked her to tell us about her trip.

She paused a very long time to think. Finally, she said, "The tomb didn't do very much for me. I saw it. I felt, O.K., how historical! The thing that really zapped me was the *darshan*. You're in the presence all the time of *God*. She broke off her account and sat silent, shaking her head slightly.

A friend of hers, Ann Giles, who had come up to say good-bye, said, "When the heart is full, the mouth is shut. I've got to catch my plane. *Jai Baba!*"

We had been hoping to meet Darwin Shaw again. Now, followed by Mrs. Shaw, he came up and sat down next to us on a bench. He looked tired, but he was eager to talk about the pilgrimage. After praising the arrangements that had been made for the group's stay by the Indian Baba volunteers, he went on to describe the *darshan* at Guruprasad. "We kept our appointment with Baba, and he kept his appointment with us," Mr. Shaw said. "We were there in the gross body, and he was there in the spirit. His presence was very much permeating everyone, filling us with love, and lifting us up so that we were brought consciously into tune with the Divine Beloved." Mr. Shaw spoke very slowly, very deliberately, in a soft voice, and Mrs. Shaw sometimes nodded in agreement. "Between the Indian Baba disciples and our group there was a heart-to-heart exchange of pure love reminiscent of the love feasts of the early Christians," he continued. "Everyone felt that the barriers had been broken down. There was a sense of newly experienced one-ness. Again, the atmosphere and scenes at the tomb reminded us of the time of Jesus, and of the tomb of Joseph of Arimathea, where Jesus' body was laid to rest. In addition to the Westerners, there were constant comings and goings of the Indian followers. A feeling of sweetness, which was also poignant, due to the loss of the Beloved's body, seemed to radiate from that tomb." Mr. Shaw broke off his account to say goodbye to some Baba Lovers who were going to Manhattan, and then, turning back to us, went on in the same calm, deliberate manner. "Throughout our stay, there was the quality of a timeless experience, which became intensi-

fied as each day passed," he said. "We feel that will remain with us, even when we are back in the Western world and we return to our everyday lives. And we also feel that Baba's work will now expand very greatly, because he is no longer encumbered by the gross body but can operate from the level of the spirit as infinite consciousness, which he has always said he really was. And is. 'He restoreth my soul' ... this is what everyone feels."

*(By Courtesy of "The New Yorker"—dated 21st June 1969,  
to whom gratitude is expressed)*

**[Sent by A.C.S. CHARI, Calcutta.]**

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TO OUR DEAR SUBSCRIBERS

With this issue of "Divya Vani" Volume 5 commences. The subscription for this Volume i.e., for the year 69-70 commencing from July 1969 and ending with June 70, is payable in advance. Those who are in arrear for the year 68-69 and years previous to it are requested to kindly remit their subscription along with the same for 69-70, without delay and thus enable us to continue to serve them in Beloved Baba's cause.

Hyderabad  
25th July 1969.

*Editor and Publisher,*  
*DIVYA VANI.*

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# THE JOURNEY

by **P. G. Nandi**

We come and go, but Life doth flow  
Fast, sometimes slow, in continuous stream,  
Through many mazes, through plains and hedges,  
In diverse phases, under enchanting dream!

In the blazing sun, the Journey begun,  
Wearily we run in a wayside inn;  
We the caravans, drink, sing and dance,  
Enjoy in a trance the Great Life within!

At a day-break, once more awake,  
March on ahead leaving behind  
Cups of hot wine, banquets so fine,  
Impressions shine only in mind!

At a dusty even', we rest once again  
All of a sudden at a new inn,  
Only to repeat the same, same old deed,  
Only to commit the same old sin!

Once more Fate changes the date,  
In greatmost haste leave the, cosy inn  
To make again Journey barren  
An endless chain, beyond imagine!

Guide us, MEHER! along through this long, very very long  
Worthless, aimless, ding-dong, sad journey, round and round  
Lead us, Benign Friend! to the Journey's End,  
Through perilous bend, by Thy Hand, safe and sound!

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# *Who is Meher Baba?*

By T. K. Ramanujam

O! Lord of Lords—Meher Baba, we loved YOU. we foolishly despised YOU, we adored YOU, we childishly ridiculed YOU, we worshipped YOU, we unintentionally scorned YOU, we only bottled YOU and clothed YOU in a garb which You declared thousand times, is not Your Real Self and now when that garb is invisible to us, we are breaking our heads questioning Who You were? Were you really Avatar or Christ? Were you simply a Perfect Master or an advanced saint? Or we did a mistake in accepting You as the Avatar or Christ?

So many questions and counter questions arise in our minds. Why? Why do we lack in our faith? Why do we feel the separation of Meher Baba? If so many doubts arise in our minds, why can't we forget Meher Baba once for all! Can we—There is not a single fortunate soul who has been blessed by the touch of Meher Baba who can afford to forget Him. The simple reason behind this is that he has not gone to Meher Baba, but Meher Baba Himself has come into his life, giving him the opportunities to play with Him, to eat with Him, to live with Him, and above all to serve Him. He came down to such a lower level from the Highest that we could only eat, drink and live with Him, but could not love Him which He Himself used to remind us—"Love Me more and more as I ought to be loved". Isn't it? If we could not love Him in His physical presence, as we ought to have loved Him, what stops us now doing so? Love requires nothing but Love. Meher Baba has already sown the seed of Love within us, then why not we try to flourish it with the manure of Sacrifice? Why should we wait for His Second Coming or His re-appearance amongst us? Why should we not start loving Him as He ought to be loved? No sooner we start loving Him, all our doubts,

questions and counter questions which arise in our minds are dissolved in His Ocean of Love. If we are unable to think of His Ocean of Love, we can at least bathe our doubts, questions and counter questions in our Fountain of Love which He has already provided to us. The only effort which we will have to do in this regard is to open it.

Meher Baba is Love, Meher Baba was Love and Meher Baba will ever remain Love. Therefore we must love Him, love Him and love Him. No sooner we start loving Him in the real sense, we also become His lovers in the real sense and not remain the so-called lovers, and He becomes our Beloved. Once this relation is established, it does not remain a question for us whether Meher Baba was Avatar or not! Now it becomes essential for us as His lovers to feel the separation of our Beloved, to create an intense longing for Him. With longing there is no possibility of Union. But this longing should not be linked with His physical frame, but with the consciousness that physical frame was possessing. When our longing is developed in the above way, it will be immaterial for us then to re-unite with His physical frame as at that moment we will only be realizing His Consciousness. So now, even if Meher Baba re-appears in His physical frame, how are we going to change? Can we imagine we could get His Consciousness? Certainly not! For qualifying ourselves to deserve that we now do not need His physical Presence but His Grace. Beloved Meher Baba has clearly said: "Let your temptation be to tempt My Love in order to receive My Grace."

"I am not limited by this form. I use it like a garment to make Myself visible to you and I communicate with you ... Do not try to understand Me. My depth is unfathomable. Just love Me."

"I am never born. I never die, Yet every moment I take birth and undergo death. Although I am present everywhere eternally in My formless Infinite State, from time to time I take form, and taking the form and leaving it is termed My physical birth and death respectively. I find no one else to bow down

to Me because I find Myself in everything. I am the one so many seek and so few find. No amount of intellect can fathom Me. No amount of austerity can attain Me. Only when one loves Me and loses one's self in Me, I am found, and only those who lose themselves in My Love, find themselves in Me. This is not idle talk, but an authoritative statement that eternally I have been and always will be the slave of My lovers and that I am only Real and One for those who love Me."

"Those who are united in Love know no separation; wherever I am, wherever you are, I am always with you. You have not yet had even a glimpse of My True Being."

So today if we are feeling the separation of our Beloved Meher Baba, it means we have not been united with Him in His Love. Though beloved Baba has snatched away His own physical form from us, He has undoubtedly introduced longing in us to see Him as He really is! But this longing introduced by Him must turn into a real search of Him. The wider and more intense will be the search, the greater will be the separation and more intense will be the longing. Though He has introduced longing in us to see Him as He really is, we have not longed for Him so far. Had we really longed for Him, we would have found Him nowhere but in our own hearts. He can only be found within us for He has said that His only abode is the heart. We have not even cared to clean our hearts for Him to enter and to manifest, and we talk about His Manifestation! How is He going to manifest? Is He going to come from the sky? Or if He has already manifested, then through what? He can manifest from His Abode only, i.e., through our hearts. He is, He was and He will be very much eager to enter deep within our hearts to manifest, but we have yet to drive away the strangers who are within. We must not forget that beloved Baba has said: "Honesty in our dealings with others can only make the room clear for His entrance."

Garlanding beloved Baba's photos, bowing down to Him and singing songs in His praise is helpful; but to clear our hearts

and let Baba enter into it, much more is necessary to be done. The three most important things are Love, Obedience and Surrender.

Beloved Baba used to say : "Love God and become God. I have come to receive your love and to give you Mine. If you love Me, you will find Me. Do not think that you cannot love Me or that you can find no time to love Me. I often say that I want your love. I mean it, because that is all I want from you. Therefore I always tell you to love Me more and more. From the beginning of all beginnings I have been saying, I say it now, and to the end of all ends I will say that he who loves God, becomes God.

"In order to love Me, I want you to make Me your constant Companion. Think of Me more than you can think of yourself. Your duty is to keep Me constantly with you in your thoughts, speech and actions.

"To love Baba in the hopes of achieving health, wealth, betterment of family and friends, etc. is to love all these things and not Baba,"

In the same way if we go on breaking our heads with the declarations of beloved Baba given from time to time, linking from here and there, it will mean that we are loving these declarations, and not Baba. What matters is to do what beloved Baba has asked us to do, rather than to keep our minds busy with different imaginations and speculations. Beloved Baba's ways of working had been beyond the human understanding and will remain so.

Beloved Baba has said: "Love· for fellow-beings, love for service and sacrifices, in short, love in any shape and form, is the finest give-and-take in the world. Ultimately it is love that will bring about the much-desired universal levelling of human beings all over the world, without necessarily disturbing the inherent diversities of details about mankind."

So being the lovers of beloved Meher Baba, we should do the best form of transactions, i.e., Love which will give us the understanding that beloved Meher Baba is nothing but Love, Love and Love.

# Baba, the Highest of the High

—By Dorothy L. Levy

Beloved Baba—the Ancient One, Highest of High—  
Saviour, Creator of all things on earth and in the sky, .....  
He is on the mountain top—and in the valley below—  
In the star-lit heavens, the raindrop, clouds, all things He  
knows,  
Our Universal Father—is always the same ...  
Here for His Creation ... praise His Holy name! Jai-BABA!  
Suffering for our sins and shame.

God-Man on earth again with seeds of Love to sow—  
Making the birds sing, flowers to bloom—and all things grow.  
He is everywhere, everything—only a breath away—making  
The Sun to shine, Stars and Moon glow, night and day....  
As a Shepherd guards his sheep, that not one can stray,  
Beloved Baba is with us where ever we go—  
With me on a mountain top in New Mexico.

Walking hand in hand—up here so high—  
With outstretched arms, that almost touched the sky,  
Amidst snow white clouds—floating slowly by—  
Looking down at miles of virgin forest, so green  
Like a soft velvet carpet—spotlessly clean,  
Here in the midst of all this beauty ..... nature—the lover—  
Showing off her wonders—like a proud mother .....

Vast, and wonderful was this heavenly view—  
Mother nature with her many secrets—Only her Creator knew.  
Entranced in this beauty—standing—there—  
At last—so free without a single care ...  
Being embraced as a lover ... unaware  
Of this earth bound body—now stripped bare ...  
Of false ego—thoughts had disappeared.

In the stillness—God spoke to my heart ...  
The message—love, and all a part—  
Of this Universe—harmonizing when in tune  
With the Infinite—Sun, Stars and Moon ...  
Beauty, as love, felt—and always expressed—  
In music, art, and poetry, God's gift—when by His  
Grace Blessed!  
Jai—Baba—Ki Jai!

# *The Truth of Meher Baba*

**By Dana Field, U.S.A.**

"Scientific truths ... can become a medium for the soul to know itself..... but must be set in the larger spiritual understanding and perception of values." (Meher Baba in "God to Man ..... " p. 20)

That truth is a truism which is lost sight of both by intellectuals and those who do not think. But when the ONE TRUTH becomes personified in the Avataric Advent, then light is thrown on all branches of knowledge, and this is made evident to the world's thinkers and to the masses as well.

Mere factual knowledge, though not inimical to Truth, is infinitely inferior to power- and bliss-laden divine gnosis. Nevertheless, as it is a basic law of universal Maya that every thing degenerates and is destroyed in the mills of time, at the end of an Avataric Cycle humanity gets a "new edition" of the one and only truth with fresh Satchitanand.

In the light of this truth of the Ancient One, new insights are gained into the existing wisdom. Men are better able to distinguish the important from the unimportant, the real from the false, the essential from the superficial. This applied to all spheres of human life, ethical, religious, practical and not only intellectual. It is the Avatar's divine love and spiritual understanding that permeate them. Thus we have Meher Baba's complaint about contemporary society: "Men and women have departed from the custom and laws of Truth and goodness ... " (35th Fam. Let.) The entropy being universal and multilateral, its solution will have to be all-comprehensive, timely and potent. It is the God-Man's mission to advance the consciousness of all, and to provide for its creative and purposeful expression.

The universal type of thinker is a *rara avis* if not a dodo today. The fragmentation of knowledge, the speed of progress, the "quick buck" are incentives for the young scientist and scholar to seek fame and fortune through circumscribed factual knowledge rather than seek limitless Truth with its consequences. They have sold out to the big corporations, the high-priests of the "transient immediate." And the consequences of their sell-out have been well-nigh disastrous, as Baba points out in his Last Declaration "The present universal confusion and unrest has filled the heart of man with greater lust for power and a greed for wealth and fame, bringing in its wake untold misery, hatred, jealousy, frustration and fear. Suffering in the world is at its height, in spite of all the striving to spread peace and prosperity to bring about lasting happiness." (Vol. II, No.3, p.80)

Does the God-Man condemn those who have deserted his divine Cause either through perversity of egotism or through misguided ideals? NO! In his infinite love and mercy he says, "... no one is to blame." It is all part of his divine Game (Lila) and no one is excluded from the benefits of the new dispensation.

On the other hand, those of us who have chosen wittingly or unwittingly to serve the cause of Truth would be in a sorry plight indeed, both materially and psychologically, were it not for the one-in-a-million chance of his presence and our connection with him. It takes mighty good Karma for one to buck the social milieu, for spiritual reasons, and yet retain a modicum of inner poise and outer success. As it is, He makes up for everything: he suffers for the wickedness of the individual and society. Baba's universal work—God's Cause—is but strengthened by opposition ...

This is not to say that our civilization is going downgrade without anyone's doing something about it. The number of philanthropic foundations, charitable institutions, cultural groups, political organizations, religious councils, learned and scientific societies and associations is almost incredible. They

expressed the concern and good intentions as well as the genius for organization and for accumulation of earned wealth of present day civilized man. This is all to the good, Baba tells us that TRUTH is an individual matter whereas way of life of organized society is based mostly on mayavic conceptions—customs, traditions and mores connected with false: values and standards. Hence these activities require a maximum of effort for a minimum yield of real benefit.

In this connection Baba has stated, "The living spirit being absent, religions and organizations gradually lose their glamour." {Messages, P. 85) And "To affirm faiths, to establish societies, or to hold conferences will never bring about the feeling of unity and oneness in the life of mankind, now completely absorbed in the manyness of illusion: Unity in the midst of diversity can be felt only by touching the very core of the heart. That is the work for which I have come."

(Vol. II. No. 3, p. 81)

Our civilization, for all its humanism, is incapable of inspiring and uplifting people "by touching the very core of the heart," whereas that is our only path to salvation from extermination. Intellect without control by the heart becomes a destructive agent—witness the intellectually superior nations who initiate aggression and war. Thus, even the universal type of thinkers like Leonardo da Vinci and Francis Bacon help to create possibilities for more destructiveness! Therefore Baba's solution is the least complicated, the most natural and, in a sense, easiest—"LOVE GOD." In this love is the antidote for all human ills and failures, and to help us realize this divine Elixir, God Himself—Love in person—has taken human form in our times ...

The sphere of true love admits of "no questions," but spiritual understanding does. And so the Avatar has given us more truth than we are capable of assimilating. But even though not fully grasped, his gnosis offers basic principles which do not lead one astray, as is the case with imperfect knowledges. It leads us towards Self-knowledge, the Goal.

Knowledges within illusion and of illusion, either for their own sake or for material ends are certainly misleading. The divine authority of the God-Man is without dogmatism.

Without understanding and experience of truth both the believer and the atheist are ignorant—they are necessarily preoccupied with gross existence, bread and the circuses. But in due course there will be mass education in the spiritual ideal and truth of Meher Baba, and then the moral tone of life and even the intellectual level will be raised.

In the Epic Period in India (200 B.C. – A.D. 300) there was a great religious revival because the teaching of the Upanishads was made understandable and available to the generality of the people, It was a popularization of religion. It was a time of unity and expansion of India. When the love and wisdom of the Avatar become widespread, "Qualities of energy and awareness, which had been used and enjoyed by only a few advanced souls, are then made available to all humanity." ("God to Man..." P. 48) The people catch the spirit of his message and teachings, and become enthused

(en-in, theos-God).

In India the ideal of a life which is a progression towards Self-realization is still upheld and often practised. The student and householder attends to his dharma, to retire into spiritual seclusion after the age of 45 and ending with becoming a Sannyasin. The West deprecates such a gross waste of energy, intellect and earning power at their height, while the East is amazed at the "misdirected energy" of western individuals and nations. The Avatar of our time will bring balance to the overly idealistic and religious East and the super-materialistic West, Twenty years ago Baba declared in New York: "My work and aims are intensely practical. It is not practical to over-emphasise the spiritual. It is not practical to have spiritual ideals without putting them into practice. But to realize the ideal in daily life, to give a beautiful and adequate form to the living spirit, to make brotherhood a fact—this is being practical in the truest sense of the word."

("Messages," P. 90)

The dichotomy of knowledge—separation of religion from philosophy, the humanities from natural science and the specialization in one facet of knowledge—in the western world has made comprehension of universal truths. difficult and impossible ... they cannot see the wood for the trees: While concern for convention and progress has cut them off from mother nature and self. Men cannot call their souls their own despite the freedom to think and act as one pleases.

The world is suffering from the egotistic idea of competition to the point of imposing victory over others, over nature, by force. The world is in need of spiritual pioneers who earnestly experiment with their own lives to discover TRUTH within—who subjugate their own natures before teaching and preaching it: this is the progress that is significant.

The unity of all things that exist, because God is one and everything. One of the contemporary greats of science, Max Planck, discovered the Quantum Theory of energy because he clung tenaciously to the intuition that the laws of physics and of thought were the same, and therefore scientific truth revealed by thought processes is valid. Gandhi proved it in the sphere of politics through the spiritual principle Satya graha, truth conquers. Meher Baba puts the matter forcefully: "God is all, God knows all, and God does all." And "Pay heed when I say with Divine authority, that the One of Reality is so uncompromisingly Unlimited and All-pervading that not only "We are One," but even this collective term of "We" has no place in the Infinite Indivisible Oneness. Awaken from your ignorance... one and all of you are nothing but God. The only apparent difference is in the states of consciousness."

(Vol. II, No. 2, pp. 4-5)

The oneness of the whole universe—objective and subjective, the outer order and the moral law within, nature and man—is the supreme fact of Truth of which the Avatar makes us consciously aware. This KNOWLEDGE is the basis for peace, bliss, prosperity and love. In the Era of Avatar Meher Baba which is already upon us, men will measure their achieve-

ment by the infinite standard of the Goal of Life, Truth-realization. It is time that mankind graduated from the school of experience and sorrows to that of spiritual understanding. This promotion in consciousness and life Meher Baba is making possible now.

The whole is greater than the sum of its parts: Truth is greater than knowledges. Wholeness of understanding is a combination of spiritual and scientific thought. Baba says that "Literacy is not education and education is not culture, and all these together do not constitute *"Dnyan"* or gnosis... Education devoid of culture is inherently destructive, although on the surface it seems to represent progress... True culture is the result of spiritual values assimilated into life. ("Listen Humanity," P. 180) Therefore you must keep before you the ideal of that spiritual culture which, once developed, imparts life and beauty to all undertakings—educational, technical, industrial, social, moral and political—and pierces through their differences to produce unity." Unity-in-variety is a definition of beauty. Such an education for you will be the sure foundation of the New Humanity in the making now.

The faith of science in its ability to measure and control the universe has been shaken by recent data of its infinity. The macrocosm with its outer space is a symbol of the extent of man's ignorance of Truth and the vacuity of life without Truth. And when the as yet unknown particles in the atom are known, it will be found that at its core is the NOTHINGNESS with which Baba defines the Creation.

It is only recently that military leaders have taken an interest in world politics, medical men in psychology and psychiatry, physicists in botany and chemistry and vice versa, a student of science in the humanities, etc. Science has been compared to a child who takes apart a clock, which then has lost its function. A better comparison of what happens to life and spirit in Truth when compartmentalized, is the practice of vivisection on animals.

Other examples of our organized stupidity based on the fragmentation of knowledge and our concept of the good life

as the satisfaction of material desires are: our war economy while we seek peace; pollution of the atmosphere by nuclear fallout, poisoning of water supply and foods (mainly to maintain chemical industry), while we seek health. It is not insanity but the speeding up of KARMA universally, so as to make room for what is to come—the Better World planned by the Supreme Architect, the Avatar. The Truth that he brings to us today is the life-giving Reality; it is LOVE. Upon his Truth and Love all existence depends. They will establish morality, ethics and spirituality in society so that these highest values are not set aside when convenient. There will be a true hierarchy of values; first the spiritual, then the humane and intellectual, then the esthetic and practical. Then life will follow a pattern of beauty and goodness, and not just training for skills and professions to gain various forms of wealth for self. Baba says, "... in a society alive to the supreme importance of the life of the spirit, service is interpreted in terms of spiritual understanding:" ("God to Man ... " p. 66)

The society of today permits the individual to drift into sin and corruption. Due to the prevalent philosophy of hedonism, or the need that modern man feels to get a kick out of life to compensate for drudgery and meaninglessness. This being the end of an Avataric cycle, the worst can be expected. But the time has come for the old order of things to go because God has come to redeem mankind.

When we say that Avatar Meher Baba will change the world we do not mean over-night, although the NEW BEGINNING will be obvious to all when he breaks his Silence. It will give the initial Impulse truthward that will last for 700 years, until his Return. The changes in society will be gradual. For instance Western people need to become more contemplative, more philosophic and introspective and less indifferent to ideas, less nervously active, and less of passive spectators, before they can become more spiritual until, finally, they study the Yogas and live the life of truth. Then the materialistic standards of technology—wealth, power, pro-

perty, etc. will have their proper place as subordinate to spiritual values and virtues.

No one recognizes better than Baba that many roads lead to Rome—that it is not the road one takes but the direction and the spirit that animates the pilgrim. In the New Culture there will be ample allowance for individual temperaments, preferences, abilities; viewpoints. Some will be more eager and able to reach the Goal, but there will be harmony among people, no climbing over others. Baba says: "The relative difference between man and man in material resources or physical endowment becomes lost like a mote of dust in the infinitely greater resources of the inner self—the treasure house of all. It must be impressed constantly upon humanity that the real birthright of every man and woman is to achieve his own original freedom, that it *can* be achieved, and that sooner or later it must be achieved." ("Listen Humanity" p. 150) For the New World Culture, Meher Baba will be the supreme Exemplar and Inspirer—for he is THE AWAKENER.

The Era of Meher Baba will be characterized by wisdom applied to life and human relations, by the beauty of communication through SILENCE, by the power of experienced and realized truth. There will be the joy of selfless service and the bliss of self-understanding. People will be in a creative state to which they will give dynamic and varied expression, for the benefit and enlightenment of all. They will be wealthy in the love for God: a man's fortune will be judged by his proximity to the Beloved—in thought, word and act. The immoral person, however propertied, will be shunned. Spiritual perfection will be the norm for which men will strive and by which their success in life will be gauged. East, and West will have been integrated, so that both will possess the qualities of the other. Men's occupations will be primarily to sing the praises of the Beloved, constant remembrance of Him and service to Him. It will not be merely a religion of faith but also reason, intuition and illumination: it will be the Religion of Life and Love, as taught and exemplified by Avatar Meher Baba for the new cycle. And suffering, fear, worry, sickness, violence, egotism and darkness that characterize the Kali-Yuga will have come to an end. Hail to Meher Baba, Avatar of the New Age!

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MELBOURNE NEWSLETTER No. 1

9th June, 1969.

## *Avatar Meher Baba*

### MONDAY NIGHT GROUP

[Regular gathering place for Baba Lovers at Victorian Railway Institute Building, Flinders Street, (Cafe Entrance opposite Elizabeth Street) 3rd Floor, Room 7 or 10.]

The group provides a meeting place for Lovers of Avatar Meher Baba to gather for reading, open discussions, music, films or other activities which may arise spontaneously as a result of having one's life centred on Baba.

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MELBOURNE NEWSLETTER No. 2

#### **Telephone contact**

It was agreed that a good time for open telephone contact between Baba people would be Guruprasad hours, that is, 9 a.m to 11 a.m, or 2 p.m to 4 p.m.

#### **A child's question**

The question came from a trained kindergarten teacher—What do you say when a child asks "What is God?" I have

sometimes replied by saying "God is your own best self".  
 this I feel could easily be misinterpreted by a young child so that it becomes somewhat moralistic. How about "God is your own real Self"? (Baba says, "God is the Self in every (finite) self".)

Is anyone able to come up with a few more to give the very young a seed to grow?  
 The book "Meher Baba is love" is for "children from 4 to 100".

### **Theosophical Society – 10th June**

We were able to accept an invitation to speak on Avatar Meher Baba at the Theosophical Society in Melbourne. This we were happy to do especially on this date as it marked the last day of the Darshan in India.

Some beautiful colour slides of Baba were available to us, and while the final hours of Baba's last Darshan were drawing to a close, we shared among those gathered, our thoughts on Baba. Some there heard His Name for the first time.

This is to be followed up by another Baba talk at the Theosophical Society's Young Peoples' meeting on 8th August. Peter Rowan has teamed with Jim Miskias to make it a joint effort. Peter will show his beautiful colour slides again.

J A I B A B A

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Enquiries: Meryl Baulch 772-3985  
 Jim Miskias (Office) 690440 X 391

# ***News From New Zealand***

One of the effects of those intensive Australian bush fires upon this country, which the Maoris call 'Land of the long white cloud', is that drifting across the Tasman the bush fire smoke quite often permeates our skies, some 1500 miles distant.

So it was almost inevitable that when Baba-fires recently started burning in earnest the hearts of Australia, the flame would ignite here.

But it wasn't smoke that came from across the Tasman—it began, towards the end of 1968 with Baba fires coming—John and Maria Parry to Auckland and Graham Cleghord to Christchurch, and within a few weeks two more young sparks ignited with the newly found flame of Baba's love—Jill Horrobin in Auckland and Colleen Arnold in Christchurch.

That was before Baba dropped his physical body.

On 25th February the Beloved's birthday was celebrated in Auckland by the showing of a Baba film at John and Maria's home, to 25 guests and friends invited for the occasion. To my knowledge this was the first time a Baba film had been shown in New Zealand. The film (taken by Don Stevens in India in 1959-62) had been lent to us by Bill Le Page in Sydney.

John was soon to show it again to the Professor and some lecturers of the Arts Faculty of Auckland University, and then later to bring it down to Christchurch on a visit to Maria's parents who live in this city.

Here in Christchurch the birthday was celebrated as usual in our home, perched on a seaside hill overlooking the Pacific Ocean with magnificent views across the sea, the city, and the Canterbury Plains to the distant Southern Alps which form the backbone of the South Island of New Zealand.

The group was small—just 6 and the room decorated with Baba things, photos and books. I had arranged a programme of readings and records as follows:—

Baba's Christian Prayer

'I have come not to establish a new Religion.'

'My dear Children'

'The Highest of the High'

'The Questioning mind' from The Everything and the Nothing Part of recorded service for Advent, made in Kings College chapel, Cambridge, England was then played.

After the reading of Baba's message 'The Avatar' and Universal Message We concluded with the Poona group's recording of Baba's Arti, afterwards finishing a lovely remembrance evening with coffee and a cake decorated with candles in the form of a 75.

As a matter of interest I believe New Zealand is one, if not the first, country in the world to receive the dawn of a new day.

Of a sudden it had seemed that 'cloud of unknowing' had begun in this country to lift a little and with it doors to an awareness and genuine interest in the Advent of God-Man in our age were perceptibly unlocked.

It so appeared, at any rate to one who for some ten years has felt the fire and radiance of His love, which is all the time crying out to be shared with others, but who like most of us, I suppose feels genuine inadequacy in expressing the Truth of Baba to others.

Being some what isolated from the mainstream of His personal love-net it had appeared over the years in New Zealand that interest in the presence of God-Man in our midst was marginal only, but in saying this one must always bear in mind Baba's reminder that 'I alone do my work'—that His work is as much or more with ourselves as with others.

How feeble we are then when faced with Baba's real work—'My work is your opportunity—it is the way of effacement',

which means the emptying of that cup of false self so that the Beloved may truly enter within us to shine through us to others.

The Christian Hymn expresses it well.

Fill Thou my life, O Lord my God  
 In every part with praise  
 That my whole being may proclaim  
 Thy being and Thy ways,  
 Fill every part of me with praise  
 Let all of my being speak  
 Of Thee and of Thy love, O Lord,  
 Poor though I be, and weak.

I remember at the East & West Gathering in 1962 when I said to our Beloved that above all I wished to be an instrument in the spreading of his message of love in New Zealand, he replied that what matters is to help others to find God—that God is all that matters—and one knew the truth of it; for that love which 'passeth. all understanding' reaches Him whether the name God takes in each advent is known to the heart-mind or not.

Infinite consciousness is not limited by form or name, but is surely most tangibly found in that way.

Yet it is so easy to miss the Truth of Him when Baba is perceived as stranger or substitute. How the mind fragmentates Reality!

But Baba is the Master Awakener to ignorance, and when in His Infinite Compassion he says 'I am to each what he or she perceives me to be' – instantly those broken pieces are put back to wholeness, showing in reality that they never were broken at all—That He is Everything, which contains the Nothing.

Thus his passing is felt to be no fracture of love. The Arms of his Silence having so tenderly embraced 'The WORD of God' (Himself), He will manifest universally in his own, and at the right moment. I think we feel Baba very strongly in our midst—there is no doubt of it.

In the years after meeting Baba in 1962 and usually prompted by some inner urge, I used to write letters about Him—sometimes quite long ones—to influential people, mostly overseas, enclosing nearly always a copy of 'The Everything and the Nothing'.

Amongst these, the late Sir Herbert Read, the British Art historian, had just completed, at that time, a lecture tour of New Zealand.

He replied from his home in England that he would read Baba's book with sympathy and hoped that it would touch his heart, but that he had a feeling that a message of this kind is not easily conveyed by the written word, but needs the physical presence of the Master. In the past, he wrote, he had failed to find any enlightenment in Gurdjieff, whose book 'All and Everything' had a title near to the 'Everything and the Nothing'. I did not hear again from Sir Herbert whether his heart had been touched, a pity, but I had already explained that Baba was indeed no Gurdjieff.

Another eminent personality, who I thought might be interested in certain aspects of Baba's Cosmic knowledge was Professor Fred Hoyle, The Cambridge University Astronomer, but he did not reply.

Likewise, I was moved one day to write to Deryck Cooke a British authority on Mahler, who writes so understandingly on the mystical quality of that composer's music; later also to Professor Raynor C. Johnson, late of Melbourne University and author of many enlightened books.

I wrote asking if he had heard of Baba or read any of his books. He replied that he had come across 'God Speaks' some years ago. His letter was sincere and expressed the agelessness of God's truth, but that there were so many movements of sincere believers, who, he said, instead of intellectualism, should be following humbly the true path which they see so clearly. He was personally left quite unmoved by such movements, and although this is reiterating what Baba says,

I had the feeling that Baba and his 'Movement' was seen to be one of these—no matter! 'I am to each what he perceives me to be'.

In New Zealand, apart from giving a talk on the Life and Work of the Avatar to the Christchurch Theosophical Lodge shortly after my return from the East West Gathering, the work seemed mainly that of distributing Baba books to Public, University and other libraries, here and in Fiji—over 60 having now been placed.

The distribution of the many pamphlets and booklets received I might add here—very gratefully—from the Baba centres all round the world, has gone on continuously. Last year a booklet was produced here for the first time, the introduction to which was published in Divya Vani. It also contained Baba's 'Call', 'Universal Message', his message 'The Avatar, and also the message 'I have not come to establish a new religion ... '.

This has lately been re-published with news of Baba's passing and additional relevant messages and discourses.

When July 10th 1967 coincided with the date for New Zealand's changeover from sterling to decimal currency, the opportunity was taken to write an article on the great changeover and awakening of consciousness which God-Man brings. This article was sent to all major New Zealand newspapers but alas, returned by every one with the familiar 'Editor's regrets'.

Once in 1968 it seemed more than a coincidence that the Indian Test Cricket team should be playing New Zealand at Christchurch on Baba's birthday! Again, I felt an urge to make their contact by enclosing our newly published booklet with a letter to each member, telling Baba and his interest in cricket and having met some of their Test players.

Whether these reached the team members and their~manager, I know not, but the desk attendant, at their hotel looked a bit surprised and somewhat suspicious when the bundle of envelopes was personally delivered there.

I remember when sometime later mentioning this in a letter to Adi K. Irani, I said they may have been in a receptive frame of mind having lost that particular match! Leave all to Him who knows.

Some years earlier in 1964 I entered into correspondence with the Editor of 'The New Zealand Listener' a weekly publication of Radio and Television, for in a review of an Easter programme appeared the following observation—'It would seem that if Christ were to come again now, he would almost certainly be ostracised and rejected by all but the very few'.

I wrote a letter hoping that it might be published, saying in part that he (the reviewer) could not know, as with mankind in general, that the Beloved Christ was in fact here on Earth at that moment (1964) and had himself declared that when God manifests himself as man directly, by stooping down to human level, and the time of divine assertion comes, He is worshipped by some who accept Him, glorified by a few who know Him, but that it falls to the rest to condemn Him. With the letter I sent the Editor a copy of the booklet specially published for the East West Gathering containing Baba's messages for that occasion, as well as a copy of the Everything and the Nothing. In replying, the Editor asked to be forgiven for feeling unable to print the letter, 'I am always in a difficulty about letters of this kind', he said, 'no matter how well and sincerely they are written, they can seldom be made suitable for publication in a journal which caters for a very wide and mixed audience'. It is not difficult to appreciate his position, especially when so sincerely expressed. Doors at this stage being somewhat firmly closed: However, we must not be impatient—*He opens them at the appointed time.*

Though a few of us from this country were anticipating coming to India for the Great Darshan, it turned out that Baba had other work here during this period.

As mentioned earlier, this was a time when doors in New Zealand appeared to be unlocking and opportunities awaiting,

and we had a film of Baba which for the first time was available here.

Over the Darshan period and a little before, we had a total of 15 showings in Christchurch, which some 125 different people attended.

Many of these were at our own home to invited guests and their friends, during weekend evenings. I usually gave an introductory talk and following the film we had many interesting discussions on Baba and related matters. Lasting sometimes into the small hours!

Amongst those who saw the film at our home were many students, a senior lecturer at the University and his wife, the Vice-Principal of one of the two Schools for Deaf Children in New Zealand and his wife, a Doctor, the President of the Christchurch Theosophical Lodge and a Senior lecturer at the Christchurch Teachers Training College, who has for many years been teaching Yoga.

Though not really wishing to single out anyone in particular who came, I must mention one 16 year old school girl, who helps her mother clean our office (I work with the City Architect's division of the Christchurch City Council. Since Beloved Baba dropped his body, the smiling face of Baba on the cover of the 'Everything and the Nothing' has been propped up in front of my drawing board. One evening, when working late, the mother asked me where she could get a copy of that book, pointing to it.

She told me her daughter Jennifer was interested in it, having had a good browse through during cleaning sessions. At that moment Jennifer appeared, and I said 'Baba is God-Man'—'Yes,' she said 'I know'. At school they were doing a comparative religion study, and she felt drawn to know more of Baba!

When last week I was again late leaving the office, Mrs Burford said that Jennifer did well during the Silence Day (which for her was a working day at school) not only did she observe Silence for 24 hours, but she fasted as well! Which only goes to show that a young but stout Baba heart does things not halves, but doubles!

The film was shown one Friday evening immediately after work, in the office of a Christchurch architect, four architects besides myself attending, with others including the Librarian of the University of Canterbury, who some months earlier had

been presented with copies of all available Baba books, for University. He had shown genuine sympathetic understanding towards my sincerity over Baba, when I visited him one lunch hour over the books. for he was himself seeking a greater awareness of things in life.

A great opportunity arose when an introduction and showing was organised for the three University religious studies groups one evening.

Thirty to forty of the students attended, with their lecturer, who later asked if I would be prepared to talk to them again, at some later date; they all went away carrying Baba booklets.

Through this and student contacts, Baba's name has travelled through student groups, some of whom appear keen and unbiassed to know more.

During this period I also paid a visit to the Principal of the Teachers Training College, who I had heard took classes in comparative religion. He said with a smile that he was not deeply involved but taught merely the facts. He had not heard of Baba—I left him some books and pamphlets and told him of the film. which he gave permission to be shown at the College during one lunch hour.

This showing illustrated how Baba plans are often disturbed from some set course to another which requires frantic last minute action, for though the 1st date arranged had to be cancelled because I had flu, the 2nd arrangement nearly misfired because I had left it in the College hands to post the required notices of revised date on staff and student notice boards. I had found out indirectly that Baba had been described on the 1st notices, which I had not seen as 'Indian philosopher' and curiosity led me to see about 2 days before the showing what was posted this time. I found to my dismay that the notices had been forgotten. So that night I got to work with really big notices and posters made up from various photos and messages and last minute arrows to stick on as reminders.

I took these round the next day and put them up everywhere myself, realising that even then there would be little time for them to be seen and for people to make lunch hour arrangements... However Baba's photos and name were liberally placed all over the place, which was better than any typewritten notice! Had these posters been there a week I am sure that more than the 5 students and 3 staff (including

the principal would have turned up. As it was, I felt that the 40 minutes for both Introduction *and* 30 minute film with questions, was hardly enough to do Baba justice! But who knows!

The last showing on June 8th two days before the Darshan ended, was at a Sunday evening service at a Christian Spiritualist Church. This church has one of the few 'open platforms' in the city. The week before, our Christchurch Lama (yes, we have a Lama) had given a talk on The Cosmic Christ. I had also shown the film to him and his wife (they are a rather endearing couple) some weeks before, at their own sanctuary-home.

However, I'm digressing; at the Baba night at this small Church there was a very good 'atmosphere', and after a hymn, prayers and reading I gave a 20 minute prepared introduction to Baba, and then showed the film. There wasn't a large congregation—about 18, but as I 'said, a wonderful feeling that the Beloved was at work here.

Afterwards, some of the congregation and the Minister assembled with me for questions and discussion over a cup of tea—a usual practice apparently after their services. There were, in fact, few questions and not much discussion, so I brought out some books together with Baba's 1925 Christ-Like poster photo, which was laid on the floor in the middle of the circle. The books were handed round and the photo attracting much comment. One man, a 'psychic photographer' said, looking at photo—'Baba is definitely here tonight, He is not always everywhere, but he is here tonight'—Which is what I think we all felt.

Of late we have heard from an American Baba Lover, Robert Ballard, who with his wife, Gay, want to come to New Zealand to live.

Bob is a Sufi and a Painter of pictures—some of my artist friends voice the opinion that there will shortly be a cultural explosion in this part of the world.

True, the spiritual atmosphere here is very clear and clean—pressure—of the big world exerting less influence in this land of the long white cloud, but I have the feeling that what will be behind any so called 'Explosion' will be 'The WORD' of our Beloved Baba!

Haere Mae—greetings to you all, in Maori !

Anthony W. Thorpe

July 23rd 1969.

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# *News in Brief*

KHAMMAM:-

A meeting of the Baba lovers was held on 9-7-1969 in the residence of Bro. J. Sudarsanam to bid farewell to Bro. P. Satyanarayanarao, a staunch lover of Baba, on the eve of his retirement from Govt. service as Circle Inspector, State Excise. After prayer and Bhajan provided by Bro. J. Sudarsanam, the lovers, on behalf of the Khammam Centre wished Bro. Satyanarayanarao, a happy and peaceful time and prayed to Baba to bestow on him the opportunity to serve HIM more and bless him with vim and vigour to devote most of his leisure for the cause of spreading the Love message of Avatar Meher Baba. Bro. Satyanarayanarao replied in a befitting manner.

Silence was observed by Baba lovers from the midnight of 9-7-1969 to the midnight of 10-7-1969.

Another meeting was held on 13-7-69 in the local Sri R. Guravaiah Choultry. After prayer and bhajan, Sri Satchitanandendra Saraswati Swamijee of Sri Dattatreya Ashram at Vijayawada addressed the gathering of Baba-lovers.

## AVATAR MEHER BABA'S DIVINE DARSAN PILGRIMAGE

Sri Majeti Ramamohanarao and other friends of Vijayawada Centre arranged a special train for benefit of Baba Lovers who wanted to honour Beloved Baba's invitation and to fulfil His wish. About 300 lovers formed the party and they came from Challapalli and neighbouring villages, Ramudupalem, Mangalapuram, and Yarlagadda, and towns like Vijayawada, Masulipatnam, Gudivada, Gudlalleru, and Nuzvid and other centres.

Our train started at Vijayawada on 16-5-69. Wherever it stopped the railway authorities announced in loud speakers

instructions about "Avatar Meher Baba Special". Thus Beloved Baba's name was heard by thousands of people. In our carriages we spent our time in 'goshti' or talk about Baba and in singing Bhajan songs. Even in the sounds of rails it seemed the Baba songs resounded. Thus keeping Baba's name in our hearts we reached Poona early morning on Sunday 16-5-69.

At Poona we were asked to form ourselves into two batches for convenience and the first batch went to 'Guru Prasad' palace for Darsan from 9 to 11 a.m, Men and women sat on either side of Baba's portrait placed in the Centre. The programme started with Parvardigar and Repentance prayers read out by Sri Ch. Sarvarao . Bro. Eruch spoke on Baba and Sri T. S. Kutumba Sastri rendered his speech in Telugu. Maharani Shanta Devi of Baroda, Mehera and Mani and some other Mandali members were also present there, It was a wonderful experience that Mani, though a Parsi, spoke in sweet Telugu welcoming us there. We felt it was Baba speaking through her. Several lovers had inner experiences of Baba's Darsan. After Bhajan and Harathi we went round Baba's portrait in a line with folded hands and took His Prasad in sweets. We came out from the hall and visited Baba's room and touched reverently the various sacred articles used by Him.

At 2-15 p.m, we went to the Samadhi of Hazrat Babajan. We went round the Samadhi and took Vibhuthi (sacred ash) from Fakirs. We then walked to the house of Baba's parents and brothers. We saw there the well covered by wire net and many other valuable things used by Baba in His boyhood days and were much elated in our hearts. We met Sri Jal Bhai, Baba's brother. We then went to Poona centre hall by the evening where we met Sri K.K. Ramakrishnan the secretary of the centre.

The second group of lovers visited the sacred places morning and had Baba's Darsan in the afternoon 2 to 4 p.m. They reached Poona Centre hall in the evening. There was a

grand film show depicting the various aspects of Baba's life, His Sahavas programmes and the last great procession after dropping His physical body. This gave satisfaction to all especially to those who did not see Baba while in His physical body.

Travelling by night in our special train we reached Ahmednagar at noon on 19-5-69. After lunch we visited Meherazad Asram which is very beautiful with a few fine buildings. We went into the various halls and rooms used by Baba and saw the different portraits of Baba especially the big oil painting drawn by the blind painter Mr. Lyn Ott of the Myrtle Beach Meher Centre. We reverently touched the sacred articles of furniture, beds, pillows etc. used by the Beloved. Behind the Ashram there is a hill where Baba spent His time in seclusion. Down the hill we saw the old motor car and bicycle, and the room and cot where Baba rested after He breathed His last. On seeing the photos of Baba whose face showed signs of great suffering undertaken by Him to redeem humanity from their sins, our hearts melted and tears came out of our eyes spontaneously. Controlling our-selves and taking courage we got into our buses again. We went to Bro. Adi K. Irani's office in Ahmednagar. There we saw a big portrait showing how Sadguru Upasani Maharaj offered 'Harathi' to Beloved Baba declaring Him as the Avatar of the Age and as Adi Sakti. After seeing the library we visited the places where Baba first started His school, free hospital, Prem Ashram and reached Baba's tomb in Meherabad.

There Baba lovers formed in a queue and worshipped Baba's sacred Samadhi in wholehearted devotion. We also saw the tombs of Baba's parents and those of some Western and Eastern lovers in Baba's mandali. Beside Baba's tomb there is a big building in which we saw the various articles of dress, shoes etc. used by Baba and the crown placed by Sri Nilkanth Mast on Baba's head as the Lord and Emperor of the whole cosmic creation. We also saw a big chart drawn under Baba's instruction showing the inner circle of saints, 10 rows

each of 12 women and men in the divine hierarchy and above them all stood Avatar Meher Baba. We placed a bundle of books, in which Baba's name (Baba, Baba) was written by lovers a crore times, at Baba's feet inside the Samadhi and brought it back for safe preservation. In the Ashram here there is a big old cabin in which Baba sat and wrote a book of spiritual knowledge which will be published at the proper time. We saw a big table used by Baba. After paying our respects to Muhammed Mast we went to the Dhuni (sacred-fire). We took some Vibhuthi from there. We met Pendu and other members of the Mandali. Bro. Adi K. Irani addressed the gathering on Love and how to live in Love. As Baba has declared that this place will become the greatest pilgrimage centre in the world in about 70 years, Bro. Adi appealed to all lovers in the East and West to cooperate and take a share in this sacred work. We got our bundle of Baba Nama Koti books signed by Bro. Adi. As our special train came to Meherabad, we all boarded the train there in the evening on 19-5-69.

At Poona the members of the Mandali presented to some lovers from different centres Baba's relics—pieces from cloth covered with roses on Baba's body in the tomb, as tokens of love. All these places touched by Avatar Meher Baba's feet are so hallowed that even the dust, leaves, flowers and other things there have a divine sanctity that will change us and make us pure and fit for God-realisation step by step.

In our return journey we reached Secunderabad on the morning of 21-5-69 and again started there by special buses at 10 p.m. and reached Vijayawada on 22-5-69 and each of us left to his respective village by bus safely by Beloved Baba's grace. Let us pray to God to give us strength to hold on to Baba's Daman under any circumstances.

Bh. V. Ramana Rao  
Group-head, Challapalli centre.

*(Continued from Title Page 2)*

ning from July '69 to June '70 and that all subscriptions are payable in advance. It may kindly be also noted that in the changed circumstances after Beloved Baba's dropping of His Body, more attention has to be paid by us all for His Work and as such, we expect the hearty cooperation and help of dear subscribers to be much more prompt in paying their Subscription amounts due in advance for this new year and also the arrears for the previous years, if any, at an early date and help the Cause which is dear to us all.

In this connection, we are happy to announce that on the occasion of the 6th Anniversary of the Meher Vihar Trust, Baba-lovers Convention and Workers Gathering will be held on the 24th and 25th of August 1969 at this place in which we propose to discuss and formulate a New-Set-Up for our Work in Future as Baba-lovers, so as to fulfil the "Trust Reposed" in us by our Divine Beloved, as His Dedicated Workers, in the present conditions prevailing after the Great Event of the Avatar's dropping of His Body. We hope and expect every cooperation and direction for the success of this earnest endeavour we are called up-on to make by our humble sense of duty as workers dedicated at His Holy Feet, unto the last breath of our lives.

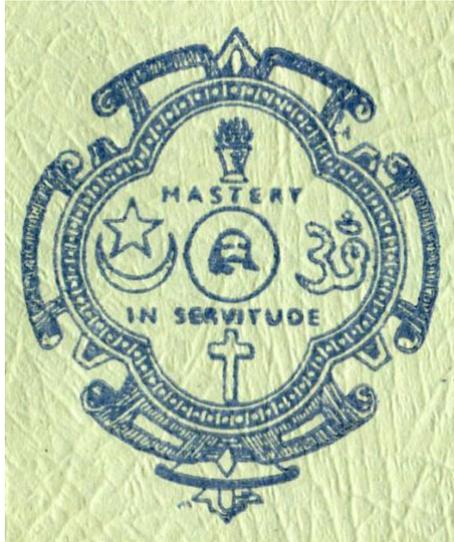
Invitations will be sent in due course to the possible extent but all Baba-lovers new and old, are humbly requested to take this request with all the sincerity and love for the Cause which is dear to us all and send in their valuable suggestions in the meanwhile for our deep consideration and guidance and do make it convenient to attend the function to make it a success.

With loving regards,

Ever yours fraternally in His Cause,

**Swami Satya Prakash Udaseen,**  
*Editor: DIVYA VANI &*  
Chief-Sanchalak of the Trust.

**N. DHARMA RAO**  
Managing Trustee & President  
of the Meher Vihar Trust





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