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May 1970

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

The Meher Vihar Trust

Volume 6]

Number 5]

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DIVYA VANI

(DIVINE VOICE)

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Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

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CONTENTS

Selfishness		
By Avatar Meher Baba	...	3
Baba's Will and Man's Free-will		
By Adi K. Irani	...	10
The Life		
By Conrad Hubbard (N. Z.)	...	12
Sahavas in Seclusion Part I		
By Bal Natu	...	13
Darshan Glimpse		
By V. Sri Kumar	...	20
T. S. Chowdhary letter to Swamiji	...	21
Baba's Word is Law		
By M. M. Sakhare	...	23
I belong to you		
By Chris Geiger (U.S.A.)	...	30
Bless us OH Beloved		
By K. K. Ramakrishnan	...	32
Mistery of Love		
By P. K. Kulkarni	...	38
The Word		
By Phil Phillips (Calif)	...	39
The New Life		
By Dorothy L. Levy	...	40
The Silent Master	...	41
News in Brief	...	47



AVATAR MEHER BABA

SELFISHNESS

By AVATAR MEHER BABA.

Analysis of Selfishness

SELFISHNESS comes into existence owing to the tendency of the desires to find fulfilment in action and experience. It is born of fundamental ignorance about one's own true nature. Human consciousness is clouded by the accumulation of various types of impressions deposited by the long course of the evolution of consciousness. These impressions express themselves as desires, and the range of the operation of consciousness is strictly limited by these desires. The sanskaras or impressions form an enclosure around the possible field of consciousness. The circle of sanskaras constitutes that limited area in which alone the individual consciousness can be focussed. Some of the desires have mere latency of action, but others can actually translate themselves into action. The capacity of a desire to find expression in conduct depends upon the intensity and the amount of the sanskaras connected with it, To use a geometrical metaphor, we might say that when a desire passes into action, it traverses a distance which is equal to the radius of a circle describing the boundary of the sanskaras connected with it. When a desire gathers sufficient strength, it projects itself into action for getting fulfilled.

Wanting ends in Dissatisfaction:

The range of selfishness is equal to the range of desires. Owing to the hindrance of multifarious desires, it becomes impossible for the soul to find free and full expression of its true being, and life becomes self-centred and narrow.

The entire life of the personal ego is continually in the grip of wanting, i.e., an attempt to seek fulfilment of desires through things that change and vanish. But *there can be no real fulfilment through the transient things*. The satisfaction derived from the fleeting things of life is not lasting; and the wants of man remain unfulfilled. There is thus a general sense of dissatisfaction accompanied by all kinds of worries.

Lust, Greed and Anger:

The chief forms in which the frustrated ego finds expression are lust, greed and anger. Lust is very much like greed in many respects. But it differs in the manner of its fulfilment which is directly related to the gross sphere. Lust finds its expression through the medium of the physical body and is concerned with the flesh. It is a form of entanglement with the *gross* sphere. Greed is a state of restlessness of the heart, and it consists mainly of craving for power and possessions. Possessions and power are sought for the fulfilment of desires. Man is only partially satisfied in his attempt to have the fulfilment of his desires. And this partial satisfaction fans and increases the flame of craving instead of extinguishing it. So greed always finds an endless field of conquest, and leaves the man endlessly dissatisfied. The chief expressions of greed are related to the emotional part of man. It is a form of entanglement with the *subtle* sphere. Anger is the fume of an irritated mind. It is caused by the thwarting of desires, It feeds the limited ego, and is used for domination and aggression. It aims at removing the obstacles existing in the fulfilment of desires. The frenzy of anger nourishes egoism and conceit, and it is the greatest benefactor of the limited ego. Mind is the seat of anger, and its expressions are mostly through the activities of the mind. Anger is a form of *mental* entanglement. Lust, greed and anger respectively have body, heart and mind as their vehicles of expression.

The Vicious Circle:

Man experiences disappointment through lust, greed and anger: and the frustrated ego, in its turn, seeks further gratification through lust, greed and anger. Consciousness is thus caught up in a *vicious circle of endless disappointment*. Disappointment comes into existence when either lust or greed or anger are thwarted in their expression. It is thus a general reaction of the gross, subtle and mental entanglement. It is a depression caused by the non-fulfilment of lust, greed and anger which together are co-extensive with selfishness. Selfishness which is the common basis of these three ingredient vices is thus the ultimate cause of disappointment and worries. It defeats itself. It seeks fulfilment through desires, but succeeds only in arriving at unending dissatisfaction.

The Road to Happiness:

Selfishness inevitably leads to dissatisfaction and disappointment, because desires are endless. The problem of happiness is, therefore, the problem of dropping out desires. Desires, however, cannot be effectively overcome through mechanical repression. They can be annihilated only through knowledge. If you dive deep in the realm of thoughts and think seriously just for a few minutes you will realize the emptiness of desires. Think of what you have enjoyed all these years and what you have suffered. All that you have enjoyed through life is to-day nil. All that you have suffered through life also is nothing in the present. All was illusory. It is your right to be happy and yet you create your own unhappiness by wanting things. Wanting is the source of perpetual restlessness. If you do not get the thing you wanted, you are disappointed. And if you get, you want more and more of it and become unhappy. Say, "I do not want anything," and be happy. The continuous realization of the futility of wants will eventually lead you to knowledge. This Self-knowledge will give you the freedom from wants to the road to abiding happiness.

Renunciation of Wants:

Wants should be carefully distinguished from needs. Pride and anger, greed and lust are all different from want, You might think, "I need all that I want". But this is a mistake. If you are thirsty in a desert, what you need is good water, not lemonade. As long as man has body there will be some needs, and it is necessary to meet these needs. But wants are an outcome of infatuated imagination. They must be scrupulously killed, if there is to be any happiness. As the very being of selfishness consists of desires, *renunciation of wants becomes a process of death*. Dying in the ordinary sense means parting with the physical body. But dying in the real sense means renunciation of low sense-desires. The priests prepare men for false death by painting gloomy pictures of hell and heaven. But their death is illusory, since life is one unbroken continuity. The real death consists of the cessation of desires, and it comes by gradual stages.

Love and Service

The dawn of love facilitates the death of selfishness. Being is dying by loving. If you cannot love one another, how can you love even those who torture you? The limits of selfishness are created by ignorance. When a man realises that he can have a more glorious satisfaction by widening the sphere of his interest and activities, he is heading towards the life of service. At this stage, he entertains many good desires. He wants to make others happy by relieving distress and helping them. And though, even in such good desires, there is often an indirect and latent reference to the self, narrow selfishness has no grip over good deeds. Even good desires may in a sense, be said to be a form of enlightened and extended selfishness, for, like bad desires, they too move within the domain of duality. But in entertaining good desires, selfishness is embracing a larger conception which eventually brings about its own extinction. Instead of merely trying to be luminous, arrestive and possessive, man learns to be useful to others.

The Arising of Selfishness:

The desires which enter into the constitution of the personal ego are either good or bad. Bad desires are ordinarily referred to as forms of selfishness, and good desires are referred to as forms of selflessness. But there is no hard and fast line dividing selfishness from selflessness. Both move in the domain of duality and, from the ultimate point of view which transcends the opposites of good and bad, the distinction between selfishness and selflessness is chiefly one of range. Selfishness and selflessness are two phases of the life of the personal ego, and these two phases are continuous with each other. Selfishness arises when all the desires are centred round the narrow individuality. Selflessness arises when this crude organisation of desires suffers disintegration, and there is a general dispersing of desires with the result that they cover a much wider sphere. Selfishness is the narrowing down of interests to a limited field; selflessness is the extension of interests over a wide field. To put it paradoxically selfishness is a restricted form of selflessness: and selflessness is the drawing out of selfishness into a wide sphere of activity.

Transformation of Selfishness into Selflessness:

Selfishness must be transmuted into selflessness before the domain of duality is completely transcended. Persistent and continuous performance of good deeds wears out selfishness. Selfishness extended and expressed in the form of good deeds becomes the instrument of its own destruction. *The good is the main link between selfishness thriving and dying.* Selfishness which, in the beginning is the father of evil tendencies, becomes, through good deeds, the hero of its own defeat. And when the evil tendencies, are completely replaced by good tendencies selfishness is transformed into selflessness, i.e., individual selfishness loses itself into universal interest. And though this selfless and good life is also bound by the opposites, goodness is a necessary step towards freedom from the opposites. Goodness is the means of the soul to annihilate its own ignorance.

Universal selfhood.

From the good the soul passes on to God. Selflessness is merged into Universal Selfhood, which is beyond good and bad, virtue and vice and all the other dual aspects of *Maya*. The height of selflessness is the beginning of the feeling of oneness with all. In the state of liberation there is neither selfishness nor selflessness in the ordinary sense; but both of these are taken up and merged into the feeling of selfness for all. Realization of the unity of all life is accompanied by peace and unfathomable bliss. It does not, in any way, lead either to spiritual stagnation or to the obliteration of relative values. Selfness for all brings about undisturbed harmony without loss of discrimination and unshakeable peace without indifference to the surroundings. And this selfness for all is not an outcome of merely subjective synthesis. It is a result of an actual attainment of union with the Ultimate Reality which includes all.

Union with the Ultimate Reality.

Open your heart by weeding out all desires and by harbouring only one longing—the longing for union with the Ultimate Reality. The ultimate Reality is not to be sought in the changing things of external environment but in one's own being. Every time your soul intends entering your human heart, it finds the doors locked and the inside too full of desires. Do not keep the doors of your hearts closed. Everywhere there is the source of abiding bliss and yet all are miserable because of desires born of ignorance. The goal of lasting happiness shines forth fully only when the limited ego, with all its desires, finds its complete and final extinction.

Spirituality is a Positive Attitude to Life.

Renunciation of desires does not mean asceticism or a merely negative attitude to life. Any such negation of life would make man inhuman. Divinity is not devoid of

humanity. Spirituality must make man more human. It is a positive attitude of releasing all that is good and noble and beautiful in man. It also contributes to all that is gracious and lovely in the environment, It does not require the external renunciation of worldly activities or the avoiding of duties and responsibilities. It only requires that, while performing the worldly activities or discharging the responsibilities arising from the specific place and position of the individual, the inner spirit should remain free from the burden of desires. Perfection consists in remaining free from the entanglements of duality. Such freedom from entanglements is the most essential requirement of unhindered creativity. But this freedom cannot be attained by running away from life for fear of entanglement. This would mean denial of life. Perfection does not consist in shrinking from the dual expressions of nature. The attempt to escape from entanglement implies fear of life. But spirituality consists in meeting life adequately and fully without being overpowered by the opposites. It must assert its dominion over all illusions however attractive or powerful. Without avoiding contact with the different forms of life, a perfect man functions with complete detachment in the midst of intense activity.

Approximation of one of the Many Talks given by Adi K. Irani during his trip to the U.S.A. in March, 1970

BABA'S WILL & MAN'S FREE-WILL

Everything happens according to Baba's Will. This does not give anyone a license to act or behave in an irresponsible manner. In the final analysis it is true that Baba's Will prevails. But one has to have a correct and deep understanding of how this is. Such an understanding should make him mould his life and his character accordingly.

Baba says that everything happens according to His Will. He says this because He has the knowledge and experience of it. He does not say this because He believes or opines it to be so.

Man has the right to quote or narrate Baba's statement that all happens according to His Will, with full faith in the truth of His statement. This truth is applicable to Baba. It is not applicable to man, because man does not have the knowledge or experience that everything happens according to the Will of Baba. Man has no right to take a stand on the status of Baba's height of experience and order himself to act and behave in a manner unwarranted by Baba and call it as Baba's Will and not his own lawlessness.

Baba gives man a human body, intellect, love and a sense of discrimination and a free-will, and also gives him a general code of conduct, All these are given as if in form of raw material. Man is supposed to make use of these and produce results that are most helpful to him. He should do the right things, and not the wrong ones.

Right actions are those which liberate man from the binding effect of impressions. The wrong actions are those which involve him into binding impressions.

The equation and mathematics of good and bad impressions or sanskaras are known to Baba because He can see them and their source and knows all about their functioning. Man is not conscious of the intricacies of working out the impressions. He is only conscious of his urge to action which he feels and knows how through his free-will and a sense of discrimination he can control his actions when wrong and perform them when right. Baba has abundantly made clear all about this in His "Discourses" and other writings.

Baba puts you on the right royal highway of the Path. If man breaks the laws of traffic and drives his body anywhere he likes in a guileless promiscuity or a reckless irresponsibility, calling it Baba's Will, he meets with accidents, for which he has to thank himself. It is not Baba's will but man's own free-will misutilized or run amuck,

Baba tells man the truth of his life that everything happens according to His Will. Man says this because Baba says so. That which is the fact of Baba's life is a matter of faith for man. Man's life should be confined to the obedience of Baba's Will which is, that man should lead his life the way Baba has shown him by accepting Him through his free-will as his Master and Guide—the free-will that is given to him by Baba.

The conclusion is that it is Baba's Will that has created man and given him his free-will. It is Baba's Will that man should exercise his free-will and bend it to the obedience of Baba by becoming himself poised on his ignorance of Baba's Will and the cognizance of his own free-will, and conduct his life and behaviour according to Baba's Will as laid down by him, and not according to his own fancy.

Jai Baba!

THE LIFE

by Conrad Hubbard (N.Z.)

Baba was raised in the mundane sphere
Babajan gave him God-consciousness
while Upasni Maharaj
restored him to simultaneous knowledge of the world
and he inned his Old Life Son of God
gave work and word among masts and children

his living is the ages heart
the age advene of illumine
of the spirit within and of the Kingdom

for Baba Son of God became for the world

the son of man
journeyed as worker bikkhu and gipsy

wringing wrath life
for companions
to man-o-nash
utter annihilation of mind

in New Life as suffering servant
God became his own lover
he bore our fall and for us rose
in Fiery Free Life God Realized
epiphanic being for all men
the bearing of love
as Host
for eternal souls mahapralaya

Sahavas in Seclusion

May 1961: Part One

BY BAL NATU

In the summer of 1960 Baba-lovers from all parts of India enjoyed to their hearts' content the Darshan and Sahavas of Avatar Meher Baba in Guru Prasad at Poona. This period has to its credit many inspiring incidents in the lives of Baba-lovers and a good number of enlightening discourses given by Beloved Baba. These 'Darshan Hours' is a big affair; but in these articles I wish to write about 'Sahavas in Seclusion' which took place a year later, i.e., in May, 1961.

From 10th June, 1960, Beloved Baba stopped giving Darshan, From 1st July to 31st December, 1960 He wished to remain completely secluded at Meherazad (Pimpalgaon). All correspondence was banned except a reply pre-paid telegram in case of emergency. By the end of June, 1960, Baba-lovers received a circular which contained the following message from Baba:

"I want you all my lovers to take this period of my Seclusion as most important from all angles.....

"I want you to help me by helping one another through practising great tolerance towards all even towards those who cause you provocation. I want you to do this through love and not through compulsion.....

"I want you to remain absorbed as much as possible in thinking about me during this Seclusion period of six months..... .

"I am the Highest of the High and I want you to love me not for any spiritual or material gain, not for the impending breaking of my Silence and my Manifestation,

but I want you to love me for Myself, as being God in human form....."

In a way Beloved Baba was thus preparing His lovers to accept with resignation and love whatever He would do in His Divine Will.

From 26th December, 1960 through 15th January.1961, a period of 21 days. He wished that all His lovers should repeat any one name of God five hundred times daily. A fast for a minimum period of 24 hours during these 21 days was compulsory. Some Baba-lovers voluntarily observed the fast for all the three weeks, though it was optional. All were to inform Beloved Baba about the fast by filling a card but without a forwarding letter. People were happy that Beloved Baba had at least permitted them to fill in the cards which would carry their love to Him.

During the Seclusion period Baba wished to call a meeting of about 106 Baba-lovers at Meherazad on 4th December, 1960. We received a circular stating what we were expected to adhere to and abstain from. To this every participant willingly complied with. We were happy with the thought of seeing and meeting Baba especially at Meherazad. But soon there was a letter that conveyed the following:

" due to the most important factor having arisen in His (Baba's) Seclusion there is one percent possibility of His postponing the meeting....."

This 'one percent' made some of us doubtful about the precious prospect of meeting Baba. After a short period of suspense we received another letter informing us the following:

"...Despite the Seclusion work having told upon His (Baba's) health, He will definitely hold the meeting at Meherazad on 4th December, 1960 ... ", This was followed

by a circular giving us the detailed instructions about bath, food; bus travel, packing and unpacking, This joyous tidings made us look forward eagerly for the desired meeting. But on 22nd November, 1960, I received a post card which conveyed the following:

- 1) The meeting was not only postponed but also cancelled.
- 2) Beloved Baba's Seclusion was to continue indefinitely.

These details are given so as to give an idea how Baba, the Master Psychologist, used to work on the deeper levels of the minds of His devotees. The 'seasoned' did not feel much, but some did feel sorry for losing this opportunity of Baba's Sahavas. Thus Baba was playing His love-game of hide and seek. Through such communications He made us think of Him very often and whole-heartedly too. In a way this also was a sort of sahavas offered through Seclusion.

One of my friends had a very sportsmanlike attitude over such incidents. He once said to me, "Did not Baba tell us in the sahavas days at Meherabad that every Perfect Master has a peculiarity? It should not be regarded just as an idiosyncrasy, but it is in connection with His work and the sanskaras of the persons who are to come in His contact. For example, Sai Baba used to ask openly for money from those who came to him (but never stored it for himself), while during those days Upasani Maharaj used to chase away those who offered him money". He further continued., "Baba being the Avatar, as was Krishna, has His own way of making appointments and sometimes keeping them exactly to the time and sometimes not keeping them at all—in the way we understand". I felt there was a seed of truth in what he said. Baba had once remarked that real faith in the Master is a 'gift'. Such

faith remains equally unaffected either by complimentary or contradictory thoughts. Enough of this digression.

Whatever it be, Baba-lovers willingly accepted the situation and the ensuing 66th Birthday of Beloved Baba was celebrated on a grand scale, in some cities and villages in India. A part of Baba's special message for this occasion, given from His Seclusion was as follows:

"I am the One who is always lost and found among mankind.

It is your love for yourself that loses me and it is your love for me that finds me ... "

A few books and some booklets in English, Hindi, Telugu and Marathi in honour of the celebration, were published. But the remarkable thing was that in all this enthusiasm no one tried to go against Baba's instructions conveyed through the Life Circular. This pleased Baba.

Beloved Baba was very happy at the way His lovers were doing their very best to help Him remain absolutely undisturbed in His strict Seclusion. Later, in summer, 1961 Baba went to Poona from Meherazad to stay in Guru Prasad, and in response to the silent yearning in his lovers' hearts to see Him, Baba lovingly agreed of His own to allow His lovers to visit Him only once during the period of His Seclusion from 15th through 31st May, 1961 between 4-30 p.m. and 5-30 p.m. This happy news was conveyed through a special Circular Letter. Of course, there were some injunctions and instructions to be strictly observed during that one hour. This was an unexpected gift from heavens to Baba-lovers. They wished to have just a glimpse of Baba, but they were offered one full hour! They happily decided to take long over-night journeys by railways and buses.

Last year I had stayed at Guru Prasad with Beloved Baba for all the six weeks of summer vacation, witnessing

the incredible 'Darshan Days'; but even then I could not wish to forego this chance of 'one hour' and that too on the first day. So I was at Guru Prasad 10 minutes prior to 4-30 p.m. on 15th May, 1961. I found a big group of Baba-lovers from Hamirpur and U. P. had already arrived on 14th May. Their love for Baba is indeed unique.

Baba was sitting on a sofa in Guru Prasad Hall with that loving smile and radiant face, so dear to Baba-lovers. Eruch was by his side to interpret His gestures. After the familiar enquiries about travel and health, Baba said, "You have come here to see me; I am here to see who dares to 'see', me". Baba here quoted one of His favourite couplets in Urdu wherein a Perfect Master is addressing to his devotees. The couplet is:

Voh kahate hai mera jalva yahanse La-makan tak hai;
Magar dekhen hamara dekhanewala kahan tak hai,

The free rendering of the couplet is as follows:

"The Master says, 'My glory is from here to there which has no end. Let me see how far can my lover perceive it (Glory)'.

Baba quoted this couplet also on other days and further explained, "Each one can perceive my Glory according to his own capacity—little or more. My Glory is boundless. I am the shoreless Ocean of Love, unmindful of filth or nectar. Anybody can come to me but how much of love one can receive depends on the receptacle he brings." And the receptacle that Baba hinted at was of the pure heart and emptied mind; because on some other day He remarked "Only when the heart is clean and the mind completely empty can one be as hollow as the flute to give forth Divine music."

Excepting the resident mandali only the volunteers were permitted to visit Guru Prasad the next day. I wished

to ask Ramakrishna, the Secretary of A.M.B. Poona Centre, if I could be one; but somehow I didn't. The next day by 4-30 p.m. I came and sat by the gate of Guru Prasad. I dared not go inside. Pukar and Dr. Deshmukh were also there. All the visitors went inside the Hall. We didn't. If I remember right Dr. Deshmukh said to me, "It is good we are sitting here outside the gate. Baba wants us to learn a lesson—to feel His Presence in His physical absence." Yes, I did learn a lesson but it was of a different kind. All the three of us had an opportunity to stay with Baba for months; but even then the possibility of one hour's sahavas served as a temptation. Baba's physical presence holds such an irresistible appeal.

When we are talking like this some one brought a message that we were wanted inside by Baba. Dr. Deshmukh was the first to pick up his bag and umbrella and we followed him. As the three 'musketeers' stood in the Hall facing Baba's disarming smile, Baba enquired whether our squatting outside was in conformity with the circular issued by Adi Sr. I forgot what replies Dr. Deshmukh gave on our behalf, but the result was, we were allowed to visit Guru Prasad every day, in the afternoon. But somehow I felt a prick of conscience somewhere in my heart.

A day or two later there was some reference to the recent circular. Baba looked at us and gestured, "It is better that three are pleased instead of one....." Those in the Hall did not understand definitely what Baba was referring to; but we did. However, I could not make out whether Baba was joking or reprimanding me. It was because of the self-created confusion, the result of not observing His instructions literally. I noticed that Baba could be seen pleased and displeased by His different lovers at one and the same time. I went near Him and said, "Permit me not to come from tomorrow." Baba gestured why and continued, "If you commit a theft even once. you are a 'thief'; if you commit it ten times you are just the same 'thief'. So continue to come." I wished to

say something but Baba turned His face aside and closed the subject. This opened a new phase of contrite spirit in me. To be frank, since this incident, as far as I remember, I never tried to 'play a trick' with Baba's instructions. Baba has His own way of bringing home the lesson. Dr. Ghani in one of his couplets has said, "This (Master's company) is an unparalleled school. This lesson you learn here once, is never forgotten."

When the heart was cleansed with an honest confession within, a day later, Baba looked at me very lovingly and said, "Don't worry. Be coming every day—not as a volunteer nor under any other pretext but because I want you to come here." I felt greatly relieved as the mischief of being 'a thief' was pardoned. It was from this moment that I could really enjoy and participate in the programmes in Guru Prasad. And here are a few more reminiscences based on the notes scribbled on the spot.

In one of the groups, there were some highly educated people. To one of them Beloved Baba advised, "Read 'God Speaks'. It will test your intelligence and also open the heart. It will provide food for the mind and be a feeder to the heart, too." I gathered, Baba meant that by reading 'God Speaks', mind becomes 'strong' enough to cease of itself by perceiving the falseness of the world; and the heart becomes immaculate so as to reflect the Reality of God. Baba also made it clear that no amount of mere reading or verbal understanding could be of help in experiencing the state of 'God Alone Is Real'.

During one of the Darshan days Beloved Baba allowed a Mayor of Poona to visit Him in Guru Prasad. He came with his two predecessors. Though they did not belong to the same political party, they were three-in-one in coming to Baba's Darshan. The three sat on the carpet along with Baba-lovers and during the informal 'chat', Baba was pleased to convey the following:

"God alone exists as Existence Eternal; and all else is illusion—a creation of Maya. And what is Maya? Maya is the principle of Ignorance. Maya makes you feel what in fact, does not exist.

"In reality neither man nor woman, neither the so-called animate beings nor the inanimate things, do exist, It is Maya which causes the unreal to appear as real and existing.

"Mind, the issue of Maya, imagines infinite divisions and so creates innumerable worlds of worries. As long as mind exists, ignorance persists. And what a joke that mind tries to gain Bliss through furious thinking and worrying, which is an empty dreaming! For Bliss to come into being, mind has to be quiet. You cannot invite Bliss. It is ever present, everywhere."

As I looked at Beloved Baba He appeared to me as Bliss and Quietness personified.

DARSHAN GLIMPSE Jan '70

BY V, SRI KUMAR.

This is the Day January Thirty First,
 The Avatar Has taken rest,
 But eternally living in Lover's Heart.
 The Day has come remembering once again,
 To feel Baba once again, Remembering
 the Times of Sahavas Fifty Eight.
 Lovers of East and West with joyful hearts,
 Joined there to show their Love.
 Love has burst like fountain from hearts,
 Divine Love is blessed to each heart,
 There is JAI BABA ringing in the Wind
 Heart from Heart Baba's Love conveyed.
 Eternal compassion, without dissatisfaction.
 Fragrance of Love breathed by Everyone
 That is the GLIMPSE of MEHER DARSHAN.

T. S. CHOWDHARY,
P.O. Box 75,
MOROTO, Uganda
12-4-70

Dear Swamijee,

Jai Beloved Baba.

After reading something about snakes on page 13, in Divya Vani of January 1970 I relate my story for favour of interpretation.

31st JANUARY 1969.

While I was stationed in Gulu (Uganda), I proceeded to Adjumani a place 74 miles from Gulu on Official duty.

I left home at about 10-30 AM and reached the place of work about 1-40 PM on 31st January 1969 the day Beloved Baba dropped his body.

While inspecting building works, I felt too hot and I stood over the heap of cement concrete blocks under the shade of mango tree. There I called upon my foreman and started discussing about the progress of works.

In the meanwhile something fell down from the tree. It came to my mind as if it is a snake. But neither I nor any body else around me noticed anything except hearing the sound of something falling down from the tree.

I was enquiring from my foreman as to when he is going to complete this job. He would say nothing. I repeated my question 3 to 4 times but no answer. On the other hand the eyes of the foreman were changing in strange fear. I enquired further are you looking at a snake. He said yes. Again I asked where it is? He said near your feet. At once a thought came that someone has come to give his darshan,

At once without any fear I wanted to see the snake. I found a dark grey colour snake about 3 feet long is about at a 12 inches distance from me. His tail is towards me and the head raised about 9 inches high and is gazing towards me. I wanted to see the snake; in the meanwhile someone stabbed the snake with stone although I did not like he should kill the snake.

This incidence affected my heart and I felt as if some one really came to give darshan, but I never thought who came. The time of incidence was about 11-30 AM Indian Standard time on 31st January 1969.

The very next day, was a saturday, I went to Bank at 11 AM and Dr. S. T. Patil told me Meher Baba has expired. I could not believe it but a drop of joy entered into my heart I felt more blissful. Later on I sent a telegram to Brother Adi but no answer was received. Any how news was confirmed and for two weeks mind was weeping. On thursday before the internment of Beloved Baba's body into tomb, Beloved Baba was kind enough to give his Darshan in the vision.

With due regards

Yours brotherly,
T. S. CHOWDHARY.

BABA'S WORD IS LAW

By Gp. Capt.
M. M. SAKHARE

In my previous article on Avatar Meher Baba's prophetic work in the East-West Gathering 1962, when two great World Crisis—One in the East and the other in the West—were brewing, I had promised to write about the miraculous way beloved Baba had got me and my wife to Poona and kept us for four days during the Gathering. While I was on my long summer holidays in April 1962, when we had Baba's darshan at Guruprasad I had pleaded to Him to call us for the East-West Gathering as I was doubtful of getting another stretch of long leave in October/November that year. Baba had told us not to worry and that we would be there for the Gathering.

Long before the Chinese trouble, I had told my boss about the East-West Gathering and secured a month's leave to attend it. But then as ill-luck would have it, early in October the Chinese started massive troop movements and border skirmishes. All leave for defense personnel was cancelled. The work in the Cabinet Secretariat where I was then posted started mounting and got to a feverish pitch, The cabinet war room was being manned twenty four hours, round the clock. All personnel were busy with their appointed tasks. At this critical period when the Chinese were marching on our borders, I felt that I could never get away from my work and my office, and hence I was heart-broken as I thought that I could not possibly attend the East-West Gathering, Though my heart was all the while at Poona with beloved Baba and His forthcoming grand Gathering, at this hour of National crisis I was ashamed of even broaching the subject of going to Poona with my boss. Therefore I had to be resigned to His Will.

One day, about the middle of October the boss called me to inquire about the progress of a paper I was preparing. I told him that it was almost ready but I was trying to get some details. He asked me to get the paper ready without the details which could be added later. Wondering where we could get some material, on his own he suggested "You can try at the Army Intelligence School, Poona. It would serve both purposes, you can personally collect some material and also visit your Master and get back immediately." I was dumbfounded. What was I hearing? Could it be true? Of course it was true. Beloved Baba's word is law. He had told us that we were going to be there for the East-West Gathering and now we were going there; that is all. Then I heard the boss saying "For Christ's sake do not waste my time. Get that paper ready and then if you want you can visit the Intelligence School for a day." Of course it was for the living Christ's sake.

Next few days I worked like mad and completed the paper. Concurrently I got the railway reservations etc. arranged. While submitting the paper I got the final o.k. from the boss. But all the while I was on pins and needles as I was worried about the cancellation of the trip due to some unforeseen development. I did not breathe a word about it to anybody in the section lest one of them might put a spoke in the wheel, because, even a visit of this nature was not allowed unless it was absolutely essential—an operational necessity. After working hours when I was at home I was dreading each phone call as I thought it might be about the cancellation of my visit. On the day of our departure we went to the station quite early and occupied our coupe. I pulled down the shutters while I kept a vigil through a small opening lest at the last moment an office clerk bringing in the dreaded message might spot us. Thus waiting for the train to start was agony. Minutes were creeping so slowly that they seemed like hours. We were praying "Oh Baba let us get out of Delhi." Eventually we heard the guard's whistle, and the train taking its time

started crawling out of the station. We: gave a sigh of relief and prayed to Baba for His boon.

The day we arrived at Poona on 25th October, 1962, two signals asking me to return to Delhi immediately were awaiting me. One was a wireless telecommunication message to the Army Intelligence School and the other a telegram to Guruprasad which I had given as my civil residential address at Poona. I told the commanding office of the Intelligence School not to worry about it as it was just routine and anyway after a few days on completion of my task I will be going back. As I was coming from the highest office the Cabinet Secretariat, he took my word for it and kept quiet.

When we met Beloved Baba at Guruprasad later, after a loving embrace and enquiry about our travel and well being He made us sit down and with a teasing smile straight away said "There is a telegram for you asking you to report back immediately. So, you go back." I tearfully implored to Him that having got us to Poona to keep us now for the Gathering for a few days. With a broad smile He consented to keep us till 4th November and said that we must start back on the 5th. Like children we felt happy and lost ourselves in the loving proceedings before Baba.

In the days that followed the Commanding Officer of . the School got more signals and phone calls from Delhi to send me back as soon as possible. He was frantically trying to get the railway reservations for us but was told that due to the emergency all first class accommodation in all trains was fully booked for the next fortnight because of the operational movements. Civil air services were cancelled. He had informed Delhi accordingly and told them that as soon as he gets some railway accommodation he will send me back.

Thus for the first two or three days we were happy in Beloved Baba's presence and in His work untroubled by the

thought of immediate departure from Poona. We were chosen as volunteers to look after one of the Westerners batches and we were assisting the 'Mandali' in the meticulous preparations that were going on for the Gathering. On the fourth day morning when we were sitting in front of Baba watching Him giving detailed instructions about some item, there was frantic beckoning from one of the 'mandali' calling me outside. Baba all smiles looked at me and said jocularly "They have come. They will handcuff you and take you away", I started imploring to Him "No Baba....." But He waved me out to go and meet them quickly. With my heart in my mouth I went outside the Guruprasad gates as they were not allowed inside by the great gate-keeper Pukar. Lo! there was the Army Jeep with the Provost personnel waiting for me. After a smart salute they handed over a signal for me. It was on the same theme wanting me to signal my estimated time of arrival at Delhi. Having signed and collected the signal, I told them that I will be seeing their G.O. about it in the afternoon. When I got back in Baba's presence, He who is all knowing gave a teasing nod saying "Wait wait, they will fix you", The happy programme carried on and we forgot all about it.

During the 'Sahavas' period I was on duty on the dais directing the 'darshan' taking lovers in proper Queues and all that. On the afternoon of 2nd November as I was standing near one corner of the dais lost in the delightful proceedings, Beloved Baba caught my eye and beckoned to me. As I went to Him He told me with a teasing look in His eyes that 'they' were waiting for me at the gates. I did not want to leave that happy atmosphere and go out. I started pleading "Baba Please....." He ignored my pleadings and waved me away. With a heavy heart I slowly made my way to the gate. When I met them they gave me a letter and told me that they had secured a place on the waiting list—5th on the waiting list—and as

there were good chances of getting a seat I should leave (or Bombay immediately. My heart sank and I did not know what to say. I started reading the letter and T got some time to compose myself and gather my thoughts. I told them that 5th on the waiting list was no good at all. There was no hope in hell of getting a berth as in those days nobody was going to let go his accommodation which was so difficult to get. So I told them that I was not leaving unless my accommodation was confirmed They wanted me to sign for having received the message which I did and ran back to the dais. Beloved Baba gave a knowing smile full of compassion as if to say "Do not worry. All will be well".

Next morning they were back again at the gates of Guruprasad by about 11-15 a.m. but to their disappointment learnt that we had just left with the Westerners to the Hotel Poona and Napier. They rushed to the Napier Hotel and not finding me there dashed off to Poona Hotel and there learnt that we had just left that place. Then they tried Poona club, Western India Turf club and eventually came back to the Napier Hotel and met me there at about 12-30 a.m. Thus Baba made us play a little game of hide and seek in His scheme of things. I was told that with great difficulty one berth was procured in the Frontier Mail leaving Bombay at 7 p.m. that evening and that a special jeep was arranged to convey us to Bombay straight away. The Captain pleaded with me to get going quickly. Once again I did some quick thinking, and I told them that as it was about four hours drive, to reach Bombay in time we should be leaving latest by 2 p.m. It was already 1 o'clock and hence it was impossible for us to finish our lunch, pack our things, do my clearance from the mess and see their G.O. etc. within that hour and clear off. So, unless I got adequate notice it was not possible for me to leave just like that. The Captain was at his wits end but he had to accept the truth. Thus once again I got over the prospects of being packed back.

In the meantime the Commanding Officer of the Intelligence School with all his influence in Poona and Bombay was trying hard to get the reservations for me. Eventually on the 4th he succeeded in procuring a coupe in the Frontier Mail on 5th November. He felt relieved and told me that under no circumstances should I miss it. In the heart of my hearts I was wanting our departure to be postponed to the 6th as I was longing to visit Meherazad and Meherabad along with the Westerners. That day before the afternoon programme started Beloved Baba asked me when we were leaving. I told Him about the reservations on the 5th and before I could speak further He said "No, you must leave tomorrow morning". Thus I had no chance of even expressing my desire. Of course He knew it but He had said we were to leave on 5th November and we did. His word was law. Anyway we were happy that we were able to attend the main programme of the Gathering.

On the 5th morning while Beloved Baba was with the Westerners looking bright and beautiful we went to say goodbye. We felt very sad and dejected but His glorious million dollar smile, His loving embrace and feather touch pat on the back revived our spirits a bit. Reluctant to leave His presence we stood there looking at His face, but He made the time signal, tapping His right hand forefinger on His left wrist, and lovingly waved us out. After the tearful parting from Him and His ocean of love in which we were having such a nice dip, we caught the train back to Bombay and Delhi. All the way our mind was lost in the loving 'sahas' of Beloved Baba and the sweet memory of the East-West Gathering. We were like 'masts' in a state of 'masti' thinking and talking of nothing else but Baba, Baba and Baba and the gathering. We did not know what station we stopped at and what station we passed. We did not bother what we ate and when we ate. As Delhi neared reality of our illusory being started dawning as the bearer reminded me about the payment of

his bills, Although I knew in the heart of my hearts that as Baba had said nothing would happen, I had some false fear of the consequences of late arrival. Next morning with a heavy heart when I saw the boss in his office, he looked up seriously through the pile of files and told me to get back to work now that I have had my Master's darshan! It is then that he casually asked me what Baba had to say about the conflict on our borders. I told him that Baba says that the Chinese will not come down below the foot hills but will go back. He was dumb founded, he just could not understand how a victorious enemy was just going to march back without achieving any of its objectives. How could he possibly understand Divinity? Within a few days as Baba had said the Chinese withdrew unilaterally to the borders because His word is law.

I BELONG TO YOU

BY
CHRIS GEIGER (U.S.A.)

Like a sigh in the wind
You passed my way
Enveloping me
I the sweet breath
Of Your Love
And my soul blossomed
As a fresh flower unfolding
To the cool embrace of the morning dew,
Oh, Baba, I belong to you

My one and only, Baba
Like a lamb among wolves
Here comes my Baba
Spreading love, bright as the sunshine
He waits for me
He'll wait for you
His love is faithful, pure and true
And so I climb into the warm arms
Of my beloved Baba
And rest my troubled soul
In the valley of peace

To you my Baba, to you my only
I swear an oath of love
Of purity—of truth
Of a faithfulness in which my heart is bound
By emotion
Chained solely to you

Beloved—You have come for me
To lift me above my sorrows and ills
And place me upon the cloud of bliss
Baba, melt thine with mine

You lifted me up, Baba
With your tender, loving care
Away from the abyss of my despair
To fill my soul with the compassion
You hold eternally out to me
And place me in Your warm nest of love
To cherish me—To fill my soul with bliss
You hold my hand, You lead the way
My torch of light through darkness
Then You kiss my soul
In its tear-stained bounds
To melt away my ignorance
And shine on me
Your endless beams
Of Divine Love

I lay my weary head
Against Your sweet bosom, my Baba
And your merciful warmth
Floods out the pain—the sorrow
Leaving behind an empty chapel
A void of serenity and peace
In which You enter and dwell
Bringing Your rainbow of love
Welcome to your New home, Dear Baba
I lay my life before You

BLESS US OH BELOVED!

BY SRI K. K. RAMAKRISHNAN

When the sage Krishna Dwaipayna visited Devaki-Vasudeva at Madhura in their prison-palace, Devaki prayed "Best of Munis I want your blessing." The sage said, "The wife who is devoted to her husband is always blessed. Remember child, patience is the highest offering and the Lord loves to receive it."

When one seeks for blessing from God, either through the idol or a living Perfect Master or the Avatar, what one really aspires for is not often spiritual illumination, but for either relief from suffering or fulfillment of one's desires. If and when one gets what one seeks, one feels it is due either by the grace of God or by the blessing of the one approached. If one doesn't, then either God is not, or the one who gave the blessing is not a Perfect Master or the Avatar. This is the conception of average man about God and His blessings. Man is so self-centered and body-conscious, that the language of his thought and speech interprets every word he reads or hears in the language of his material well-being. He cannot rise above his bodily needs and mental cravings. For him divinity is something that is to be demonstrated by the performance of some supernatural phenomena. His mind is conditioned by the flowery pictures of lives and deeds of saints and sages. Christ is the Son of God, not because He is, but because the historic person Jesus is reported to have given life to the dead, gave eye-sight to the blind, and performed such other miracles. Krishna is God not because He is, but because he is reported to have lifted a mountain by his finger and stories of innumerable miracles performed by him. And faith in God is again generated and sustained by the hope of going to a heaven, to enter which, the Christians say, belief in Jesus, is the only pass-port; the

Hindus will say, worship of Krishna Bhagwan is the only way. But is it all true? We claim to be living in an intellectually advanced age in human history. Are we really intelligent?

The sage Veda-Vyasa* knew what was in the mind of Devaki, when she prayed for his blessing. For Devaki blessing at that time could only mean freedom from prison, a happy wedded life, with the joy of up-bringing her children. And yet, the sage blessed her saying, "The wife who is devoted to her husband is always blessed." It means that it is always in the fulfillment of one's duties and responsibilities according to one's station in life, that blessing of God is. Blessing of God is neither given, nor taken. One doesn't pray to the sun for his blessing of heat and light. Like the rays of the sun sustaining life on this earth, the blessing of God ceaselessly shines forth from within, when one lives a life of love and truth. A husband (house-holder) who lives for the happiness of his wife and children and for the well-being of his society is always blessed. Children who are obedient to their parents, respectful to their elders and teachers, and loving to their brothers and sisters and kind to friends are always blessed. Devotion to one's duty in whatever station one is placed, draws the blessing of God through the living Perfect Masters and the Avatar, for they are the only God for men on earth.

The sage further advised her to be patient. "Patience," he said, "is the highest offering, and the Lord loves to receive it." What a cruel Lord he is! Devaki who was leading a life of imprisonment from the day of her wedding, witnessing her children being killed in her presence by Kamsa at the time of the birth of each one, was advised by

* Another name for Krishna Dwaipayana who is reported to have saved the Vedas, the most ancient spiritual thoughts of mankind, collecting and codifying them and establishing schools of thought and culture to propagate the vedic teachings.

the best of Munis* to be patient. Be patiently suffering. Because patience is the highest offering—higher than the fruits, flowers and garlands, one offers, the incense one burns, and the pujas and aratis, one performs—and the Lord, our God loves to receive it from His love. What a strange God? What a heartless Master? A suffering soul seeks his blessing and he blesses, "Be patient in your suffering understanding it to be the highest offering with which Lord, our God is pleased!"

One might think, rightly so, what is the use of such a God—such a Master—such an Avatar to mankind? This God business is a dope. Is it not? It is exploitation of the innocent by the so-called religious pandits to fatten themselves. It is indeed a sign of weakness in man to meekly submit to such masters. A woman to be devoted to her husband, who is incapable of protecting her, giving her joy in life, saving her children from a cruel death! What a wretched system?

God is not in the idol, nor is He in the ideal. God is where self is not. God neither blesses nor does He curse. God is the Self in every self. God is when self ceases to be. What is self? If we calmly and carefully analyse ourselves, we will find that each one of us is impressions of innumerable experiences enformed as a man or a woman. The body each one of us identifies as one's self is a vehicle moulded out of these impressions seeking expression and experience. How does this self function? The self functions through thoughts, words and deeds. Thought is the source of our being. Thought sustains and strengthens the self, Self is not when thought ceases to operate. There is no operation of thought while one is in sound sleep. But one experiences peace and a refreshing and recreating bliss. Such a kind of bliss, ever renewing and creative is within everyone and everyone can consciously experience it. Perfect Masters exist and Avatar comes to awaken

* Muni - means silent one. Sometimes refers to a Perfect Master. Buddha is called Sakya Muni.

men to the awareness of such a life of unending joy and to show the WAY of experiencing it to those who care. They help man to have a correct concept of life. They expose the falsity or the ego-self to which one in the world clings to taking it to be real. They create an urge in men to attain the real. Thus, elimination of the ego-self is the only function of the Master. When Meher Baba was asked as to what was His secret, He replied, "elimination of the ego."

One's sufferings are the price one has to pay for this elimination of the ego-self and to experience the Real Self in oneself. Self lost is God found. It is the ego-self of thoughts and emotions that veils the true Self from one's vision. But the process of self-elimination is most painful. It is more painful than skinning alive. It is like one eating one's own body, and after eating all other parts comes to eat the mouth itself.

The message of Meher Baba to the suffering humanity is, "Be what you are, and do what you feel best in my love." What does this mean? Be what you are! In a society, where everyone is being trained to be ambitious, competitive and acquisitive, this message of Meher Baba will sound strange. Does it not?

Be what you are! does not mean that one should sit idle and expect a god of one's imagination or a Sadguru or the Avatar to come and do everything. It means 'be understanding what you are.' Be aware of your self every moment of your life. Because without self-knowledge liberation is impossible. Shri Shankara said, "One may go on pilgrimage to Gangasagar (mouth of the Ganges considered very sacred by the Hindus) or observe austerities or give wealth in charity, yet by these liberation cannot be attained even in a hundred lives without self-knowledge". And what is this self-knowledge? The knowledge of what one is, is self-knowledge. Self-knowledge is possible through

constant and vigilant watchfulness of oneself. When we observe ourselves disinterestedly without any pre-conditioned notions one will know that one can never be truly inactive. It may be possible only for a stone. So long consciousness of man is informed by his mind (which holds the accumulated age old impressions or what one may call history of centuries of human experiences) activated and energised by one's gross and subtle desires (impressions released by the mind) no one can be inactive. 'Be what you are' thus means be aware of the operation of this self of each—the body-self as a impression-enformed vehicle of experiencing, the mind-self as the store-house of age old impressions and the thought-self as the energised and activated impressions (desires) seeking to express, experience and exhaust themselves. To know the false as false is the first step to know truth as truth. To know the impression-enformed ego-self as false is the necessary process of living. Suffering is thus a process of eliminating the ego-self. Since the source of self is thought, and is sustained by thought, it is when the thought ceases to function, the self gives way for the truth to be.

Devaki was a woman. She knew she was. She wanted to lead a wedded life and have children. She knew her craving. She knew her children will be killed one after the other by her cousin Kamsa. It was the greatest suffering imaginable for a mother. But Devaki-Vasudeva could have remained celibate and thus avoided the agony of witnessing the gruesome sight of one's children being killed. But this was not to be. For there was always a hope—a prophecy, that the eighth child would be the deliverer from all suffering. Thus Devaki's suffering was in her craving (impressions released for expression experience at a given time). And this craving (cause of her suffering) was sustained and nourished by the hope, the driving force of life. This is the case with everyone of us. Is it not? We know that lasting joy and peace cannot be attained through self-centered sensual gratification and material well-being. Yet, we seek the same thing every

moment of our life. And even when we have the rare fortune of meeting a Perfect Master, or a rarest chance of coming in personal contact with the Avatar who comes once in 700 to 1400 years we seek his blessing not for the elimination of the ego-self but for a heaven of our imagination on this earth.

Vyasa knew the mind of Devaki when she asked for his blessing, just as Meher Baba always knew the attitude of each one of His lovers when they shouted 'Avatar Meher Baba Ki Jai'. He also knew the divine law of Avataric advent and it was probably his function in that age to care and protect the womb of his then coming. Hence, he said, "Be patient, my child, for the deliverer is coming. The mother has to be patient with her pain and be as relaxed and cheerful as possible for the new babe to be. It is said that the labour pains of a woman is incomparable; one has to literally die and take a new birth. The agony of Devaki's life in prison is the agony of Self seeking liberation from the cage of self and the pain of witnessing the killing of her seven children are like the seven veils of separation from the Self struggling to manifest. It is the case of everyone seeking for spiritual re-birth. For the Lord, our God to manifest, one has to die to one's self. Hence Meher Baba said, "Real living is dying for God". The Perfect Master is like a mid-wife who gives encouragement, hope and help to the mother-aspirant after truth. Love and faith in the Master sustains and supports the seeker.

Thus "Be what you are" of Meher Baba means the same thing as "Be patient" of Vyasa ages ago. The Ancient One unfolds the one eternal truth again and again in a newer garb. Do your best in my love means do live as best as you can a life of revealing my love. It is Meher Baba—THE WORD who is struggling to manifest in us, but because we are attached to our little selves—self of unending .desires, He cannot. Shri Rabindranath Tagore in his Gitanjali sings. "He whom I enclose with my name is ever weeping in this

dungeon, and am I busy building this wall all around." He (Meher Baba) whom each one of us encloses with one's name is suffering within each one of us and it is our hesitation to let go our hold on our little selves and hold fast to His daaman that increases His suffering in us. So, the only thing one can do is to sing sweetly the WORD of His Name silently within one's heart at all times, and patiently await Him to unlock the door of one's heart. Blessing of Beloved Meher Baba means to break open or blow off the ego-self of everyone. JAI BABA.

MISTERY OF LOVE

By A.K. KULKANI

Again and again God comes
Assuming Human form
Gives call to Humanity
Love! and Love!

It is the Divine Joke!
In His unbounded Love
He gives Himself to the World.

Now MEHER came!
With Mighty Joke!
His call to love Him
More and more.

Can we love Him?

No! No! Merging Ourselves
In His Ocean of Love;
Where are we?
Only Surrenderance to His feet,
Knows the Mistery of Love.

THE NEW LIFE

By DOROTHY L. LEVY

Avatar Meher Baba said, "THIS IS THE NEW LIFE" ...
God-Man came again on earth with more LIGHT!
For, the slumbering soul not yet awakened.....
Love for His Creation that not one is forsaken.
Having created the Universe according to plan
Each stage of evolution—just another life-span...
Of the four seasons Spring brings a new birth—
Mother nature creative—busy beautifying the earth
In Spring the earth comes alive ... a new birth the reason
Time of the Resurrection. Christ has Risen ...
The dogwood tree tells a story—
Of the Crucifixion and His GLORY ...
Each little petal is shaped like a cross ...
As, they burst into bloom so beautifully soft.
For, some the Crucifixion has no meaning
Living in a make believe world—while yet dreaming—
Caught up in this earth play of illusion
Fooling themselves in selfishness and confusion.
In a past age Jesus said, "I will not leave you, nor will you be
forsaken" ...
Beloved Avatar Meher Baba said, "I have not come in this
age to teach but to awaken."
When God-Man comes to earth taking a Form ...
The Ancient ONE never dies—nor is born ...
The Universal Father – Mother Creator waters the earth,
and calms the storms ...
This is the new life ... awakened in His Love and reborn ...
With a new birth—an extension of life.....
This is the awakening from darkness to light ... Jai Baba –
Ki Jai

THE SILENT MASTER*

Meher Baba, as many of you know, is no longer in human body amidst us since January 31st this year. Today we are celebrating His Silence Anniversary—the first since the dropping of His physical body and the 44th since the commencement of His unique Silence on July 10th 1925. For you who have come tonight to hear and know of The Silent Master, Meher Baba I now ask the question, "why is His Silence Anniversary still being observed, now that Meher Baba has dropped His body?". It is but natural that at this stage many of you are sceptical and yet would want to know the answer. You will remember that during His 74th Birthday celebration on February 25th this year, we told you clearly that the Silence of Meher Baba continues and will continue until His Glorious Universal Manifestation, which will definitely replace the present passing phase of His Self-imposed Humiliation with the breaking of His Silence and uttering THE WORD.

Today, we shall accordingly endeavour to enlighten you further on this most astounding fact which is incomprehensible and unbelievable.

Meher Baba, irrespective of His Spiritual Status—whatever one may take it to be—is definitely not an ordinary human being. Those of you who have heard us before, and those of you who have read of His Life, know, that from absolute normality He ascended to Perfect Super-normality at a relatively early age. According to His repeated assertions, He is THE ANCIENT ONE – THE HIGHEST OF THE HIGH. For the last well over forty years, Meher Baba has carried on with his multiple activities

* A talk delivered by Mrs. Rhoda Adi Dubash on behalf of BABA GROUP - KARACHI, (Pakistan) on July 12th 1969, at the Jamshed Memorial Hall, Karachi Theosophical Society, to celebrate the Silence Anniversary of Meher Baba.

under His own worded "MASTERY IN SERVITUDE" and throughout His life He has always been the supreme example. His main activity has been His Universal Work for the benefit of humanity, irrespective of caste, creed or country. No one knows exactly what this Universal Work has been which He has carried out in absolute silence and during periodical seclusions, culminating in the last spiritually most significant Seclusion. Soon after this last Seclusion terminated, Meher Baba dropped His physical body. His Universal Work and His Great Suffering are evidently interconnected. Together with these, is also directly linked His unique Silence of well over forty years. In regard to His Silence, Meher Baba has said, "My outward Silence is no spiritual exercise. It has been undertaken and maintained for the good of others." Silence, therefore, has been His mighty spiritual weapon for His mighty Universal Work.

The dropping of His physical body, as we have just said, was soon after His intense Universal Work which according to Meher Baba, was completed 100% to His satisfaction on July 30th 1968. Before His very few intimate ones staying day and night with Him, Meher Baba said so very recently as on May 28th 1968, "Now, I will have to decide when and how to give Darshan in view of THE GREAT EVENT that is to happen very soon". Thus, Meher Baba has pronounced the dropping of His physical body as THE GREAT EVENT. Why has Meher Baba said that the incident of merely dropping His physical body is a great Event? Is not death a daily occurrence in life? Have not saints and sages died and even Prophets dropped Their physical bodies? It is because, what is to happen is that which will be of a magnitude beyond the scope of human imagination and in a manner never before witnessed by humanity. And, such a pronouncement has been made by One who is the Perfect Personification of Knowledge Infinite. In this context, we shall tell you of an identical spiritual episode, so very unique, that it can be ranked as the 'top miracle' of our age. Humanity is totally unaware

of it except just a few. Even an incident of such a magnitude as this, will give you but a very faint idea, of what IS to happen very soon.

Gul Rukh was a beautiful, young daughter of a dignitary in Afghanistan. On the night of her marriage, she ran away in her wedding garments as she was not an ordinary girl who cared or craved for marriage, but who, in fact, was desperately and madly in love with God. Years later in Rawalpindi, she was heard to utter "ANAL HUQ". This infuriated some military personnel to such an extent that they buried her alive and took good care to see that she was not dug out alive. Twenty five years later, the same military unit was transferred to Poona, where to their amazement they saw the very same person, in the very same physical body, sitting absolutely unconcerned under a neem tree, hundreds of miles away from where she had been buried alive. Realising what they had done and to whom, they bowed down to her and asked her forgiveness. Until then, she was known as 'the mad woman of the city' but thereafter, she began to be revered as a saint under the renowned name of HAZRAT BABA JAN. Years later, it was Meher Baba who revealed the fact that she was not only a saint but a QUTUB—A PERFECT MASTER of Her time. She continued to live in the same physical body for a number of years after that most memorable incident, until at Will, she finally dropped Her physical body at a ripe age of over 120 years. Now let us see, why this lady performed this 'top-miracle' of our time? The answer is, because she knew—being the Perfect personification of Knowledge Infinite that she had to complete Her Mission of giving God-Realisation to the God-Man of our age—Meher Baba by implanting a kiss on his forehead, and this, as we know She did and thus completed Her Mission many years after the incident of being buried alive.

This episode leads us to a spiritual fact of prime importance in the realm of Truth, as revealed by all Masters

and prophets of the past and about which Meher Baba has also said that the Perfect Masters as also the Prophets, Messiahs and God-Men take human form for a definite Mission and DO NOT drop Their physical bodies until the Mission is completed by Them. The Mission includes every single activity of Theirs including the Universal Work and relates to both humanity and the Circle of disciples. So, from this unique Spiritual incident in the life of Hazrat Baba Jan, we have to ask ourselves, that if a Qutub—a Perfect Master—could and actually did perform such a miracle for the completion of Her Mission and then dropped Her physical body, what cannot and will not Meher Baba do in His present Advent for the completion of His Mission? We repeat, according to Meher Baba, His Universal Work was completed 100% to His satisfaction. But that does not mean that His mission is completed. Meher Baba has amply testified to this by His declaration: "I WILL break My Silence and Manifest when on one hand science reaches its highest level and on the other hand anti-God elements raise to their peak. Accordingly, My spiritual Manifestation will also be of The Highest. When I break My Silence, the world will be shaken into realisation of WHO I AM. When I break My Silence, the impact will jolt the world out of its spiritual lethargy and will push open the hearts of all who love Me and are connected with Me. WHAT WILL HAPPEN WHEN I BREAK MY SILENCE, IS WHAT HAS NEVER HAPPENED BEFORE".

The present is therefore a passing phase. The dropping of His physical body, according to Meher Baba, is the height of His silent Suffering for humanity, His Crucifixion and Humiliation. Meher Baba has thus triggered off wilfully His Self-imposed Humiliation which heralds the dawn of His Glorious Manifestation. Before the occurrence of The event i.e., the dropping of His physical body. Meher Baba said, The long expected Humiliation is near at hand. The stage of Glorification to follow my self-imposed Humiliation WILL BE when I

break My Silence with The Divine Word—THE WORD. So, what we have now, is a NEW LIFE PHASE on an unprecedented scale by the Silent Master of our age. As Mr. Max Hafliger, one of the devotees of Meher Baba from Switzerland, has said so aptly, "Meher Baba's (physical) death is an outer reality but not a closed event, rather a most important happening in a chain of events What we have now is a 'suspense' of one phase into another, the one of His "Coming Back" One thing is certain, sheer patience and watching the further course of time is the only attitude to follow. The suspense will run its course and confirm the Godness of Baba and His avataric function. It cannot be otherwise, because the part of Meher Baba has been to the most materialistic philosophy of man, record of service for the good of others, of suffering for man, of decency of life; and since the morning is the prolongation and transmutation of the night, as mid-day is of the morning, so must time reveal the transmutation of Meher Baba's life into the future. This is a chain reaction which cannot fail to happen, since it is both physical and spiritual law And the only way out for us is to keep awake, to be ready to further awakening to come, sure to come."

In conclusion, that which is to happen will be of a magnitude beyond the scope of human imagination. For from the depth of His Silence during His last stupendous Seclusion Meher Baba said, "THAT WHICH IS TO HAPPEN WILL BE SOMETHING GREAT, SOMETHING THAT HAS NEVER HAPPENED BEFORE, SOMETHING THAT WILL NOT HAPPEN AGAIN FOR BILLIONS AND BILLIONS OF YEARS." Soon thereafter Meher Baba further declared, "THAT SOMETHING GREAT WILL HAPPEN OF A SUDDEN, NOT IN DEVELOPING STAGES. PEOPLE WILL GO ABOUT THEIR DAILY AFFAIRS UNAWARE TILL THE MOMENT OF ITS HAPPENING!"

In this memorable utterance, Meher Baba has made very clear the extent of the impact of mankind which will obviously be terrific. But, in the same breath Meher Baba has assured us, "I know what I am doing and what I have to do. DON'T WORRY, BE HAPPY. I AM WITH YOU". Such an assurance Meher Baba, the personification of Divine Love, has given to mankind because He knows The Divine Role He has to play and which He will play for the redemption of mankind by His Glorious Universal Manifestation. But, when will this be is the natural question in the minds of all. And the answer we have just had in the very words of Meher Baba is, that it will be when on one hand science reaches its highest level, and on the other hand anti-God elements rise to their peak. And so, whatever is to happen and whatever mankind has to experience under Divine will of God, will never-the-less be a Blessing for mankind who stands today on the threshold of witnessing Universal Brotherhood and peace. This is in the offering in our very own age through the Universal Spiritual Resurrection by The Silent Master, Meher Baba.

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—Editor & Publisher.

News in Brief

AVATAR MEHER BABA'S 76TH BIRTH-DAY CELEBRATIONS IN POONA

As ever before the 76th Anniversary of Avatar Meher Baba's birth was celebrated in Poona, the sacred town of His this time advent, with an eight days' functions commencing from the 18th February 1970. At 4.30 A.M. local lovers of Avatar Meher Baba assembled in Avatar Meher Baba Hall and inaugurated the celebrations with devotional songs by Shri Namdev Sholapure and others, of the Meher Bhajan Mandali, Poona. At 5 a.m. Prayers were offered and a seven days' 'Nam Jap' – non-stop repetition of Meher Baba's Name commenced by Shri Lalit Prasad, followed by other lovers hour after hour. Both men and women participated in this with love, This was conducted in Baba's Room. This room is most sacred to Baba lovers of Poona, for here in this room Beloved Baba took rest, when He visited the Centre in 1964 and in 1965 and thus blessed with His presence. The bed on which He rested and all things used or touched by Him, including the Sofa on which He sat and gave His Darshan were all preserved within this room. A copy of Meher Baba On Love, autographed by Him in 1968 is also preserved in this room as wished by Him. Now this room has His robe and His sacred foot-wear and some clothes and rose petals which were in contact with His Body while in the crypt after His Passing Away. Various articles of Beloved Baba's Use given to us by the resident Mandali of Beloved Baba are also preserved in this room.

In the evening every day between 7 to 8.30 p.m., devotional songs by popular Bhajan groups like Rasana Bhajan Mandal (Ladies group), Manohar Sabnis and Party (Gents group) and Veena Bhakti Mandal (Ladies group); music by Radio star Meena Lagu and talks by prominent personalities like Swamy Vignananda of Lonavala, Gopinath Talwalkar, and Dr. Koshe were arranged by Shri K. N. Soman, one of the Trustees of the Centre and an active worker for His Cause in Poona. These functions attracted large number of people each day to the Centre.

On 25.2.1970 at 3.45 a.m. Shahanai sounded to herald the birth of our Lord and the melodious tunes vibrated all around awakening those still in sleep. At 4.30 a.m. Meher

Bhajan Mandali began bhajans under the direction of Shri Pratap G. Ahir, who came from Bombay to participate in celebrations. An inspiring New Song of the year was composed and sung by the group. Songs of love flowed from the hearts of these dear ones, inspired every heart and all felt the presence of Beloved Baba.

At 5 a.m. Prayers were offered by K. E. Soman in Marathi, Homai D. Malati and Mehra in English and D. N. Irani in Gujrati. After the prayers a brief message highlighting the significance of the day was read out by Shri K. N. Soman in Marathi and D. N. Irani in English, Bhajans continued. At 6-30 a.m., Baba's Arati was sung by all assembled lovers. Morning function ended with Baba Prasad in the form of a sumptuous break-fast. Between 1 and 3 p.m, Baba's Mahaprasad (lunch) was offered to lovers. Above 800 persons partook this Prasad of Love.

At 7 p.m. lovers assembled again in Avatar Meher Baba Hall in His Love. Sister Sobha Thade and her family assisted by Pratap G. Ahir presented a programme by children from Shiv Kirty colony, Poona. They sang and danced in His Love inspiring the assembled lovers to feel His Presence. The little ones in His Zone—Miss Kalpana Thade, daughter of K. B. Thade and Miss Meher Jyoti, daughter of Pratap G. Ahir enacted a one scene drama adopted from Abasaheb Archaka's drama on Baba. Their innocent exposition of Beloved Baba's messages through their conversation left deep impression on the mind-heart of the assembled lovers. This was followed by Film show on Beloved Baba by Jahangir Sukhadwala, by which all had Beloved Baba's physical darshan as a happy culmination of His birthday celebrations in Poona this year. At 8-30 P.M., Beloved Baba's Arati was sung by all and then dispersed with His love in their hearts and Prasad in their hands.

The eight days' functions in Poona was a manifestation of Avatar's Love and glory and power. Local papers carried articles on the life and messages of Beloved Baba besides announcing the daily programmes due to the efforts of Subhas Chandra Pokale. My loving salutation goes to all those who laboured in His love day and night and to all His dear ones both local and out-stations who assist us with their contributions. Blessed they are in His Love. Jai Baba!!!

**BRIEF MESSAGE GIVEN ON THE AUSPICIOUS
OCCASION OF BELOVED BABA'S 76TH
BIRTH-DAY CELEBRATION IN POONA**

5-20 A.M.,
25-2-1970

76 years ago this day, at this time God came into this world of ours as the Son of Man. The Infinite became finite. The Formless became enformed as God Man among men. He came quietly amongst us in the dark hour before dawn. The Deliverer of the world was delivered at 5 a.m. Because He came to save the poorest and lowliest and the lost, He came as one of them, as one among them. He was born in a public hospital. Jesus was born in a cow-shed. Buddha was born under no roof. Krishna was born in a prison.

We have assembled here this early hours of the morning, when most men are asleep, to commemorate that most auspicious moment of this age—the most sacred moment of our lives. Now, when we are thus assembled to adore Him on this auspicious occasion of His this time advent among us, as we have been coming together all these years, He is not with us in His man form. For, He has dropped that beautiful man form after doing His work, for which He had taken that form.

What was that work? God's work is as ever was to redeem the world—to awaken man to the spiritual values of life. Has He done this work? The answer is each one of us who are here assembled in His Love. The answer is each one of His lovers everywhere in this world likewise assembled to hail His advent.

God came into this world to give His Word of Hope and Help to mankind. What was God's WORD?

God's first WORD was "WHO AM I". God's last WORD was "I AM GOD." "I AM GOD IN HUMAN FORM." The only message Meher Baba gave to mankind is "I AM THE ANCIENT ONE, WHO IS YOUR. ETERNAL BELOVED, RESIDING IN EVERY HEART." And the only teaching Meher Baba gave was "LOVE ME."

Thus God came into this world quietly assuming a beautiful and lovely form, collected around Him a miniature world of men and women, representing all caste, creed, and community; belonging to all religions, race and nationality and imprinted in their hearts HIS NAME and FORM—THE WORD AND FORM OF GOD-MAN.

He taught them to love HIM in everyone and to serve HIM in each other. He had sown the seeds of a NEW HUMANITY that will enable and enrich this earth.

The last message Meher Baba gave to mankind before His physical withdrawal from this world is

"To love me for what I may give you
 is not loving me at all
 To sacrifice anything in my cause
 to gain something for yourself
 is like a blind man sacrificing His eyes for sight
 I am the Divine Beloved worthy of being loved
 because I am Love
 He who loves me because of this will be blessed with
 unlimited sight and will see me as I am".

All those who loved Meher Baba for what they thought He might give them have already left Him as He dropped His physical body, as many others have done in the past. All those who seemingly sacrificed everything for His cause with the hope of gaining everything for themselves have been disheartened and seems to have lost their moorings. They are blessed indeed who hold fast to HIM knowing Him to be their only Beloved and love HIM naturally and spontaneously.

My dear sisters and brothers, remember this, "GOD IS FOR THOSE WHO ARE NOT FOR THEMSELVES." To love God is to lose oneself—self of all thoughts and desires. To serve God is to efface oneself—one's false ego self. And the aim of life is to love God, for the Goal of life is to become one with God. This is the eternal truth—ever living truth—essence of all religions, end of all spiritual paths and disciplines. Understanding this eternal and ever living truth, let us honestly endeavour every moment of life to love Beloved Baba as He ought to be loved, with all our heart, with all our mind and with all our life. Knowing that this life is an illusion and this body has to be discarded one day, be wise enough to dedicate ourselves to His dear cause of awakening mankind to the spiritual values of life as unfolded to us by Beloved Baba.

I bow down to Him in your hearts. I worship the feet of all those who in His Love assist the Centre in maintaining this atmosphere of His Love and carrying on His work,

JAI BABA !!!

2. BABA BIRTHDAY CELEBRATION— 25-2-1970—KARACHI.

JAI BABA was lovingly uttered by those present at 5 A.M. and this followed by the 'Divya Sanatan' & 'Bujavenar' Baba-artis sung lovingly and the Master's Prayer & The Repentance Prayers recited devotionally. Finally "Baba Bhagwan" was also sung with deep love and devotion for Beloved Baba by those present.

The Baba-Flag, which has been touched and Blessed by Baba in 1963 at Guruprasad Poona and which since then is fluttering day and night, continued to do so amidst loving shouts once again of JAI BABA.

Poor and the disabled were fed during forenoon.

The main Baba Birthday Celebration Function was held in the evening in the Jamshed Memorial Hall of The Theosophical Society, Karachi (Pakistan). It was very ably conducted by our young silent deep Baba-lover Miss Zarine Mavalvala. Her few words on the present most unheard of unique phase of Beloved Baba's humiliation to its height was heard very attentively by one and all. The hall was almost packed with people of all shades from various communities. Miss Goher Kharas started the programme for The Day with loving and devotional recitation of The Master's Prayers. Mr. M. Nazir, an Official in a Govt. department and a silent deep lover of Baba, entertained all with his melodious songs. Thereafter our veteran grand old man deep lover of Baba Mr. Burjorjee Rajkotwala gave a brief talk on "Meher Baba & the world crisis". This interested all present and many new comers made loving enquiries and desired to know more of Beloved Baba, His Life and Mission. Our renowned Radio and T.V. artist and Baba-lover Mrs. Nasima Shahin then sang "Meher Baba Ko Nazrana-e-Aqewdat. Prof. Jawad Al-Muscaty, a theologian of repute and seeker of Truth and who has well read about Baba, then spoke in Urdu on "Khuda Ka Khalifa-Insan". The Function almost came

to its end with the most enthralling and inspiring singing by the most renowned Pakistani Radio and T.V. artist Mr. M. Kaleem followed by "Prayer of Repentance" recited so lovingly and inspiringly by our silent Baba-lover Mr. Sam Driver and lastly the 'Divyasanatan Baba-arti' sung by Mrs. Nasima Shahin.

By noon it was known throughout the city that worst storm of the intensity never experienced before is definitely coming over Karachi the very Baba-Day and almost all offices and places of business started closing down much earlier than normally. It did come but on the far out-skirts of Karachi on its North thus enabling us to go through the Baba-Day programme with ease. But, the storm did come exactly 24 hours after with terrific intensity. And still most wonderful and extremely heartening for us all was that that very day in the night around 9 p.m. when we were still at the Theosophical Society premises, Radio Pakistan, Karachi, broadcasted for full 10 minutes The recitation of The Master's Prayer, the few most important words on Baba's present Phase by Miss Zarine Mavalvala and Baba-arti sung by Mrs. Nasima Shahin. Thus lacs of people in East and West Pakistan and other places heard of Beloved Baba on His this Birthday. It has been all Wish and Will and Love-Grace of our Beloved Baba indeed.

Baba Birthday Cake cutting by Mrs. Aisobai Zakaria, very old silent Baba-lover, Baba dinner at BABA GROUP premises illuminated and Baba-arti sung once again with love ended the Baba-Day celebration with all lovingly shouting JAI BABA.

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Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
interst	interest	6	2	6
opposities	opposites	7	2	14
wordly	worldly	9	1	7
discremi- nation	discrimination	10	4	2
with an	with	11	3	4
instrucions	instructions	16	5	4
familier	familiar	17	2	3
hinged	hinted	17	5	7
irrestible	irresistible	18	1	12
Devine	Divine	20	5	10
felling	falling	21	5	4
has	had	23	2	17
un-forseen	unforeseen	24	2	5
hadcuff	handcuff	26	1	9
way	away	26	1	9
doller	dollar	28	2	4
unilaterally	unilaterally	29	1	14
leally	really	33	1	3
feedom	freedom	33	2	3
incence	incense	34	1	3
analise	analyse	34	3	4
disinterestly	disinterestedly	36	1	2
siad	said	37	2	17
aparatus	apparatus	39	1	2
anicent	ancient	39	1	3
occassion	occasion	39	1	14
occurence	occurrence	42	2	11
humaity	humanity	42	2	16
that	what	43	1	2
Crucifixon	Crucifixion	44	2	3
Humilitation	Humiliation	44	2	3

occurance	occurrence	44	2	6
when	when I	44	2	10
phylosophy	philosophy	45	1	14
Rule	Role	46	1	7
litte once	little ones	48	3	6
converation	conversation	48	3	10
saluation	salutation	48	4	5
iHs	His	49	2	5
moornings	moorings	50	4	6
attentatively	attentively	51	4	7
renown	renowned	51	4	17
enthalling	enthralling	52	1	1