Although Babe is just completing his 59th year, there is so much about him that is timeless, that it is difficult for us to think of him in terms of age. The Great Being behind that face and form we know and love so dearly 1 s , we are sure, not measurable by the passage of time, but is as immortal as the Divine Love with which we identify him. In celdbrating Eaba's Birthday, therefore, we are really celebratiag the return to Earth of Love Divine in the form of a nem we can see, love and with whom can conmunicate. A Being mho has, ges ginco, completed the long evolutionary process of the soul through numerous cyclas of 11 ves, from the original state of unconscious Divinity, to the finel atate of fully-realizad God-hood. This is Baba, our Splritual Master, Eternal Friend and Divine Belovad.

We have found in hin the living Beauty of all our highest hopes, and we have experienced, through his Grace, a precious taste of the Divine Nectar which is, indeed, the true panacea for all the suffering, ilsillusionment and mayavie ignorance which, in one way or another, besets all humanity. And this Divine Nectar wimmbeh whent is the touch of the Mrasterts Awakening Compassion which has, comehow, in nysterlous ways known only to the Hester, found us in our far corners of the Barth and aroused some neasure of our slumbering consciousness from the derkened dreams of 1ife, as seen through the distarted vision of our own selfhood.

Through Baba we heve been touched by a Love too graat for us to comprehedd, much less, ever to have deserved. Fa have come to him in various ways; sometimes groping, often wondering, but always with faith and longing; and he has taken us into his Infinite Heart where we have found the secret Highway to God.

We have discovered that Eebs works through the vary fabric of our prositc, everyday lives to reveal an ever greater measure of the Splritual Splendour of his True Belng and, through inwsrdy draming cloaer to the Unvelled gaality we discern In him, we find that the Tay has becese clearer, easiar and more sure; that the once remote possibility of actually experiencing God has now become a vibrant promise wich, even in this lifetime, fay be fulfilled.

As the Messianile-Avater of the Ages, Baba again comee forth to succor the great need of the immortal spirit of man. As such, he leads the woy out of tha Isbyrinthine maze of selfhood's false impressions, and deciares in unecuivocal terme the true nature of man snd the Resi Goal of Life.
"It Is time", Baba says, "that man had a fresh vision of the Truth that all iffe is one, and thet gOD IS THE OMLI TMTMG HICH IS REAL APD THE ONLY THING THAT satyirs." "God", he continues, "is morth living for; and He is alao worth dying for; all else is an oupty pursuit of 41 usory values."

Again quoting Babs, Because in the bagiming insgination gave trist to Substance, and thas lmportance to shedow, we; who are eterasliy Free, find ourselves bound, haviag lost our original Self in the maze of Illualon. Thorefore, in spite of possasolng Infinite blisg, we have to experience misery, worriee, doubts, failure and heiplessmess. When in a flash the heal Knowledge comes that we are not what Ne seen, but ars the Inilinte One, than all norries disappear, baeause in reality pleacure and Hiaery do not arist. To gat Fid af this peraiatont 1 gnorance and to know the true value of Reall ty, wave to expertence God; and God who is the Ereath and Lifo of our lives can only be experienced through honest love."

We have to love Him ailently and bonestly sven in our everyday life. Whilat ating, drinicing, talking and doing all our dutiea, we can still love God continuously, without letting anyone know. then God is found you can heve no idea what Infinite Bliss and Peace is grined. I give you all my love so that some day you cen love God as He ought to be loved."

Strange at it nay aam to those who do not know, wave found that through loving Babs we are actually loving lod; end that hia Love leade us into the vare inner matery of the ocaan of Divine Love that God really is. This is the Key to one of the most besutiml and nverwhelving of all wastical experloncess for when we love, and inwardly keep company with the Cod-reallzed Master, we in turn become the recipients of his immensurably greater love; and this cutpouriag la more than the hard shelled ego can beer, so it begins to dfe. But thet dying is ectualiy the beginning of Life, for it is the begtintrg of the annihiliation of the false by boing in the conscions Frosme of the peat.

If you whe keep compeny wth me", Baba once sald, "are aometiaes attracted to rorldly meya, do not get disappointed, I, too, wes once like you, but the grace of Babajan descended upon me, and She, The Perfect Saint, presented me with the pearl of God-realization."

And the following lines have been quoted by beba, as they explain so well the beautiful relationship between the sineere devotee and the Master : "Constantly repaeting Thy Name, $Y$ became one dith Thac, nothing mas laft of me (self). How can I sing Thy praise, O Ouru M1-e? Marevar I cest neges, I percelve Thee and nothing sise."

WIth this as the pettern of our devotion, mey our Birthathy remenberance to Baba be a greater exfort to underatand the incoaparable iaportance of his ilfe as it touches ours; and lat us, in all sineority, heva the courage snd the humility to let go of every darkening shade of self-centered ignorance aithin ourgelves; and trulk, wholeheartedly andartake to tread the glorioue Path to the Highoet of the High.

