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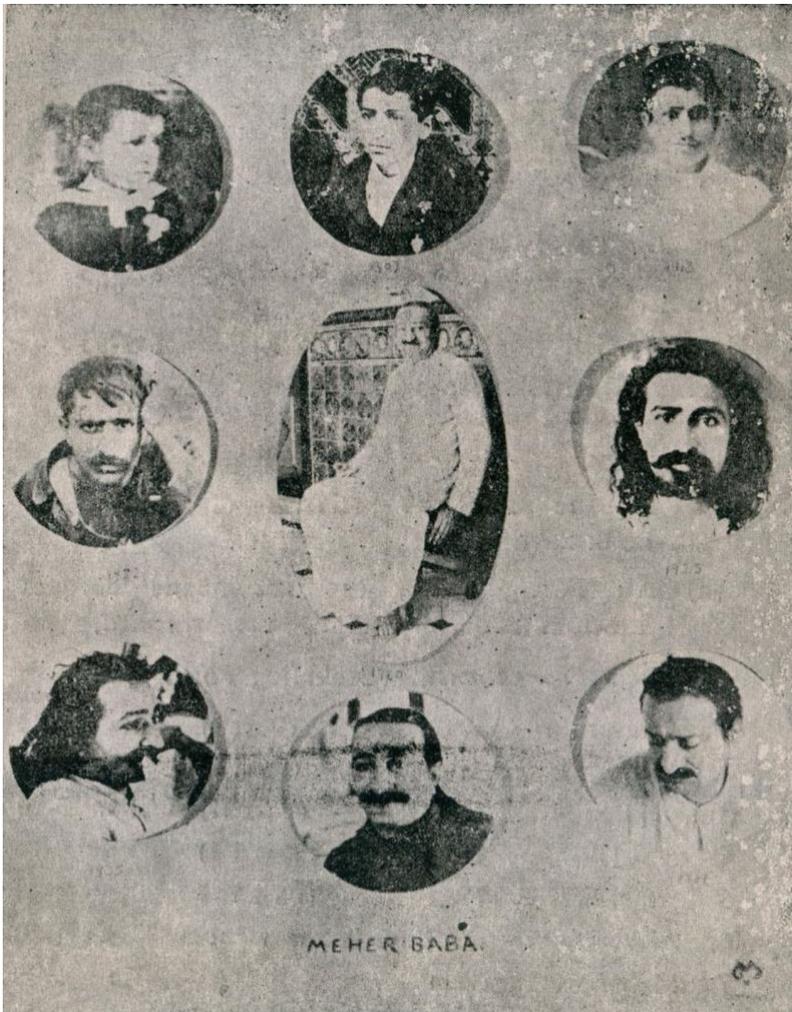
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Monthly:

December 1971

DIVYA VANI

(DIVINE VOICE)



Nine Poses of
AVATAR MEHER BABA

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Chairman

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JAI BABA !!!

An Appeal to Subscribers of Divya Vani

*Our Greetings and Best Wishes to you all for a very
Bright and Happy New Year 1972 !!!*

*We also invoke the Love-Blessing of Our Beloved
Avatar Meher Baba on you all for a contented life of
Love in Baba ! !*

*With the Beloved's protection and your loving co-
operation we will continue to serve you through "Divya
Vani", the coming year 1972 also. As the white paper
market here is very unsteady, we have to stock in advance
good quality of paper for printing 'Divya Vani.' Hence,
we earnestly request you to send your annual
Subscription before the end of January 1972.*

*Issue of reminder letters to each subscriber three
times in an year, is causing us a lot of financial strain,
which we hope to avoid this year with your full co-
operation. So we are confident that your deep love for
BABA will make you send your subscriptions at the latest
before the 78th Birth Anniversary of Beloved Baba which
falls on 25th February 1972.*

*We are thankful to such of those subscribers who had
already sent their subscription in advance for 1972 and a
few for 1973 as well.*

Editors.

The Qualifications of the Aspirant

PART IV

by AVATAR MEHER BABA

(FAITH)

The value of Faith and its Forms

One of the most important qualifications for the aspirant is faith. Of Faith there are *three* kinds: (i) *faith in one self*, (ii) *faith in the Master* and (iii) *faith in life*. Faith is so indispensable to life, that unless it is present in some degree, life itself would be impossible. *It is because of faith that cooperative and social life becomes possible. It is faith in each other that facilitates a free give and take of love, a free sharing of work and its results*. When life is burdened with unjustified fear to each other, it gets cramped and restricted.

Faith in each other and its essential counterpart:

Children have a natural faith in their elders; they look to them for protection and help instinctively without requiring any introductory letters. This quality of trusting others persists in later life unless the person receives a rude shock of being deceived or exploited by others for their self-interest; so, though faith is natural to man, it grows and flourishes in a society where men are reliable and honest and worthy of faith, and it fades in a hostile environment. Faith in each other becomes complete and steady when it finds its counterpart in those qualities which invite and confirm faith.

Being worthy of faith which others place in us and having faith in others are two complementary virtues; they are the condition of an unhampered flow and development of individual and collective life.

Importance of faith in oneself:

Unqualified and implicit faith in each other belongs to the world of ideals; in actual practice it exists only in

some special cases. Though it is very much to be desired, it cannot come unless the world is peopled with persons who deserve unlimited faith; and this condition requires a perfect development of the qualities of being reliable, steadfast and invariably helpful. But these qualities which foster mutual faith remain undeveloped unless a person has supreme faith in oneself. *If a man has no faith in himself, he cannot develop those qualities which invite and foster faith from others.* The confidence that you can, under all sorts of trying circumstances remain loyal to your own perception of the Best, is the very foundation of the superstructure of a reliable character.

Secure Basis of Self-Confidence:

But unshakable faith in oneself is as rare as implicit faith in some other person; few have developed it to the degree which ensures effective and constructive control of oneself. In most persons faith in oneself is always being challenged and undone by the constant experience of one's own frailties and failings, which often prove to be unyielding, even when the man knows what is right. *The self-confidence, which is thus in perpetual danger of being shattered, can be securely established only when the man has in front of him the vision of the living example of perfection and has faith in it.*

Faith in the Master:

Faith in the Master becomes all important because it nourishes and sustains faith in oneself and faith in life, in the very teeth of set-backs and failures, handicaps and difficulties, limitations and failings. Life, as man knows, in himself, or in most of his fellow-men, may be narrow, twisted and perverse; but life, as he sees it, in the Master, is unlimited, pure and untainted. *In the Master, man sees his own Ideal as realised; the Master is what his own deeper self would rather be; he sees in the Master the reflection of the Best in him. which is yet to be, but which he will surely one day attain. Faith in the Master, therefore, becomes the chief motive-power for realising the divinity, which is latent in man.*

Faith and Critical Reasoning:

True faith is grounded in deeper experiences of the spirit and the unerring deliverances of purified intuition. It is not to be regarded as anti-thesis of critical reason but as the unfailing guide of critical reason, *When critical reason is implemented by a deep and living faith, based on pure intuition, its functioning becomes creative, fruitful and significant instead of barren, ineffective and meaningless.* On the other hand, many forms of naive *credulity* cannot be broken through except by the fearless and free working of critical reason. However, it remains true that critical reason can touch and inform only those forms of faith, which are not based upon pure intuition. True faith, grounded on pure intuition, always remains an imperative, which cannot be ultimately reduced to the conclusions of ratiocinative intellect. It is not derived from the limited intellect, but is more fundamental and primary, with the result that it cannot be silenced by any intellectual acrobatics. But this does not mean that faith, at any stage, need be blind, in the sense that it is not allowed to be examined by critical intellect. *True faith is a form of sight and not of blindness; it need not be afraid of the free functioning of critical reason.*

Analysis of Credulity and Doubt:

The right of testing the Master, through critical reasoning, has been always conceded to the disciples; but *if after testing and being satisfied about the perfection of the Master, the disciple shows any wavering of faith, it is a result of a deplorable deficiency in his sincerity of approach and integrity of purpose.* Just as there are many cases of uncritical and undeserved credulity placed in the claimants for spiritual wisdom, there are many cases of an unjustified wavering of faith in spite of a convincing basis in one's own experience; just as uncritical credulity is ultimately the result of an unconscious operation of many worldly wants, unjustified wavering of faith is also due to the unconscious operation of desires, which run contrary to the effective manifestation of a rationalised faith. *In the first case wish is the father of unwarranted belief; and in the second case wish is the father of unwarranted doubt.*

Wavering of Faith is Often due to Unconscious Operation of Cravings:

Cravings have a tendency to pervert the functioning of critical reason; *and an unwavering faith, which is grounded in pure intuition, can come only to a mind, which is free from the pressure of diverse wants.* True faith is, therefore, a matter of gradual growth; it grows in proportion to the success which the disciple attains in freeing his consciousness from diverse cravings.

Beliefs and Opinions:

Faith must be carefully distinguished from a mere intellectual belief or 'opinion'. When a person has good opinion about someone, he is said to have a certain kind of faith in him. But this kind of opinion does not have that spiritual potency which belongs to a living faith in the Master. The beliefs and opinions, which a person has, often constitute a very superficial layer of the human psyche; they do not have any integral relationship with the deeper psychic forces; *they remain in one region of the mind without bringing about any radical changes in the core of personality, which determines the attitude to life.* People hold such beliefs just as they wear clothes; in times of emergency, they show the tendency to change their clothes to suit their immediate purposes. In such cases, *beliefs are unconsciously determined by other purposes; the purposes are not consciously determined by beliefs.*

Living Faith is Creatively Dynamic:

Living faith, on the other hand, has the most vital and integral relation with all the deeper forces and purposes of the psyche. It is not 'held' superficially; nor does it hang, like mere intellectual beliefs, in the periphery of consciousness. On the contrary, living faith becomes a powerful factor that reconstructs the entire Psyche; it is *creatively dynamic. There is not a thought but is enlivened by it; there is not a feeling but is illumined by it; there is not a purpose but is recast by it.* Such living faith in the Master becomes, for the disciple, a supreme source of inspiration and unassailable self-confidence, and it expresses

itself primarily through the spirit of active reliance upon the Master and not merely through some opinion about him. *Living faith is not a sort of certificate given by the disciple to the Master; it is an active attitude of confidence in the Master, expressing itself not only through implicit and trustful expectation of help from the Master, but also through the spirit of self-surrender and dedication:*

Living Faith is Grounded in Experience:

Such fruitful and living faith in the Master is always born of some deep *experience* which the Master imparts to the deserving disciple; it is fundamentally different from the beliefs which people have either through *uncritical acceptance or superficial thinking*. Mere intellectual beliefs have, for the most part, very little spiritual importance. The Master, therefore, is utterly unconcerned with whether the disciple believes in him or in some one else; and he is equally unconcerned with whether the disciple, at any moment, does or does not believe in him. If in some fortunate cases, the Master, through his benign intervention, wins for himself the living faith of the disciple (as distinguished from mere belief), it is because he knows that the disciple will be helped through it.

Testing the Disciple:

Just as the disciple is testing the Master in respect of his capacity to guide him, the Master, in his turn, is testing the disciple in respect of his integrity of purpose. The Master is unconcerned about whether the disciple doubts him or has faith in him; what he tests is whether the disciple is or is not sincere and whole-hearted in his spiritual search and pursuit. *The Master is not at all interested in giving proof of his own divinity to the disciple, except when he feels that any such proof is likely to be unfailingly useful and unavoidably necessary for the spiritual benefit of one who has surrendered himself to him.*

EVOLUTION

by P. G. NANDI, *Calcutta*

- (i) O! my Beloved! Thyself and myself danced in pair
from time immemorial;
Myself; as electron, danced on the specified zone of
diverse Metals, Non-metals,
Round and round the nucleus of Thyself as the union
of Proton - Neutron,
Slowly to unfold Invisible Bud into Physical world,
petals by petals!
- (ii) O! my Beloved! Thyself and myself under the rhythm
of the Cosmic dance,
Blossomed into flowers of multi-colours to proclaim
divine beauty and grace;
We danced, sang and sang, till our pollens were one by
the Match-maker, the fragrant air;
So, the Cycle of Procreation came into force out of
our sweet embrace!
- (iii) O! my Beloved! Thyself and myself under the spell of
the Cosmic Music,
Crawled over the surface of congenial planets spread
with vegetation green;
We swam across the dark-blue waters of the turbulent
boundless mighty ocean;
We flapped our wings across the expanse of the vast
sky azure, silent and serene!
- (iv) O! my Beloved! Thyself and myself under the impulse
of Instinctive Urge,
We as denizens roamed aimlessly in the thickly-set
fearsome darkest forest;
Attacked on the innocent unaware with the ferocity of
blood-suckers;

We jumped and frisked from tree to tree, we screeched
and scrambled and showed unusual zest!

(v) O! my Beloved! Thyself and myself guided by the ray
of faint Intellect,
Took shelter from the hard elements of Nature and
lived a life under the cave;
We passed through the ages of Bronze and Copper
before we reached the Atomic Age;
We passed the days in diverse joys and sorrows, and
faced the world like a Spartan brave!

(vi) O! my Beloved! aspiring souls at the summit of
Highest Intellect,
Knocking against the threshold of Intuition, and
waiting for the Greatest Moment;
O! MEHER BABA, the Beloved! the world awaits Thy
push with great suspense;
May Thou fulfil their Destiny lying from the Beginning
as dormant and latent!

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AN APPEAL

We earnestly appeal to all the readers of Divya Vani, that they can do a great service to Baba's Cause by presenting to the nearest Public Library a year's subscription for placing "Divya Vani" on its reading table, which will mean extensive spreading of information about Avatar Meher Baba to hundreds of persons.

Editor.

GLIMPSES

of

The God-Man, Meher Baba

Second Day of Darshan at Madras

1947 — Part III

By BAL NATU

A Stream running down the Mountain

It was the second day of the *darshan* programmes at Madras. The morning of Friday, 4th April was and is a precious day for me. It was breakfast time and the *mandali* were climbing down the staircase. I saw Shri Baba standing in the doorway and looking at us lovingly as we passed by. When I was about to step down Adi Sr called me. I entered Shri Baba's room and found Him sitting in a chair. Without any introduction, He gestured, "You will have liberation (*mukti*)." This spontaneous assurance lifted me to a new dimension. A feeling of timelessness crept over me, may be for few seconds! I was brought to senses when Adi Sr. continued to convey Shri Baba's "say", "But, let your love flow on ceaselessly like a stream down the mountain, on way to the Ocean. Obstructions there will be, of pleasures, of pains. Pass by these as passing phases. There shall be "flowers and thorns" by the bank and in the flow. Do not get attached; do not get affected. Go on and on and let the stream become a river. Doubts may assail you; self-complacency may lure you but with love in the heart, roll on, flow on to me—the Ocean. Worry not, fear not. I am the Ocean of love. Now, go and have tea."

The instruction about tea made me aware of the room I was in. It is difficult to say what I felt at that moment. It is something beyond me. I cannot put it in black and white. The words, if expressed, may turn into barriers. It is too sacred to talk about. Perhaps, every one who had come in Meher Baba's contact, had such sub-

lime moments. I wonder whether I had tea or nectar that day!

The morning *darshan* hours were crowded with eager faces clamouring to have a glimpse of Shri Baba. Manek Mehta and party from Bombay, like the day before, entertained Shri Baba with devotional songs. Behind me stood a painter trying to draw Meher Baba's picture, a vain attempt to portrait Him as He looked. From the *Darshan* queue, Shri Baba signalled one person to come closer to his seat. I felt a bit curious, why this particular person should be called near. As he was leaving the Halt I approached him and found that he was observing silence. I did not know Tamil and so no further conversation was possible. I just felt that his inward *sadhana* drew him closer, even outwardly to Shri Baba, the Indweller of all.

Love - The finest Give and Take

After lunch we had an hour's rest. Then commenced the programme of visiting some places in Madras. Shri Baba with us all, reached a Centre which seemed to be a boarding-school for girls. V. T. Laxmi who was associated with vigilance and women's social welfare was in charge of that Centre. She garlanded her dear Master with a beautiful garland of gold embroidery, perhaps a speciality of South India. Shri Baba resting under a tree, looked very radiant as He blessed the girls who filed past Him in a queue. A part of Shri Baba's message is given below:

"Love for God, love for fellow beings, love for service and sacrifice, in short. love in any shape and form is the finest 'give and take.' Ultimately, it is love that will bring about the much desired levelling of human feelings all over the world, without necessarily disturbing the inherent diversities of details about mankind.

"It is infinitely better to hope for the best than to fear the worst. Time is as much made out of the nights as out of the days. The world is approaching a glorious Dawn, once again in its inevitable course of ups and downs. My blessings to all."

Meher Baba Remembered His Dear Archangels.

Shri Baba got in a car with that glittering garland and it sped to M. Vadivelu Mudliars' house, The whole family beamed with joy at Shri Baba's arrival, While the *arti* was being performed, Shri Baba held a skein of cotton yarn in His fingers. He looked deeply absorbed. When the *arti* was over, one of the devotees offered Shri Baba a nice garland of sandalwood shavings and the fragrance filled the room. Calling Dr. Donkin near Him, who was bit late for *arti*, Shri Baba took out the two garlands and handed over those to him, along with that skein of cotton yarn. Shri Baba instructed Donkin to send these to Mary and Will Backett in England, as His *prasad*, Mary had a special message from Meher Baba. She was to hold the skein of cotton yarn in her hand "for a while when she gets it, and thereafter keep it in a safe place and not use it for anything ever."

Shri Meher Baba used to refer Mary and Will as His dear archangels. It was in April, 1932 that this "celestial" couple met the Master, in London, at the house of Kitty Davy's parents. Shri Baba, in a way, celebrated at Madras the 15th anniversary of these meetings, by remembering them and sending the gift of garlands. Strangely enough by the end of the next fifteen years, after fulfilling the appointed task, they left their physical bodies to be with their dear Master, "for all time". At the first contact Will had a *prasad* at the hands of Meher Baba that healed him physically and mentally; and Mary had an uplifting touch. It will be fairly delightful to read in their own words the account of their first meetings with their Beloved Master, Meher Baba.

Healing-Prasad And Uplifting Touch.

In the diary about this memorable event in the year 1932, Will Backett wrote: * "I had felt that I wished to make Baba some offering as a greeting when meeting Him for the first time. I knew that flowers were often given in His own country, but had little means for a suitable

* The Awakener Vol. IX No. 3.

offering, after a journey from the country which left little time, before reaching the house. Almost impetuously I stopped before a green-grocer and chose a few grapes a mean enough offering truly, for the fruit was small and not attractive. In a little brown bag, it seemed meaner than ever, and quite unworthy, but I just poured my love into it by mental effort, for not yet had the wellsprings of love for Baba been opened in my heart, to flow spontaneously to Him of their own force.

"Had Meher Baba shown me more at that time of His own inner nature, which the future has revealed, I could not have borne it, I know. Clumsily, it must have seemed, did I offer Him the fruit, while my friend was recounting my physical weakness to Him. Looking back, I can see how alert He was, though with quiet composure, he detached a grape from the bunch and handed it to me before my eyes could follow the movement properly. My friend, who knew what was intended, told me that Baba wished me to eat it, saying that He had truly charged it with His healing power and love, and so I obediently followed His direction and ate the grape at once, slowly, almost like one in a dream, without comprehending that which the passage of years now makes plainer. With that blessed fruit came the commencement of a return to health, which other methods up to then had failed to give. And gradually, energy has returned, though perhaps of a different character than before."

Mary Backett wrote her impressions about her first meeting with Meher Baba as follows: * "I first met Baba at a friend's house in London. He was seated in a small room at the top of the house, surrounded by some close devotees. They did not hear me enter, but Baba sprang up, with the agility, power and grace that characterized all his movements, and came quickly forward. I was astonished and touched that he should rise to meet me as I had intended to do homage as best I knew.

* Meher Baba Journal, May, 1940.

"He looked at me earnestly and I at him, and I knew he was reading my very soul. He then signed me to sit beside him on the low couch and took my hand with that gentle touch, we all know so well. Immediately I felt a great upliftment of consciousness, such as I had never experienced with any one before. I had been searching and reading deeply for many years and knew that now I had found the Master, and that the long search was over. My whole being was raised and spiritualized, and filled with peace and joy. He gave me more, far more, in the space of three minutes, than I had gained in thirty years of my earnest seeking.....I knew who Baba is. It was the great event of my life to meet Him."

After receiving the parcel of garlands Will wrote to Shri Baba, "Accept our devotion and love, with all their limitations, perfecting their imperfections with Thyself." And Mary expressed her feeling thus: "Keep us ever more close in Thy Heart and give us strength on all planes to be faithful and loving channels, for all Thou wouldst have us to do." Shri Baba had indeed many, many ways of contacting His dear ones and many more means of retaining and recharging the link. His was the life of unbounded Compassion.

Spirituality Covers All Life.

From Vadivelu's house, on way to Saidapet, we were taken for a matinee show. All the seats in the balcony were reserved for the Baba-people. The owner of the theatre had requested Shri Baba to visit this picture. The film was based on the life of a lover of God. It was a mythological story. It was in Tamil and so we could not follow the conversation. After some time, we left our seats in the balcony for the cars waiting outside, to take us to Meher Bhavan. As we reached there, we found that the arrangements for the public *darshan* programme were complete, Soon the road was over crowded with people—men, women and children. To pacify the *darshan*-hungry crowd, Shri Baba stood up, His regal face beaming with love. He folded His hands to the people, in a way to His own selves in the

crowd He dictated on His alphabet board, "I am very happy to see you all. Every one of you is in one form or the other of the Divine manifestation. You are all in me; I am in you all. The only way to realize God is through love." For the public in general there was a special message "Resuscitation of Religion" in which He stated:

"The urgent need of today to resuscitate religion is to dig it out of its narrow and dark hidings and coverings and let the spirit of man shine out, once again, in its pristine glory. The most practical thing to do in the world, is to be spiritually minded. It needs no special time, place or circumstances. It is not necessarily concerned with anything out of the way of any one's daily life and day-to-day routine. It is never too late or too early to be spiritual.

"It is just a simple question of having a right attitude towards the lasting values, changing circumstances, avoidable eventualities and a sense of the inevitable. Spirituality is neither restricted to nor it can be restricted .by any one or any thing, anywhere, at any time. It covers all life for all time....."

Today, from morning right up to the late at night, there were programmes after programmes. It was an unforgettable sight to find Shri Baba with that compassionate poise and delightful equanimity, accommodating Himself to the needs of various persons.

Significance of Washing The Master's Feet:

We were to leave Madras on 5th April, 1947, by the morning train. So we all got up pretty early. As the time of Meher Baba's leaving Meher Bhavan was drawing closer a few of the family members looked sad and in tears. Generally Meher Baba did not allow people to touch His feet. But as a recognition of His love for late C. V. Sampath Iyengar, Shri Baba permitted the family members even to wash His feet with milk and honey. A rare privilege! Once Meher Baba explained the symbolic significance contained in this act of worship.

* "The feet which are physically the lowest part of the body are spiritually the highest. Physically the feet go through everything, good and bad, beautiful and ugly, clean and dirty, yet they are above everything. So, spiritually the feet of a Perfect Master, are above everything in the universe, which is like dust to them. When people come to a Perfect Master and touch His feet with their heads, they lay upon Him the burden of their *sanskars*, those subtle impressions of thoughts and emotions which bind the soul to recurrent earthly lives. This is the burden which Jesus meant he would assume when he said, "Come unto me all ye who labour and are heavy-laden, and I will give ye rest."

"A Perfect Master collects these *sanskars* from all over the universe, just as ordinary person, in waking collects dust on his feet. Those who love Him deeply ...wash His feet with honey, milk and water representing different types of *sanskars*, and place at His feet a cocoanut which represents the mind and it symbolizes complete surrender to His will."

Shri Baba did not instruct us to wash His feet. I was just a silent spectator to this hallowed act of worship. Shri Baba looked delighted as well as solemn; He seemed so absorbed and so alert to everything, at one and the same time. Excepting a few, the local Baba-lovers were not asked to visit either Meher Bhavan or the railway station, that morning. Shri Baba's words of farewell to His dear ones in Madras were:

"I am always with you, still I have been very happy for the days that you have been with me. You may feel that now I am going away but you should never find that I have gone away. It is for you to hold on to me now and for ever. On my part I and my love will never leave you here or hereafter."

Perfect Forgetfulness To Conscious Powerfulness.

One bogie (carriage) was reserved for the Baba-party on Madras-Bombay Express. By morning we boarded

* Meher Baba Journal, February, 1942.

the train. It was a unique experience to travel with Shri Baba, for one felt more at home with Him and His moods. As the train left the station, a basket of fruit was unpacked. Shri Baba began to throw the fruit as *prasad* for those in the compartment. Sometimes, He looked in one direction and threw the fruit in another. We had to be alert and catch the fruit. If someone drooped the catch, he had to go near Shri Baba, return the fruit and wait for the next chance. It was indeed a fine indoor sport!

Limkar who was travelling in the same compartment, tried to read some of his poems, two three times to Shri Baba. They were based on Meher Baba's Divinity. Shri Baba was busy with some other work. So He gestured, "Limkar, I know the contents of the poems before they are composed." Looking at Dr. Donkin and pointing at Limkar, Shri Baba in a lighter vein of His inimitable humour remarked, "Don, I have explained eight types of *masts* in the Wayfarers. Here is the ninth type!"

After some time Shri Baba was in a mood to give a discourse, through his alphabet board. I was all ears and eyes for it was my first time to see and hear Shri Baba giving a discourse. Jal was reading the board. Dr. Ghani repeated the sentences aloud in English, with its on-the-spot translation in Hindi so that all the members in the compartment could well hear and understand Shri Baba's words. The discourse mainly clarified the three states of Consciousness:

- (1) The Sound Sleep State of Perfect Forgetfulness.
- (2) The Awake-Dream State of Increasing Helplessness.
- (3) The Real Awake State of All-Powerfulness.

In the beginning Shri Baba explained how natural is the "pull" within our consciousness to retire into deep sleep; and how vital is the "drive" to wake up and aspire for an expansion in consciousness. He lucidly explained, how God, the Incomprehensible plays the indescribable Game of waking Himself to His own Infinite

Wakefulness, latent in the Original Sound Sleep State, This is effected through the process of increasing helplessness which in the end becomes unlimited. This absolute helplessness of itself is turned into All-Powerfulness.

Shri Baba's gestures and facial expressions, rhythm and pauses while His fingers moved on the board presented a marvellous sight, so vivid in memory to this day! At the end of the discourse, I vaguely gathered that the timeless transmutation of Infinite Unconsciousness into Infinite Consciousness is a phenomenon of which the Beyond Beyond State of God is neither aware nor oblivious. It is really the BEYOND, untouched by any experience! The magnitude of the subject matter made the mind silent. I looked out of the window at the fast moving trees and fields, as also the sky and horizon wherein the reflection of the Beyond was manifesting in one way or the other. What an astounding Beyond with an endless variety of splendour about It!

The Internal Journey With The Master.

After the discourse, Shri Baba wished to retire from the *mandali*, for His work. On the train some of us found a first class coupe unoccupied. It was reserved for Shri Baba. As He left the carriage, He instructed Dr. Donkin to occupy His seat, till He returned. We did full justice to the lunch so lovingly given by our dear host at Madras. Shri Baba made a few visits to our compartment. He asked some of us to tell Him a few stories or jokes to relieve Him of the burden of His work. Then He gestured Sidu who is a ready Qavval in waiting, to sing a *ghazal*, The substance of the Urdu lines as per my limited understanding of the language was as follows:

"Love is a strange binding! It binds and unwinds. The more you bind yourself to the Beloved, greater the freedom (unwinding), you have. But such love is very, very rare. In fact, Love is an ocean of Fire that you have to cross, to meet the Beloved."

By evening, Shri Baba returned to His coupe with Kaka Baria, Adi Sr. and Dr. Donkin. In the early morning the train reached Kurduwadi, the place where I had joined the Baba-party. Meeting those in the compartment, I got down on the platform. The window of Shri Baba's coupe was open. I saw Him pre-occupied and absorbed in His work. Even in that "unseeing state" He gave me a look of compassion for a second and I felt satisfied. I did not dare to go near Him to offer *namaskar* for I feared that it may invite a crowd near Baba's coupe and thus disturb Him in His work. With heavy steps and with mingled feelings of joy and sorrow, I left the railway station. The happy moments of *sahavas* are surrounded by unseen tears of separation! It was a pity that the journey ended so soon. But once begun, does the internal Journey with the Master ever end until final Union?
 (copy right reserved) (To be continued)

AVATAR MEHER BABA

Mentioned about Gita as follows *

"The Bhagavad Gita has exerted tremendous spiritual influence upon the humanity at large. As the blessed Lord Shri Krishna was born a Hindu, the Gita is more often than not regarded as a sacred book of the Hindus, but really speaking it is a sacred book of not merely the Hindus but of the entire human race. The message that it contains was meant not merely for India, but for the whole world. Let mankind act in accordance with its message and the Universal Brotherhood would surely be automatically brought about. Those who cast doubts on the perfect sainthood of Shri Krishna know not what they are doing. He was certainly God Incarnation."

* By the courtesy of "SAI SUDHA," October 1971 issue, All India Sai Samaj (Regd), Mylapore, Madras-4.

* GOODBYE, MR. LEARY

A searching account of the modern generation, mysticism and the quest for God. ALLAN Y. COHEN vividly describes his breakaway from drugs and his attachment to Meher Baba.

It is not so much that you are within the cosmos as that the cosmos is within you.

MEHER BABA

The search for God is hardly new. In fact, it may be the only constant in the variations of human consciousness through numberless civilizations. But the search is being re-discovered and recharged as the futile pursuit of materialism and selfishness is seen to defeat its own sterile ends.

There is an increasing interest in mysticism, a greater fascination with the direct experience of God. Yet this phenomenon is predictable, simply because it is the foundation of every true spiritual movement. Deep spirituality has been forced underground by established religion and by a religiosity which has proved unattractive to the sincere seeker; for advanced seekers, the search is focused on the 'gold' of God-realization itself; for many young people, it is the simple question of finding a meaningful path.

I shall try to interpret these trends, especially as they are seen in young people.

Drugs and consciousness

With me, this is more than an academic question. Many of the issues connected with drugs and 'consciousness expansion' correspond to key decision points in my own life. For three years I used LSD and other psychedelic substances feeling that these drugs could lead one closer to the experience of God as higher consciousness. After gradual

* By the courtesy of "The Glow" August 1971 issue.

lessons of seeing a social utopia unfulfilled and personal lives distracted, I sought non-chemical means for deepening inner awareness. I sampled many and finally settled on a frankly spiritual approach, that of Avatar Meher Baba. Since that time seven years ago, I have worked professionally with the drug abuse problem and the emerging interest of young people in meaningful non-chemical alternatives.

Meher Baba's brand of spirituality is universal, non-exclusive and designed to bring all religious traditions into harmony. Thus, although the reader should be aware that many of my ideas on mysticism are taken from Meher Baba, I believed his notions to be in total harmony with the *core* teaching of all God-oriented spiritual paths.

To me, the spiritual search and the means to its fruition is the single most hopeful trend in the world today. It is simultaneously a symptom of humanity's seeming intention to destroy itself as well as a possible way to the world's salvation.

Youth and the search

From Berkeley, California to Great Britain, I have been relatively close to the underground 'hip' scene, which includes young political activists and growing numbers of drug experimenters. From this viewpoint, I have concluded that spiritual motivation—conscious or unconscious—is the common denominator. Youth unrest is spiritual unrest. When *expressed*, it has to do with seeking meaning or seeking meaningful activity. In the first case, we see the more passive behaviours: occult and spiritual literature is devoured, drugs are taken, and the establishment is rejected by a show of apathy, disgust and disillusionment. In the second case, we see values translated into strong opinions and social action. This action is intended to destroy obvious evil, either by blind rage against real or imagined social oppression, or by constructive activity in service to others.

Unexpressed unrest regularly shows itself in what we are prone to call 'psychological problems'. Here the young person has not defined his personal perplexities as 'existential' or 'spiritual', but identifies with the symptoms of his

frustration: low self-esteem, interpersonal ineffectiveness or loss of enthusiasm for work in a highly pressurized Western civilization.

Drugs and the search

My work and concerns have made me familiar with the drug scene, a place where a significant amount of chemical injection is consciously or semi-consciously related to the desire for authentic experience, for transcendent unity, for unconditional love and for unchanging purpose. I have talked to LSD experimenters, read the underground press, noted the books bought by the psychedelically inclined and studied the life directions of former users. All this leads me to conclude that we are in the midst of a spiritual revolution which may dwarf in its impact any threatened economic or social-political revolution.

Dissatisfaction with life creates questions. And questions demand answers. 'Who am I?' and 'What am I doing here?' are the inevitable queries provoked by awareness of alienation. The young criticize those who are not in the conscious process of actualizing their potentials or helping the human condition. Perhaps the worst name given by the articulate young to certain adults is 'robot', implying mechanicalness of consciousness. For many young people the use of drugs like LSD promises an escape from mechanicalness or meaninglessness, even as they discover its temporary quality.

If God is anything, He is infinitely practical. And the ultimately practical conclusion is that drugs *do not* and *cannot* lead to authentic and applicable spiritual answers. This is being discovered again and again by the graduates of the underground, even as drug abuse grows among the subteens.

Spiritual Experience: East and West

All my investigation leads me to believe that there is no difference between the Eastern and Western experience of God. There is a difference in the conception of that God and there is a perceived difference in the appa-

rent methods of bringing about the ultimate goal. However an esoteric examination of all the major spiritual paths has brought to me a stunning realization of their unity and harmony.

The reason why the search among youth has been associated with the East is a logical one. A great deal of spiritual expertise comes from India and Asia. More significantly, the apparent Eastern description of the goal of life is less antagonistic to the mystical approach, that orientation so appealing to the contemporary young seeker.

On Mysticism

About 'mysticism': as I use the word, I do not mean a synonym for 'mysterious, weird', 'occult', or 'heretical'. Mysticism may be called the art of self-discovery, with an emphasis on the ability of everyone eventually to experience ultimate reality. Mysticism thus defined is always spiritual. Occultism, witchcraft, clairvoyance, spirit communication, mental telepathy, are not necessarily spiritual. In fact, their practice can more easily obstruct the attainment of God than assist it.

True, the mystical approach has seemed dubious in the West because it calls for transcending of the intellect, that intellect which has become almost a demi-god in technological civilization. And yet mysticism is not impractical. In the words of Meher Baba:

"There is nothing irrational in true mysticism when it is, as it should be, a vision of Reality. It is a form of perception which is absolutely unclouded, and so practical that it can be lived every moment of life and expressed in every-day duties. Its connection with experience is so deep that, in one sense, it is the final understanding of all experience."

Answers and Barriers

There seems an inherent instinct in the modern seeker which recognizes that God is Love, and that there is something wrong with the notion of a punitive God, a God that sentences one to eternal hell for sincere disbelief,

a God that would ravage mankind with war famine disease and exploitation without good reason, suggesting vast cruelty or relative impotence. The young seeker demands an answer, other than "The ways of God are mysterious—you must simply have faith."

For example, the appendages of the Christian church seem to resist the mystical view, at three critical points: reincarnation, the attainability of union with God and the successive return, in different forms, of The Christ. If the Church is to reach the new brand of spiritual seekers on the level of reason and credibility, it must come to terms with these issues. The apparent irony is that Jesus' teachings are completely in harmony with these 'heretical' ideas.

This is not the place to go into a theological treatise. However, I suggest that the Western Christian tradition can rediscover the legacy of mysticism without either excessive intellectual gymnastics or non-Christian ways of thinking.

To Perfect Consciousness:

With regard to reincarnation (i.e. the progressive movement of the soul through many forms towards perfect consciousness), one hardly has even to read between the lines of scripture. (For example, see *Matthew* 11: 11-25, *Matthew* 11: 9-14, *Revelation* 3: 12.) and the mystical Christian underground has consistently maintained that there are many unpublished teachings on reincarnation by Jesus.

The early Church Fathers were quite specific about the continuation of consciousness after physical death:

Justin Martyr, St. Clement of Alexandria, Origen, St. Gregory of Nyssa, St. Jerome, St. Augustine. And it is surprisingly easy to obtain information from the church records which suggest that this teaching was standard at one time. For example, The Catholic Encyclopedia tells about the fifth ecumenical council (553 AD) which anathematized (cursed) the doctrine of the pre-existence of the soul, so probably initiating doctrinal changes and censoring

the more blatant scriptural statements about reincarnation. Recent Dead Sea Scroll discoveries and the publishing of *The Gospel According to St. Thomas* give additional reason for thinking that real Christianity could embrace the notion of reincarnation. Those of you acquainted with reincarnation theory will realize that it supplies a very reasonable explanation for apparent injustice in any one life and anticipates eventual spiritual growth and fulfilment for everyone. even though memories of past lives are not usually accessible. Thus, the infinite justice and mercy of God become much less mysterious.

Union with God:

The mystical notion of union with God is equally consistent with Judeo-Christian metaphysics. The extraordinary experiences connected with glimpses of this union are amply testified to by great Christians such as St. John of the Cross, St. Francis and St. Teresa, among many others. The logic of the basic inseparability of man and God flows inexorably from the assumption that God is Infinite: If God is Infinite He must include everything and everyone. If anything or any aspect of consciousness is apart from God, then God is finite, an untenable attribute, since God could then be surpassed. If everything is God, then of course we too are one with God. The mystical union merely involves the *conscious realization* of this identity. The mystics talk about Divine Love as representing total One-ness—thus, the mystical union with God is also the union with infinite Love.

Avatar Messiah

As for the exclusiveness of Jesus, the great masters have said that Jesus, in fact, was 'The Christ'. However, it is contended that *The Christ* returns every 700 to 1400 years in different physical forms, e.g., Zoroaster, Rama, Krishna, Gautama (The Buddha), Jesus, Mohammed, and Meher Baba. 'Christ' (or 'Avatar, Messiah, Rasool, God-Man') is the mystical name for a state of consciousness, the Christ consciousness, representing the spiritual leadership of the universe. Thus the mediator between God as

God, and God as man, is the God-Man, that aspect of God which relates directly to the finite universe and which is responsible for spiritual assistance to every soul. The mystic further contends that God as the Christ is always with us, though He takes physical form periodically as humanity needs a spiritual reawakening through example. Thus, the Avatar or Christ is one and the same, appearing throughout history as that pinnacle of expressed divinity in human form on which religions are based. It is no surprise, then, that the essential message of every manifestation of the Avatar or Christ has been astoundingly similar, considering the differing historical and cultural contexts for which He had to adapt the message. We can also see why the mystic considers a personal relationship with the Christ as the highest spiritual road. I am suggesting that the esoteric limitation of fundamentalist Christianity is not in ascribing Divine consciousness to Jesus, nor in placing utmost importance on a personal relationship with Christ, but rather in ascribing only one historical appearance to the Christ.

The important point I wish to emphasize is that differences between Western and Eastern mysticism are superficial, and that the *essential* message of the esotericism of East and West is identical. Personally, although I have chosen Meher Baba's path, if I tread it with authenticity, I can call myself without hesitation a real Christian, a true Jew, a participant in Islam, or a practising Buddhist.

The ecumenical movement is much more deeply based than it even suspects.

Considering all of the above, I can only expect that youth will turn more and more to authentic applied mysticism. Again the reason is a practical one. Mysticism is effective, Drugs are not. And political revolution, even if successful, turns on Itself.

The Illusory Reality

It is easy to agree that the non-medical use of drugs cannot satisfy urgency and depth of the search for meaning.

Drug injection cannot be justified even on hedonic ground. The United States is certainly the prime social drug laboratory in the world: the aim of experimenters is to try to attain happiness. Obviously, drugs give short-term relief and hope in some cases, or they would not be used. However the widespread social experiment has destroyed the initial hypothesis, with which I once agreed, that mind-altering chemicals can significantly change persons for the better on a large scale. The hippie-drug community has not evolved into a superior race of loving, aware, individuals. Chemically turned-on youth has moved inevitably toward confusion, ineffectuality and delusion. These effects are cushioned by individual differences due primarily to variations in inner motivation, innate intuition and relative dosage.

The once serious fantasy of creating utopia by pouring quantities of LSD into reservoirs is no longer reasonable speculation even by the psychedelic idealist. The use of drugs contains within it the seed of its own destruction.

I have mentioned the delusory quality of drug induced 'spiritual experience'. In retrospect, there seem to me critical differences between drug-altered consciousness and the mystical approach. Let us take psychedelic drugs like LSD as examples.

The way of Drugs

The LSD path denies internal worth. Taking drugs creates the underlying suggestion that inner happiness somehow must be enhanced from the *outside*. In contrast, authentic spirituality stresses the omnipresence of God *within* and frames the spiritual task as uncovering that essence. The drug approach emphasizes separateness and exclusiveness—it is 'We the hip,' vs. the 'straight unaware world.' True mysticism implies oneness and tolerance for every being.

The drug orientation is basically passive and can lead to disengagement from active life in society. One supposedly gets results by swallowing a pill, the sum total

of effort necessary. In Reality, you do not get something for nothing. The genuine path entails real effort; its reward is progress toward the ideal. Psychedelic experience is inevitably temporary. Real mystical commitment is everlasting in its impact.

Chemical insights fail in their relevance to ordinary life. True masters stress the conversion of spiritual knowledge into spiritual action in society. LSD can result in apparent feelings of love. The authentic attainment is love itself. Drug orientation eventually ensures dependence on the desires of the lower self. The true mystic learns to trust and surrender to a master who is identical with his own God-self. LSD-induced dependency makes one a slave to a chemical. Dependency on God leads to real freedom.

The Politics of Utopia

Let us take another look at the future of youth involvement in political and social revolution. On the face of it, a total change in the system seems to many young people the most practical way to a compassionate and peaceful society, since institutional structures are such an easy scapegoat and are so directly related to current threats to the world's survival.

However, there are some major difficulties because of the variety of hues of revolutionary sentiment. First, anarchy is simply not a viable possibility; any group of individuals, no matter how peacefully inclined, has to be organized in some way, and when we are talking about the billions inhabiting this earth, the pure anarchist can be humoured but not taken seriously.

More important, however, is the short-sightedness of the activist when he ignores the real cause of social ills. His fantasy is that a change in the system, in the institutions, will automatically produce better conditions. However, ask an activist if he has ever fantasied himself as President or Prime Minister. Most I have asked admit imagining such a pleasant prospect. Then ask him whether his fantasies included substantial changes in the *office* of the Presidency or Prime Ministry. Almost always I find that he

replies in the negative, the unconscious implication being: If I were the leader of the government, there would be no need to make substantial change in the organization of institutions. I would use the existing structures to better mankind, and would simply replace the functionaries with my own people.

In a way then, the hope for systemic change is really a sham. Every political revolutionary in history has run the risk of becoming the target of other revolutionaries after himself acquiring power. Any imposed political or social change is by nature temporary since it can be upset by revolution or command. Thus, real freedom, particularly spiritual freedom, can never be guaranteed by governmental or institutional means:

Power Struggles:

The problem is not in the structure of power, but with the *consciousness of the persons in power*. If heads of the established order were real saints, there would be no question of political unrest by the young. That is why, in my own observation of the political scene, I cannot get enthused about placing the radicals (left or right) in power, no matter how much I would agree with some of their contentions and criticisms. There is much evidence that the consciousness and sensitivity of radical leadership is as immature and ego-inflated as the consciousness of those they seek to unseat. The power struggles, the inhumanity within the radical movements, the inability of the activists to get along with their own compatriots, are all too obvious.

Inherent Divinity:

Of course, I do not mean to suggest that the individual should detach himself from the political or social process, or shy away from assisting reform where necessary; but I am suggesting that only humanistic and spiritual development can change the consciousness of battered mankind. Only the natural enhancement of inherent divinity has the power sufficiently to bring about real love and

empathy, It is no surprise that the truly effective 'revolutionaries' like Jesus, Buddha and Mohammed produced remarkable effects on mankind by dint of the force of their love. Jesus had no seat of secular power, neither did he command great armies to enforce his will. God, as Jesus, changed the *consciousness* of great numbers of spiritual seekers, and through that spiritual power, changed the behaviour of masses. It is unfortunate that each spiritual revolution becomes blunted in a few centuries and crystallizes into organized churches, which ultimately rationalize all kinds of anti-spiritual behaviour and belief.

How true the cliché 'To change the world, we must first change ourselves.' The power of an individual fully actualized or illumined is immeasurable. Thus, in the present crisis of humanity, activists and radicals who are sincere about establishing 'the good' and destroying 'evil', must eventually conclude that something more profound than political or social change is necessary. The *roots* of 'evil' must be destroyed: selfishness, greed, lust anger and all the other attributes which deny man's true identity.

FOOL'S GOLD:

It must be clear by this time that I am very hopeful about the possible long-term influence of authentic, applied mysticism. I qualify the word mysticism with those two adjectives for there exists also *inauthentic and unapplied* 'mysticism'. Each may lead to a blind alley.

In general, youth, in its attraction to the East and the occult, has yet to distinguish the false from the true, the hoax from the reality, the spectacular from the essence or the magic from the practical. One easily discovers that most so-called yogis from the East are conscious or unconscious hoaxes. Being a 'holy man' in India, for example, is an exceedingly good profession, offering economic and egoistic reward. The Eastern populace is not particularly sophisticated when it comes to evaluation, and it is quite possible for someone to don the orange robe of the *sadhu*, dangle some beads and bells, leave some pithy spiritual discourses plagiarized from a past master, remember a few

yoga postures, and then go around being a 'spiritual leader.' Such a person, with a modicum of individual charisma and relatively little spiritual development, can make a very good living.

Then there are those who have actually mastered occult abilities and who perform minor 'miracles' such as levitating, materializing objects, or reading minds at will. These are not tricks or magic, but represent the mastery of certain applied natural forces. It seems likely that Western scepticism about such powers will be diminished as eyewitness data, films and personal tours, testify to the possibility of such phenomena.

Miracle-Mongers

I tend to dismiss the 'miracle-mongers' from authentic spirituality. This has nothing to do with any extraordinary spiritual development of my own, but comes from the opinions of great masters on the relative value of occult powers. They consistently report that such practices can be of little value or actually destructive to the practitioner and his followers, depending on his sincerity. To read minds is not necessarily spiritual, nor does it guarantee freedom from egoism. Of course, a great master can do these things with ease when necessary, but he would use such powers very, very sparingly. The spiritual objective is to get beyond illusion, not to manipulate it into more diverting forms. For example, Meher Baba, regarded as that same God-Man once called Christ Jesus, avoided the use of unnecessary earthly miracles, even though moving a mountain would have been child's play for him. Why? Not because of modesty, but because of his understanding of the nature of spiritual development. Meher Baba wanted seekers attracted to him because of his infinite love, not because of his unlimited power. Worshipping God from fear is perhaps less spiritual than the worship of nature inspired by love of its beauty. So the young seeker must beware of inauthentic gurus, whichever technique of consciousness-enhancement they may use.

The Mystic in Daily Life

Another problem, especially for Westerners, is the question of ineffective or inappropriate methods. For example, we have heard much lately about meditation, but even Eastern masters hardly ever direct disciples to spend overmuch time meditating in caves. The great mystic teachers have consistently emphasized the need to develop in the midst of ordinary life and society, not to escape its pressures. One cannot run away, but must deal with oneself. Strange diets, unsupervised breathing practices, enhanced communication with the spirit world—all these, mystically speaking, have dubious value and can be spiritually disastrous.

The factor of application is equally relevant, even if the method in question is not particularly dangerous. The most spectacular meditational insights lie barren if they do not effect loving and purposeful changes in ordinary life. Practical mysticism must show its fruits at one's job, in one's relationships, in one's sense or purpose or else it cannot be described as practical mysticism.

My guess is that the seventies will bring a reintensification of 'the search' toward the inner man, the exploration of inner space. As young people turn away from the futility of drug experimentation and the frustration of radical political involvement and get more interested in mystical concepts, they will run into difficult problems of evaluating the plethora of alternatives. Some will make temporary mistakes as they must. Cults will enter, Eastern and Western opportunists will try to take advantage of this new found enthusiasm, and different sectors of apparent mysticism will collide, perhaps bitterly. There may be strong reactions from the established churches, thereby adding to the confusion. However, again and again, truth will win out; it must. Truth and Love *work*; they are everlasting and dependable. This can be seen objectively, and more importantly, subjectively.

Truth and Love

Let us try to tie all these themes together. Truth and Love are the basis of mysticism, from whatever perspective one chooses to look. For the advanced mystic, Truth is more than mere intellectual conviction; it is certainty through conscious experience. Truth is the aspect of God relating to infinite wisdom. Love has to do with the 'feeling' aspect of consciousness. Divine Love is experienced as infinite bliss by the God-realized, the one 'emotion' with no opposite because of its enjoyment of infinite oneness.

Interestingly, these two foci of true mysticism relate to the central concerns of young people. For example, honesty is one aspect of Truth. Deviations from the truth—hypocrisy, suppression and dishonesty—generate the most violent objections to the behaviour of the older generation. The young want to hear it 'like it is'. Student demands insist that the truth be transmitted as far as it is known. The further aspect of Truth relates to the quest for the unknown, the nature of the universe, the secrets of the human soul. In this area, the young ask their existential and cosmological questions, some turning to mysticism for better answers.

Love Perfectly Realized

The search for love, to the mystic the central force always been manifest in society and never the sole property of the young. Yet the seekers of the sixties have stressed it: the hippie and drug movements have almost sanctified the word. There is increasing popular sensitivity that a contemporary song has framed well: "What the world needs now is love, sweet love." Yet, young seekers have been discovering that real love is much more elusive than the temporary merging of bodies or sharing of emotions. Lip service to love does not guarantee self-sacrifice, co-operation of humility; and hearts reach out to discover that fountain of unchanging and unconditional love which can be found in the mystic path.

Admitting youth's desire for truth and love, the authentic mysticism of East and West rightly becomes more appealing than crystallized orthodox religion. The spiritual master and advanced mystic have no 'secrets' regarding the Truth. There may be secrets concerning methods of attaining it, secrets beyond mere intellectual expression. But distortions about Reality, even 'white lies', are not permitted.

The real power and appeal of the mystical approach lies in its final dependence on, and promise of, love, upon loving God more and more until oneness is attained.

It is the perfectly realized Love of the masters like Jesus and Meher Baba which irresistibly attracts the seeker and gains disciples and lovers. Divine Love is the one force which cannot be resisted fully by illusion or ignorance, perhaps in the same way as the waking dreamer dissolves the worst nightmare.

One of my favourite discourses of Meher Baba, explaining the intimate integration of metaphysics (as Truth) and Love, is called *The Lover and the Beloved*.

"God is Love. And love must love. And to love there must be a Beloved. But since God is Existence infinite and eternal there is no one for Him to love but Himself. And in order to love Himself He must imagine Himself as the Beloved whom He as the Lover imagines He loves.

"Beloved and Lover implies separation. And separation creates longing; and longing causes search. And the wider and the more intense the search, the greater the separation and the more terrible the longing.

"When longing is most intense, separation is complete, and the purpose of separation, which was that Love might experience itself as Lover and Beloved. is fulfilled; and union follows. And when union is attained, the Lover knows that he himself was all along the Beloved whom he loved and desired union with; and that all the impossible situations that he overcame were obstacles which he himself had placed in the path to himself.

"To attain union is so impossibly difficult because it is impossible to become what you already are! Union is nothing other than knowledge of oneself as the Only One."

Toward a new Humanity.

The mystic contends that ordinary life is a dream. However, as long as we identify with that dream and its characters, we should act ethically with selflessness and love toward the other characters. The practicality of applied spirituality shows as enlightened behaviour in the ordinary world.

As we look on the spasms of slowly deteriorating civilization, we may also see growing pains. If nothing else, crisis clarifies and defines. There is no retreat possible for humanity, certainly not for youth. It is either death or rebirth; the middle ground is rapidly vanishing. Spiritual renewal can come, it seems to me, in two ways. First, after a culmination of ignorance which so shocks and nauseates man's inherent divinity that 'divine desperation' sets in. This is the apocalyptic option. The second way is the gradual but potent change through personal example and the power inherent in life to create alternatives before the disease has snuffed out the preventive cure.

On the surface of human affairs, the search for God is really a search for survival. In another way a colossal game is being played, a game of hide and seek, utterly independent of the playground. And in this game, no one ever really loses, though combat with oneself can be extremely trying. So that the seeker may win the game for Himself over himself sooner rather than later, assistance comes in forms like this statement from Meher Baba:

"To penetrate into the essence of all being and significance and to release the fragrance of that inner attainment for the guidance and benefit of others, by expressing, in the world of forms, truth, love, purity and beauty—this is the sole game which has any intrinsic and absolute worth. All other happenings, incidents and attainments can, in themselves, have no lasting importance."

SUNRISE-SUNSET

By DOROTHY L. LEVY

Sunrise-Sunset—the years swiftly come and go
We, are looking forward the sunrise—when of Avatar
Meher Baba's Love know;
His LIGHT shines over the world—near and far
His followers are guided by the Light of the Eastern STAR
With eyes focused on the top of Baba-Hill, not on the
valley below—
For, His Light chases the shadows (doubts) in its
Golden Glow...
Some are travelling down the pathway toward the
setting Sun—
Avatar Meher Baba's lovers greet each day—another
task is begun...
To spread God-Man's MESSAGE He came back on
earth to bring ...
Not spoken of so foolishly as, "doing your thing."
But, walking up the hillside hopefully to arrive there
some day—
Holding fast to His DAAMEN we cannot lose our way.
In this earth play—we see much sorrow; suffering and sin
But, our Beloved Baba has given us hope saying,
"I have come back into the world to help you your
victory win."
Now, I'm walking toward the sunrise: aware of the sunset—
If being kind, and loving to all Creation when leaving
this earth there will be no regrets.
"LIFE ITSELF IS THE SUPREME MIRACLE
AND TO BE BORN
AGAIN IN THE SPIRIT IS THE MIRACLE OF
MIRACLES."
—Avatar Meher Baba

O Silence Eternal and Vast

By G. C. MITTRA, Bilaspur

DING AN SICH of Immanuel Kant,
ELAN VITAL of Bergson,
NIRVIKALPA SAMADHI of Sankaracharya,
NIRVANA of Gautam the Buddha,
We kneel down to thee
That Thy grace may shower down
Into our inward parts like the Niagara Falls,
O SILENCE ETERNAL AND VAST.

Everlasting NEWNESS under the sun
When nothing is new,
Change everything each virgin moment,
That a new race may people the Earth
..... a race with a heart of love
Bonded in universal brotherhood,
And consciousness of its divine heritage,
O SILENCE ETERNAL AND VAST.

Tranquilizer of careworn and restless minds,
Drive away fear and doubt from our beings.
THOUGHTLESSNESS, remove all thoughts from our
intellect,
That we may see the Divine clearly in a
Spotless horizon as a swan is seen floating majesti-
cally
On a lake calm and serene,
O SILENCE ETERNAL AND VAST.

O MAHAKALA! O TIMELESSNESS!
We offer ourselves unstintingly
To make ourselves fit instruments
To prosper Thy mission of awakening
Godhood in man, I
O SILENCE ETERNAL AND VAST.

JAI AVATAR MEHER BABA KI JAI

Meher : The Silent Communicator

By T. N. RATHO, *Visakhapatnam*

Communicators are guided by certain concepts and definitions in projecting news of value to educate the mass and create awareness among them. One of these concepts relates to objectivity which in the words of Eric Severeid "have given the lie the same prominence and impact that truth is given: they have elevated the influence of fools to that of wise men; the ignorant to the level of the learned; the evil to the level of the good." These concepts have outlived their utility. Today this kind of news is outstripped by reality. Humanity is restless and they are craving for everlasting happiness. Definitely the material prosperity and the temporary allurements have lost their hold upon their lives. With all the material prosperity the affluent nations could not withstand the challenge posed by the urge of the new humanity for eternal happiness and peace. Pursuit of God and desire for the God consciousness is no more considered as escapism or anarchism. These concepts have been given a new orientation, Truth is drawing upon the horizon of all the thinking minds. Any effort that is not directed towards permanent values of life is considered infructuous, The distractions from the reality is escapism. But the search for reality is not at all escapism nor the truth an anarchism, All that is permanent is real and the contra is unreal or false.

It is our grand illusion that blurs our vision to reality and the sanskaras constantly haunt us from realising this Truth, To clear us from such illusions and redeem the erring humanity, the compassionate Father (God) appears on this good earth frequently. In this Kali Yuga, the latest appearance of God in the form of a man, can be identified with the Avatar Meher Baba, who lived for over seven decades, travelled extensively, met number of masts (God-intoxicated), gave sahasas to millions of people and taught the doctrine of love which is the need of the hour.

Baba visited America, England and other European countries as early as 1932, and spread the love gospel. The seeds sown three decades ago now begin to sprout and bring a sigh of relief to the humanity. For instance, the Hari Krishna movement and the International Society for Krishna consciousness spread over in U.S.A., England and other Western countries and their zeal to perform every year Rata Yatra (Car festival—drawing the car with Lord Jagannath and Trinity) from 1966, all bear ample evidence in support of the above quest for peace through love.

Baba's silent communication thus brought about a new dynamism and its impact on the humanity is so captivating that it draws millions of lovers around His divine sphere of love and compassion. It encourages even the most disheartened soul. His assurance springs hope even in the dried up heart of a most damned soul. Baba assures "Godhood is the birth-right of every man ... God alone is real, all else is illusion. The goal of life is union with God through love Love is the reflection of God's unity in the world of duality". See! how this assurance instills hope even in a despondent heart. Steers him clear from conflicting ideals. Engulfed in the lower forms of love—viz. infatuation, lust, greed, anger and jealousy—which seek for appropriation of mundane objects of temporary value, the spontaneous appearance of pure love from within becomes impossible. Man is the direct descent of God. Yet owing to the various impressions garnered in course of his journey (evolution) he identifies himself with the gross body and thus the limitless soul voluntarily imposes limitations upon itself, which is entirely due to the clear Mayawic (illusion) influence. Hence the divine love which is *for the one in the many* transposes—owing to these limitations—and craves *for the many in the one*. According to Baba, even the highest type of human love is subject to the limitation of the individual nature which persists till the Seventh Plane. Hence the path of attainment of that level of consciousness is strewn with several hurdles. But

these could be cleared easily by the grace of a perfect Master and by the wink of an Avatar.

Baba reveals the pristine truth that it is for love that the whole universe sprang into existence and it is for the sake of love it is kept going. God descends into the realm of illusion because the apparent duality of the Beloved and the lover. As the beloved, he is the real and ultimate object of their appreciation. As the Divine Lover, He is their real and ultimate saviour drawing them back to Himself.

Baba thus simplified the mystery of the whole universe and laid clearly the objectives to be achieved to attain the ultimate goal. The great riddle "Who am I?" is given a precise answer "I am God". Without resorting to any extraneous methods, sadhanas or special intellectual feats, the whole theme of the God's creation, is explained vividly in Baba's discourses so that even a layman could easily understand the reality. He thus develops a subjective thinking and leads one towards the realisation of the only truth of "That thou Art"—(Aham Brahmasmi). Baba emphasised that God who is all pervading is equally present in a saint and a sinner and one could only find Him with pure heart, and the rigours of ritualism performed with countless desires and without realising the rationale behind these acts will seldom lead one to God realisation. He, therefore, exhorts all to love not only thy neighbour but also thy enemy because God dwells in every one, and it is only one's mental condition that projects such different views. Love creates desirelessness, which ultimately paves the way for that realisation—I am God. How compassionate is Baba to declare Himself as the Avatar of the age and assert it by His divine authority—all this is to draw us nearer to him and make us realise that we too are none else than He? Baba ultimately says that you and I are not we, but one.

The technique of his silent communication is so effective and eloquent that it has drawn millions of lovers nearer to Him. As all-knowing, He knows the depths of

the human ingenuity and reaches one's heart straight. What greater need is there for communication than to convince the ailing hearts with an assurance, instilling hope to hopeless, arousing love in the jealous, suspicious and hateful hearts, ultimately establishing peace on this earth and leading to self-realisation? Baba fulfilled all this in silence. He communicated directly with the heart, as the mind is too much preoccupied in this illusory world and became perverted. He has, therefore, no use for the speech. Hence Baba did his divine work in silence, in this Avatar very successfully.

*** AVATAR MEHER BABA GOES TO ANDHRA PRADESH**

Arrival at Tadepalligudam

The return journey from Penugonda ended at 03.25 hrs. At 04.45 hours on 25-2-54, Baba and Mandli reached at Dr. Dhanapati's residence at Tadepalligudam, Oh! It is the Birthday of the Awakener for which every one was kept awake the night before. Mark! how quickly the Awakener was being over-loaded with flower garlands by a number of men and ladies gathered there. They have started garlanding Him before He could have a little rest, after His practically whole day and night travelling.

Baba's 60th Birthday Celebrations at Tadepalligudam

Baba permitted every one, who so wished, to bow down to Him or touch His feet but not the Mandli members. This permission was granted only for a short duration. He then hurriedly entered the house of Dr. Dhanapati Rao and, getting in a room, asked the doors to be closed after the mandli. K.D.R.M. Dr. Dhanapathi and his family members had joined Him in that room. The

* From the Diary of Baba's Andhra Tour written by Shri Kishan Singh, Dehra Dun. Continued from Nov. 71 issues of Divya Vani.

windows were however, left open and thus some of the people outside could see what was happening inside the room. It was exactly 05.00 hours, the Time of Birth of Baba, that under His orders one of the Mandli member (Eruch) started reading Baba's Prayer of Confession in the following words, amidst pin-drop silence, in spite of the large gathering outside:—

"We repent, Oh God, most merciful, for all our sins; for every thought that was false or unjust or unclean; for every word spoken that ought not to have been spoken; for every deed that ought not to have been done.

"We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

"We repent most especially for every lustful thought and every lustful action; for every lie, for all hypocrisy; for every promise given but not fulfilled and for all slander and backbiting.

"Most specially also, we repent for every action that has brought ruin to others; for every word and deed that has given others pain; and for every wish that pain should befall others.

"In your unbounded Mercy we ask you to forgive us, Oh God, for all these sins committed by us and to forgive us for our constant failure to think and speak and act according to your will."

Urdu translation of this Confession Prayer was then read by Ramjoo and Marathi translation by Dhake, both being the members of the Mandli. On the termination of this function Baba said:— "I have asked God, whoever He be, to forgive all our weakness, so from today try to be honest in your thoughts, words and deeds. From today, you are responsible for your own actions."

Dr. Dhanapati Rao and his family members who all are the greatest lovers of Baba, then stepped forward and

worshipped the Lord, as they would generally address Baba, by washing His Feet with milk and honey. Oh, why do they do so and why with milk and honey combined, was the question that immediately started to torment me there then. Trying for a solution to this question, I was told that washing the feet of God-man with milk and honey represents a mark of highest regard and honour given to Him.

After the feet-washing ceremony was over, Baba jocularly remarked that let His Feet be now washed with water, lest the ants would bite Him, adding that in His lifetime that was the first time after 1937, that He had permitted such worshipping. Eruch and Gustadji then washed Baba's feet, with pure water. Baba strictly instructed to throw all the washings outside and not to drink or put on their heads.

By the side of Baba, in that room, were standing two girls; one carrying a child, was weeping and weeping and the other continuously looking at Him, even without winking her eyes, like a mad girl. Both garlanded Baba, one after the other. Oh, they are Pillay sisters and both have come from Rajahmundry with their father, who is a retired Engineer, all the three being great lovers of Baba. The first was Mira and the second Veena, who had actually lost her balance of mind, out of love for Baba. There you see Baba pressing the eyes of Veena, asking her to cheer up and expressing His love to her. See, how she smiles in return.

At 05.35 hours, Baba took His seat in the Pandal, where over 500 persons, ladies, gents and children, had gathered by now. He gave strict orders that no one was to touch His feet, since, at that time, every one was seen rushing towards Baba to touch His Feet, after they had witnessed Dhanapathi Rao's family washing His feet a little earlier. This, however, led to some confusion, when Baba had to ask all present to keep silent and emphasised His orders not to touch His feet saying (At 05.43 hours),

"If you love me, why can't you listen me. When I say don't touch my feet, why don't you obey. You do not understand the importance of this moment, for which even great saints long for ages. So, take advantage of this occasion, by doing as I say. Now keep quiet.

Baba saw Koduri Krishna Rao and his wife weeping continuously in front of Him standing at the foot of the dais, and enquired the cause. On hearing that they were deprived the rare opportunity of washing His feet with water from the River Godavari, Baba, out of His Infinite compassion permitted both of them to just wash His right toe and fingers.

Events then passed in a very quick succession as under:-

- (a) Arti in Gujrati (05.44 hours) Started by Mandli but continued by Bhaskar Raju, a great lover of Baba.
- (b) Arti in Telugu (05.49) hours) By All the devotees and lovers of Baba in Andhra.
- (c) Prayer in Telugu (05.55 hours) By Bandala Bapi Razu.
- (d) Prayer in English (06.00 hours) By Abdul Majeed Khan, Tahasildar Sawoner. He is a great lover of Baba and came from Sawoner to attend Baba's Birthday celebrations. He wrote the prayer on the spot and after he had read it, he sought for Baba's permission to garland Him, since Baba had previously, warned the Mandli not to extend any homage to Him. Baba was very much pleased with the prayer offered and permitted Mr. Khan to garland Him.
- (e) Arti by ladies 06.10 hours. They started in Marathi and all the Mandli members then joined them in reciting it.
- (f) Darshan (06.15 hours to 06.25 hours) All present were permitted by Baba to file past in front

of Him, one by one, to have His Darshan. Ladies were asked to come first. Baba, in expressing His love, touched the faces of all the male devotees of His, who so passed in front of Him.

At Tadepalligudem, the Mandli stayed in a school building and accommodation for Baba was arranged in the Travellers Bungalow near to that school. Baba returned to His residence at 06.30 hours, after every one present, at Dr. Dhanapathi Rao's place, had His Darshan.

The great procession at Tadepalligudem

At about 07.30 hours (25-2-54) people were seen quickly pacing forward towards the Travellers Bungalow. "procession, procession, procession" was the common word that was sounding from their mouths.

"What procession, whose procession are they referring to, at so early hour of the day as 07.30" was getting a perplexing problem within me.

Oh, look at the pipe-band party enjoying a joy-ride in that Bullock cart. How happy their Head is, moving his head in tune with the music and how joyfully he is emerged in the only thought that his party is lucky to be at the head of the procession. There comes the Sankirtan party, dancing and singing in their own Telugu language all being in a very merry mood. Mark the increasing multitude of the ladies. How quickly it is swelling like the quick swelling caused when one was stung by a poisonous insect. Oh, they have been stung by the Fatalist Serpent of Love of the Highest of the High. "There goes a car. Let us see whose procession is that and who is in the car", were the words slipping from the mouths of some, who were rushing towards the car but were unaware of the procession.

On getting near to the car, they all were feeling like having been pinned or jammed to the procession and were seen exerting their best to take their position on either side of the road but as near to that car as possible, They were observed constantly gazing towards that car and loudly

cheering the Divine Personality in it by shouting "Avatar Meher Baba Ki Jai, Bhagwan Meher Baba Ki Jai."

On hearing Baba's name, I recollected that it was one of the items for the Birth Day Celebration of Baba to take Him in a procession to a Central Place for His granting Darshan to the public.

The procession, starting from Travellers Bungalow, proceeded on the main road to the town and wending through a narrow Kacha lane, ended at Dr Dhanapathi's place at 08.40 hours. Practically on all the way, ladies were seen rushing towards Baba's car with garlands and offerings of fruit in their hands and enthusiastically extending their hands and the hands of their children and babies with them, to be touched by Baba, as an expression of love on their part. At a certain place enroute, a girl wept bitterly on seeing Baba and Baba had a hard time to sooth her and gave her special Prasad on the road. She was the daughter of a lover of Baba—Shri Venkateshwararao.

The sky was all clear and one of the mandli members (Shri Eruch) sitting with Baba in the car, had a very trying time, with his hanky to remove the perspiration on Baba's forehead, which was caused by the heat of the sun.

On getting down, Baba took His seat in that nicely decorated Pandal at about 08.45 hours and presently some 'Pandits' started chanting some Sanskrit Mantras as the mark of Worshipping Him. Ramjoo was quick in chanting Muslim prayer at 08.50 hours and the sound of Allah-hu Akber was felt very pleasing to the heart, by all present there. Abdul Majeed Khan stepped forward again but this time he read the Prayer in English, which was dictated by Baba at Dehra Dun (See Appendix B to this diary). Dr. Deshmukh, getting in full form after setting the flying collar of his coat in a proper position with his hands, said his prayer in Marathi. Mr. Jagannatham, the Andhra lover of Baba, then came forward with his prayer in Telugu.

Kutumba Sastri (K.D.R.M.) was thereafter quick at about 09.05 hours with his brief lecture in Telugu on

"Physical Contact through Prasad". He was followed by Ramjoo, who read an editorial by Filis Frederick from January 54 issue of the 'Awakener' of U.S.A, under the caption of "THE DIVINE BIRTH". A copy of that editorial will be found placed at Appendix D to this Diary. Shri Jagannatham then read the Telugu translation of that editorial at about 09.15 hours.

Shri Annapurnaiah, Editor "Velgu" Rajahmundry then came on the stage and read his prayer in Telugu, an English translation of which will be found placed at Appendix B to this diary. Baba, then at about 09.40 hours, said:—

"All these statements and messages can lead us nowhere in the Spiritual Path. Reasoning and even mental conviction leads us nowhere. Even actual experience falls short of the Highest State. The more you try to understand God, you understand Him the least. How can He, who is beyond explanation, be explained. Its being Infinitely easy, has rendered it Infinitely difficult. The secret is, you have to become what you already are. You can know Me, as I am, as one of you and one in you, only when the veils of separateness are lifted and this can be done if you love Me honestly and whole-heartedly. Lose yourself in Baba, and you will find that you eternally were Baba. There can be no compromise in love. It has either to be full or not at all. I say with Divine Authority today that I am the Ancient One and I am slave of those who really love me."

At about 09.50 hours, an old man in all white clothes, with a white shawl over his shoulders came for Baba's Darshan and seeing Him he began to cry Ram, Ram, Ram, whilst standing in front of Baba. In that emotional state, he began trembling and was about to fall on the ground, when he was taken aside where he was made to sit to compose himself.

(To be continued)

78th Birth Day Celebrations of Avatar Meher Baba

Dowleswaran centre on 10th Dec. 1971 Inaugural

Address by Sri N. Dharmarao, Rajahmundry.

Dear Brothers and Sisters in Baba:

I consider myself as very fortunate to have been invited by Bro N. Krishnarjunarao in requesting me to inaugurate the 78th Birth Day celebrations of Avatar Meher Baba. We can derive two fold benefit from these celebrations. Firstly for old Baba lovers, they strengthen the hold on Baba's Daman more firmly and secondly, for new lovers they give greater insight into Baba's message of Love and Truth. This centre is one of the oldest centres in Andhra Pradesh and most of its members are very fortunate to have paid their homage to Our Beloved Baba when He was physically present in our midst.

We are fully aware that a pilgrim on the Spiritual Path has to under go untold severe hardships to come into contact with God. But without any hardships on the Spiritual path we had come into Baba's fold. How was this possible? It was made possible by BABA by His Infinite compassion and unbounded love showered on us endlessly, and thus drawn us to Himself inspite of our countless weaknesses and sown the seeds of Love in our barren hearts. Thus we are very lucky in having come into the physical contact of the Avatar of the Age.

We are now facing the fifth external aggression on our Territory (Previously thrice by Pakistan & once by China) ever since we attained Independence in 1947. Several of our Military personnel, though inflecting heavy casualties on our enemy forces are sacrificing their lives in the service of our country. In this connection I would like to bring to your notice what Baba said to a General of the Persian Army in 1929 when he visited that country. He said, "to die in the service of one's country is great indeed, but to die in the service of God is greater." So we, the lovers of Baba, have a greater responsibility to discharge in serving the cause of our Beloved Baba. We should lead a life of 100% honesty and truthfulness and then only go

about spreading His message of Love & Truth to others in all humility.

Baba had repeatedly said that "the world has to face wars and go through the ordeal of fire, even at the cost of irreparable damage and unredeemable suffering." But He said that "humanity has to emerge out of the dreadful wars with spiritual integrity, with hearts free from the poison of malice or revenge, with souls unscathed by suffering and filled with the spirit of unconditional surrender to the Divine Will." Baba further said that the results of these wars will be "to inherit the coming era of truth and love, of Peace and universal brotherhood, of spiritual understanding and unbounded creativity."

Lord Tennyson had stated in *Morte De Arthur*. "The old order changeth yielding place to new, Lest one good custom should get corrupt itself."

The United Nations Organization was set up in 1947 soon after the second world war with very high ideals of Truth, Justice and Equality to all Nations. To-day there are about 132 member Nations in it, though it started with about 50 member Nations in 1947. But we clearly see to-day that it got itself highly corrupted as the majority of them fail to recognise the bare facts that are happening in the Sub-continent of India, Pakistan and Bangla Desh. India being the Spiritual seat of the Whole World is sticking to Truth and love only in its fight against the forces of evil, namely, external aggression and we are quite confident that the ultimate Victory will be ours only. The recorded history of United Nations Organization is one of series of failures to avert wars that took place in Korea, Vietnam, Cambodia, in all African countries, & lastly in West Asia. The reason is self evident, being the Selfishness of the Imperialistic nations. So we can clearly foresee that the U.N.O's days are numbered. This may synchronise with the wiping out of three-fourths of the world and the establishment of permanent peace in the world, resulting in Universal Brotherhood as repeatedly stated by our Beloved Baba.

JAI BABA !!!

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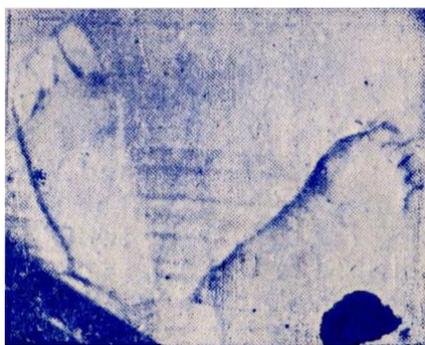
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1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty* in life prevail.
5. One penny extracted, in My name, without true basis is dishonesty and will be the cause of *millions of births*.
6. Think well of those who think ill of you.
7. If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at His feet.



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