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November 1966

# DIVYA VANI

( DIVINE VOICE )

*Editor:*

SWAMI SATYA PRAKASH UDASEEN

*Phone:* 36233

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NOVEMBER 1966

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( DIVINE VOICE )

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

*Editor:*

SWAMI SATYA PRAKASH UDASEEN

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## CONTENTS

	PAGE
Editorial: ...	3
Cradle Song for God (Poem) <i>by Francis Brabazon</i> ...	6
Letter to the Editor: <i>from Sudin Chandra Matilal, Calcutta</i> ...	7
Sunbeams (Poem) <i>by Dorothy Levy, U.S.A.</i> ...	8
The Riches of Poverty <i>by Dana Field, U.S.A.</i> ...	9
A Perfect Master <i>by C. B. Purdom</i> ...	21
Meher Baba and my Spiritual Path <i>by Countess Nadine Tolstoy</i> ...	26
News in Brief: ...	35
Meher Vihar (Regd.) — Constitution ...	i - xix

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"To love God, to feel God, to know God, to be one with God is the only thing that matters in life."

MEHER BABA

*Editorial:*

## Peace And Bliss

It is true that every one wants peace and bliss but the real problem is to know as to how to achieve it. Several ways and means are suggested for this trial in human life but the achievement of that state in one's life is indeed very rare. It is said time and again, that the peace and bliss which the man seeks are ever within himself, ever ready to be experienced, only if one is really serious about it, for it is said that Life in itself is the essence of peace and bliss and one has only to realise this Truth and know it by his own experience and that there is no other way for it. The fact however remains that human mind has always given importance to the non-essential as essential, and has overlooked the reality, being carried away by the false impressions of daily life, taking the illusion as the reality, because of the ignorance of its Original State of Being.

While explaining this illusion in life Beloved Baba says: "Because in the very beginning imagination gave a twist to substance and thus importance to shadow, we, who are eternally free, find ourselves bound, having lost our original Self in the maze of illusion. Therefore, in spite of possessing Infinite Bliss, we have to experience misery, worries, doubts, failures and helplessness. When in a flash Real Knowledge comes that we are not what we seem, but are that Infinite One, then all worries disappear, because in fact Sukh (pleasure) and Dukh (misery) do not exist. To get rid of this persistent ignorance and to know the true value of Reality, we have to experience

God, who is the breath and life of our lives, can only be experienced by honest love."

But then comes the question as to how we will be able to get that love in our ordinary way of life. Beloved Baba tells us that we have to love Him silently and honestly even in our daily life. Whilst eating, drinking, talking and doing all our duties, we can still love God continuously, without letting anyone know. He says: "When god is found, you can have no idea what Infinite Bliss and Peace is gained. I give you all My Love so that some day you can love God as He ought to be loved." Beloved Baba so compassionately exhorts us: "Inscribe these words on your heart - *'Nothing is real but God. Nothing matters but love for God.'* "

In this aspect of life, the importance of human love has got its own place and it shall not be overlooked. According to Beloved Baba, human love should not be despised even when it is fraught with limitations. It is bound to break through all these limitations and initiate the person to the Eternal Life of the Truth, so that the lover loses his separate and false self and gets united with God who is the One matchless indivisible ocean of love. When an individual realises the perfection of human love, he might be said to be ready to be initiated into the final state of Divine Love, where there is no duality.

More important are the words of Beloved Baba, where in He says: "When pure love arises it is always a gift, i.e., (Grace from the Master) . . . . Spiritual preparation is necessary by a person who has developed some divine attributes, i.e. when he avoids back-biting, thinks of the good of others, practices tolerance and desires the good of others even at the cost of his own self. ... Love begets love, it cannot be awakened by any other means. When true love is awakened, it leads to God-realisation, and opens upon an unlimited field of lasting

and unfading happiness. . . . The secret of true love is that it is unconquerable and irresistible. Even the one who resists its approach is lost, as he springs to plug the hole through which it is flowing past the walls of his heart. It races behind him and he turns only in time to find himself surrounded and borne aloft on its irresistible might."

He assures us that we need not be worried about the impossibility of securing such love from a Master, when He says: "The Master who is the ocean of divine love is always on the look out for the soul in whom His Grace will fructify."

The power of Divine Love is immense. In the words of Beloved Baba: "Divine Love makes us be true to ourselves and to others. It makes us live honestly comprehending that God Himself is Infinite Honesty. Divine Love is the solution to all our difficulties and problems. It frees us from every kind of binding. It makes us think truly, speak truly and act truly. It makes us feel one with the whole world. Divine Love purifies our hearts and glorifies our being."

May we attain that state of Peace and Bliss by the Grace of the Avatar of the Age, Meher Baba and may He Bless us all ! Jai Baba !

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# **\*CRADLE SONG FOR GOD**

BY FRANCIS BRABAZON

Somewhere within the dark  
are the seeds of singing.  
Sleep, little Krishna, sleep -  
We cannot yet endure your Song.

Somewhere within the waters  
are the buds of speech.  
Sleep, little Jesus, sleep -  
We are not ready yet to hear your Word.

Somewhere within the pain  
is our new beginning.  
Sleep, little Meher, sleep -  
We are not prepared yet for our own Glory.

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\* With the kind courtesy of the author, from "Let Us The People Sing."

## LETTER TO THE EDITOR

*Dear Sir,*

Our attention has been drawn to the beautiful, illuminating article "Sufism Reoriented" in our magazine 'Divya Vani' for the month of August '66. We have all liked it and appreciated its immense value, as it has cleared our many misconceptions about Sufism. But a slight misstatement of facts has occurred in page 41 of the said magazine, wherein it has been stated "Vedantists may claim that Ramakrishna was Avatar of this age, pointing to his statement, 'I was Rama, I was Krishna.'" This is not a fact. As recorded in the Gospels of Ramakrishna written by Sri Mahendranath Gupta, which is the only authentic document, relied upon by all—what Sri Ramakrishna said was that the entity, who was Ram and who was Krishna in previous incarnations has come (pointing at to himself) to this earth in the personality of Ram & Krishna, but not from the purview of Vedantists. In fact, Vedantists say that God, who is the Ultimate Reality and Preserver and Protector of the universe is never born and never dies. He is Eternal, Omnipresent, and Omnipotent and is beyond words, imagination and thoughts. Vedantists explain Him in negatives.

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# The Riches of Poverty

BY DANA FJELD, U.S.A.

**"I am the poorest of the poor and the richest of the rich."** —*Meher Baba*

What is true riches? There is a surah in the Koran which says, "God alone is rich, and all are poor." Baba defines the *real* as the *lasting*, Truth or God. What is God? Baba defines God's nature as Infinite Knowledge, Power and Bliss. Therefore he who possesses them is truly rich, eternally free. This is the highest goal of all life.

Baba tells of a king who, in a gesture of generosity, told the noblemen and all assembled in his court that they could have anything they laid hands on in the palace. There was a scramble for things. But a slave girl standing near the king put her hand on him, thus claiming also his kingdom.

Another kind of riches is to be satisfied with whatever God grants. To surrender to God's Will in faith and gratitude is to be desireless, and therefore happy. This is a wonderful state of mind, in which there is no sense of lack.

The opposite of the above examples is poverty, which is the condition of most people, regardless of their material possessions; for there is fear of losing them, envy of others, desire for more, worry, etc. This spiritual poverty is a reproach.

Jesus required of his close disciples that they divest themselves of all worldly goods and connections. Baba

does not expect His followers to give up everything they possess materially, with some exceptions. Baba once said: "It is silly to give up the world. As long as you live in it with love, honesty and service, that is all that matters. These three things are internal; the world is outside of you, so why try give up what is already external! Live where God puts you, rich or poor, and do your best."

In some cases, Baba had the disciple give up his business, profession or job, a number of times or permanently, but this had to do with that person's particular Karma or the need to surrender all to Baba in the sense of becoming detached. If one can lead a normal life outwardly and balance it with spiritual qualities—honesty, selflessness, generosity, service, humility, etc. and find time, thought and love for God, he is serving Baba's purpose more effectively than if he gave up all and became indigent.

**BABA SAYS:**

"Don't worry about anything. Keep thinking of Me constantly."

"Love Me more and more. Hold on to My Daaman, whatever the trials and difficulties you may be passing through. You are sharing in My Universal working and are fortunate to do so. The time is not far, when I will reveal Myself and you will see Me as I AM."

"You eternally were and will be. You have had innumerable forms as man and woman, beautiful and ugly, strong and weak, rich and poor, and here you are again with another such form. Till you gain spiritual freedom, you will be invested with many such forms. So why seek temporary relief which has in its wake more binding? Ask God not for money, fame, power, health, or children, but for His grace of love which will lead you to eternal bliss and freedom."

"Man or woman, rich or poor, great or small, each is under the spell of some sort of suffering. The relief from every kind of suffering is within ourselves if we try, under all circumstances and in every walk of life, to think honestly, to act honestly, and to live honestly. When we put our whole-hearted faith in God, that relief will be found. We are already in possession of infinite power and happiness; but it is our way of life which prevents us from enjoying these eternal treasures of God."

**Baba has further stated unequivocally and emphatically:**

"I repeat and emphasize that in My continual experience of Reality, no difference exists between the worldly rich and the poor. But if ever such a question of difference between opulence and poverty were to exist for Me, I would deem him really poor who, possessing worldly riches, possesses not the wealth of love for God. And I would know him truly rich who, owning nothing, possesses the priceless treasure of his love for God. His is the poverty that kings could envy, and that makes even the King of kings his slave.

"Know therefore that in the eyes of God, the only difference between the rich and the poor is not of wealth and poverty, but in the degrees of intensity and sincerity in the longing for God.

"Love for God alone can annihilate the falsity of the limited ego, the basis of life ephemeral. It alone can make one realize the Reality of one's Unlimited Ego, the basis of Eternal Existence. The divine Ego, as the basis of Eternal Existence, continually expresses Itself; but, shrouded in the veil of ignorance, man misconstrues his Indivisible Ego and experiences and expresses it as the limited, separate ego."

There are three kinds of poverty, materially speaking:  
1) voluntary poverty, because of irresponsibility and

idleness, 2) uninvited poverty despite anything one can do, 3) poverty which is self-imposed as a means of spiritual advancement and love for God. We love to listen to the success story of the poor boy who through his own efforts and ingenuity became rich. St. Francis, in imitation of Christ, whom he loved more than self, gave up riches to become a beggar. The great idea we got from the Bible was poverty or, as Baba says, becoming "dust" at God's feet. He became a true Faqir, like his beloved Lord, possessing nothing. Buddha gave up the kingdom and became the Enlightened One. When one owns nothing, he can more truly exclaim, "Not my will but Thine, Lord!"

Poverty, even if involuntary, gives opportunities to practice the qualities of patience, faith in God's providence, love and mercy. Baba says, "Cast thy care upon the Lord and He will sustain you and that uninvited suffering is a blessing in disguise."

When Baba visited New York, a lover brought Him a number of things. Baba remonstrated, "Why do you bring Me all these gifts? It is not necessary. Only love counts. Baba does not need these things; in giving them to Baba you place a burden on Him."

The devotee insisted, "I do it because I love you, Baba."

Baba replied : "Isn't it enough to bring your love? You are poor."

"But Baba, I must express my love for you!"

"If you must express your love, then give in My name to the poor. I give not what people want, but what they need."

Baba does not want us to take the bread out of our mouth to give it to His Cause. Our love is much more use-

ful to His work, and that need not be "expressed." Baba says "Love is silent, whereas Devotion burns the Beloved."

In fact, Baba has explained that Christ's injunction, "Leave all and follow Me," is not to be taken literally. It means to get rid of the selfish ego with its low thoughts, desires and ambitions. Then one becomes a true follower of the Lord, a true servant and lover. This is what Baba wants us to do also. He says:

"Two thousand years ago, when I was Christ, I said, 'Sell all and follow Me.' Now I am calling this meeting to say to My lovers, 'Sell all and give it to Me, because I am the poorest of the poor.'"

Baba, being the greatest Faqir of all time, needs nothing from anyone, but for our own spiritual good He accepts our good and bad impressions, so as to free us from bondage to illusion.

To those who were travelling with Baba when He came West and were planning to visit Baba in India, Baba sympathetically said, "I know most of you are practically penniless, like Me ... though I am the Lord of the Universe—My pockets are always full of holes!"

And yet, all those who were to go to India made the trip, impossible though it seemed for some. Nothing is impossible for love, when it is backed by surrender to God's Will, because then it is done by God's Will, as Baba says.

Regarding enjoyment in the world, Trehearne said it beautifully.

"You can never enjoy this world aright until the sea itself floweth in your veins—till you are clothed by the heavens and crowned by the stars. Until you realize that you are the sole heir of the whole

universe and more than so, that there are men in it who are sole heirs of the whole universe as well as you; until you can delight in God as a miser delights in gold, you can never enjoy the universe."

The idea is not to possess but to be, not to know but to love. Baba declares: "The Truth is in everyone, but has to be manifested," or experienced. This requires a daring of a special kind, such as saints have. Baba gives the examples of men who were God's heroes: "Francis of Assisi and Francis Xavier \* loved Christ with all their might, and what they suffered none of you can guess, but fear was foreign to them. Do not fear Me, love Me."

"Do you know how St. Francis loved Jesus and became one with Him? He loved Him as Jesus ought to be loved. But in Francis' group there was one who was a glutton. Juniper loved Francis most, though he did not sit in meditation or think of anything. He gave more trouble to Francis than anyone, yet he loved Francis dearly.

"When we love from the bottom of our hearts we give all our good and bad, even our troubles; the lover gives everything and demands nothing. I give everything and demand nothing in return. Love Me like that and Baba is your slave. Even if you can't do that, don't worry. As long as you are mine, you need not worry."

Prophetically, Albert Schweitzer, in his book *In Quest of the Historical Jesus*, has unknowingly described Baba in these inspired words:

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\* They are reminiscent of another giant of spiritual humanity, Shri Chaitanya of medieval India. He was a great devotee of Lord Krishna, a lover of poverty, and humble before the wise. He too embraced and healed a leper, respected the established institutions and had an enchanting influence over life in nature—jungle beasts would follow him meekly, tigers and deer, charmed by his Bhajans to his beloved Krishna.

"He comes to us as one unknown, without a name, as of old, by the lakeside. He came to those who knew Him not. He speaks to us the same word, "Follow thou Me," and sets us the tasks which He has to fulfill for our time.

"He commands and, to those who obey Him, whether they be wise or simple, He will reveal Himself, in the toils, the conflicts, the sufferings which they shall pass through in His fellowship and as an ineffable mystery, they shall learn in their own experience, Who He is."

Of the two Perfect Masters widely known in Christianity, John the Baptist and Francis of Assisi, the latter had the greatest impact on Western civilization. Of the former, Baba says, "John the Baptist was a wonderful being. He gave his neck; he was the Master of Jesus. \* You must have read how the disciples of John found fault with Jesus' disciples for living in comfort and having good food, when they had nothing of the kind." They lived in a desert hermitage, and had to endure great austerities.

So did Francis and his disciples. His biographers do not understand why Francis had to scourge his body and deprive it of necessities—food, water, sleep, rest. They say that he set an example of too extreme asceticism for his brethren. On the one hand, he had to set the pace for both his immediate followers and for the whole Order, present and future. Secondly, as he was to become a Perfect Master, that was the way for him. Thirdly, once he became Perfect, his asceticism was for all humanity, vicarious and not for self at all—for he had annihilated ego and mind, as Baba explained.

St. Francis' discourse on "Perfect Joy" is a real gem. It does not consist in holiness, in performing

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\* Baba revealed that Jesus received God-Realisation, when baptized by John.

miracles, in explaining Scriptures, in vast knowledge of the sciences and of mystical secrets, nor in knowing the thoughts of men. He gives an instance of perfect joy, as they were on the way to their church; if they were to arrive at their destination, cold, hungry, exhausted, and were to be rejected as impostors, severely reproved, insulted and cursed, then beaten up with a knotted cane and thrown out into the wintry night—and if they accepted it as the Lord's gift! This is so because 'the most precious gift of God,' he said, 'is the grace of overcoming oneself and accepting willingly, out of love for Christ, discomfort and contempt.'

A way of life was revealed to Francis by Christ, as written in the New Testament. His obedience to the Sermon of the Mount was literal, i.e., to relinquish all and rely completely upon God, even for life's necessities. He was an apostle of renunciation, according to Christ's precepts and example. He understood Isaiah's Suffering Servant to be Christ, and emulated Christ's suffering, poverty and love. This culminated in a desire to feel Christ's agony on the Cross and the universal love he poured out. This wish was granted when he received the Stigmata, or five wounds of the crucified Lord, on Mount Alvernia. Baba says that God-realization is always by the mystic touch of a Perfect Master, but in St. Francis' case God Himself took the form of a seraph to give him that touch, resulting in the Stigmata, which identified him with his Beloved.

But Francis disapproved of extreme asceticism in his Order, and forbade hair shirts and iron bands that were being worn by his brethren. He told them the same thing that Christ said and that Baba tells us, "Leave all and follow Me."

On the other hand, he took literally for himself and his brethren Christ's commission to his own disciples in their ministry to the world:

"Go and preach, saying that the Kingdom of heaven is near at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils. Freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses. Nor scrip for your journey, nor two coats, nor shoes, nor a staff." (Matt. 10, 7-10)

For St. Francis, immolation of the body was incidental to work for God, calling on "Brother Body" to do its utmost for the love of God, himself remaining cheerful in the face of all hardships. His Friars Minor had social work to do; they were to minister and not be ministered unto—particularly to the least in society, the poorest, the hopeless, the afflicted. Thus also they worked for their own salvation. Divine Love was their main objective, for in the Medieval Age there was a tender feeling for Christ. They were Bhakti types.

His followers worked at their trades for anyone who needed them, but they never touched money. If they were not paid in kind—bread, oil, fruit, which they used in community—they would beg elsewhere. Begging was a means of spiritual progress: not so much for physical needs as for humility. Baba has had His disciples do that, as well as go on errands of mercy to the poor.

Only a very few of Baba's disciples avoid touching money, because it is a concentrated form of Maya. But for the most part this is impracticable. Baba was asked for His opinion concerning money, and it is enlightening to understand it:

"It entirely depends upon the way in which we use our money, whether it is good or bad. Money earned and utilized as a means of livelihood for oneself and for those who depend on one is good. Given as charity for the benefit of humanity, it is better. But to give anonymously and yet carefully for the intelligent service and upliftment of humanity, without dictating as to how it

shall be administered or spent—this is the best use of money. But very, very few selfless souls can do that.

"When money gained by fair means or foul, is spent in order to gratify one's desire for pleasure and enjoyment, it makes the spender pleasure-loving and selfish. And if the same person suddenly loses that money, he naturally feels miserable and curses life and fate. Worse still it is when he wastes money, earned or inherited, in speculation and gambling, or on wine and women.

"Whether it is good or bad for us to possess money depends entirely on the use we make of it. Fire can serve and warm man; fire can burn and destroy man."

Because he lived Christ's teachings to the letter, Francis' preaching in his own country, and abroad—wherever people were, in the streets, in the fields, as well as in churches—had authority. People were amazed at the power of his simple words, and their hearts were pierced. He read the Bible through the eyes of poverty and humility, which revealed the spiritual meanings behind the letter. He preached repentance, peace, penance and the assurance of the redeeming love of Christ and forgiveness of sins. "Blessed are ye poor, for yours is the kingdom of heaven. Suffering for God is the price of Life Eternal."

Francis wanted some of his Friars to travel as minstrels—God's troubadours—to win souls through music. Baba's lovers have actually done this: minstrels are singing the Burra-Katha, the story of Baba's life.

Three Orders were founded by St. Francis: The Order of the Friars Minor, the Order of the Poor Clares, and the Third Order of Franciscans. The latter were the Brothers and Sisters of Penitence, citizens living a life of peace, mercy and simplicity. In those turbulent times, they infused into their social milieu a better spirit of

brotherhood and unity. Francis attracted men of high quality, important men of the world as his immediate circle of disciples, who gave up all for Christ.

He brought new spiritual values into the life of his time. He realized that poverty and liberty went together. He was constructive—no fanaticism, no dogmatism, no recriminations against wealth and power, no ideas of violent changes, no exclusiveness. Poverty was for him the way to achieve perfection. Poverty for God's sake does not degrade but ennoble. Therefore Francis loved poverty and scorned wealth and comforts. His mission was creative; and although he did not condemn the wealth of the nobility nor the knowledge of intellectuals, he recognized in them obstacles to the spirituality and humility of renunciates. He held prayer to be more edifying than reading.

In due course, a schism came up in the Franciscan Order. Primitive simplicity—no possessions, no studies, no provision for income for the monasteries—is just what the learned Friars and high church officials did not grasp. Francis' passionate love for democracy made him dislike organization and its hierarchy in his Order. Neither does Baba allow spiritual titles, but He does provide for income and property of the spiritual organizations connected with Him.

St. Francis was called by God, who spoke to him directly, to reform the people and the Church. God promised to preserve and protect his Order through the ages. It was a moral crusade that reformed both clergy and laity, not only through inspired preaching but mainly through example. He connected his teaching to his time. His ideal Lady Poverty was borrowed from chivalry—a fair lady for whom to sacrifice. He sent missions abroad, and himself went to the Orient, where he confronted the Sultan fighting against the Crusaders, and tried to bring

about peace. He contracted an eye disease while in the Holy Land, ending in blindness, after two barbarous operations of cauterizing.

St. Francis was the flower of medieval mysticism. The Order he founded was ideal for the West, in that day, without in any way compromising Christ. The Friars lived in solitude, but also went out to preach to the world. They lived a contemplative and active life, both. They stayed amidst nature but also went into the towns. They were "poor in goods but exalted in virtue."

Because of his divine love, there was much joy in Francis' life so full of hardships and labor for God. He had a sense of humor, charm, courtesy, freedom and creativity. He was a poet and his natural surroundings inspired him. He was greatly loved by the people and our lesser brothers, the animals and birds. He was a modern humanitarian and humane person.

*(to be continued)*

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The Subscription for 'Divya Vani' for the current year, commencing from July, 1966 to June, 1967 is payable in advance. We would, therefore, request all our subscribers to kindly send the amount as early as possible, so as to enable us to serve them promptly and diligently in Beloved Baba's Cause. Now, as we have our own press, we assure our readers that there will be no delays in future.

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

*Editor & Publisher*

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## \*A PERFECT MASTER

by C. B. PURDOM

What we want, all we modern men and women, is not sound advice or original ideas or profound thought, but experience. We want what will help us to live. We do not want someone who can help us to think more clearly or even one who can tell us what to do. We want something done. We want, exhibited as a reality, the life that we are deeply conscious ours ought to be. We want, that is to say, not an intellectual demonstration of the truth, but the truth itself. We know what science teaches, or can get that knowledge, and we know what the sages say. We do not need to know any more. We want the evidence of knowledge put into practice.

It is here that the need of a teacher is felt. Only someone with a consciousness greater than ours can take us the necessary step further. The world has always had its teachers, of that we can be sure. What the poets and philosophers have said and the great men of action have done have not sprung simply from nothing. Our greatest Master in the West has been Christ. He was more than a teacher, and I do not dispute that: but a teacher He was. There have been other lesser teachers among us since. In the East, which is God-conscious to an extent that is completely foreign to the West, there has been a number of great teachers. Buddha was one. There have been others, most of them unknown. For the Perfect Masters of the spiritual life do not always show themselves to the world. Their work is done in secret.

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\* Reprinted from 'Everyman' September 24th 1931.

I have been brought by what seemed to be chance, but no doubt deserves some other name, into personal contact with a Perfect Master from the East. He has come to Europe because of the grave troubles of the time, and because he has something to do in the crisis upon which we have just entered. He knows that we are ready for a great spiritual outburst. I said a moment ago that we do not need more knowledge; but there is one knowledge that we do need. That is knowledge of God or the ultimate reality. In that knowledge everything else is contained. If we had it our lives would be lifted to their highest level. The Perfect Masters have that knowledge. The Perfect Master of whom I speak has that knowledge. He is a Perfect Master because He is united with the Unconscious—that is with God. He has conscious knowledge of God. He has come to the West, leaving his seclusion in India to get men and women to turn their minds in these times of great anxiety from the outer world of material things to the inner world of the spirit, where all problems of the material world are solved. This Perfect Master arrived in England quietly twelve days ago and went to an isolated place in the country where only a few people know of his presence. The driver of the taxi which took him through London, said to the friend who accompanied him as he received his fare. "That was a remarkable gentleman. I felt it was a privilege to drive him." Yet Shri Sadguru Meher Baba, for that is this Perfect Master's name, had not spoken a word. In fact, he has not spoken a word for seven years,\* and does not propose to speak now.

Meher Baba has not come to this country with a "message" or to give lectures or to found a new sect or a new religion. There is too much talking, he says, and there are plenty of religions. He has come to impart his knowledge of God to those who wish to receive it.

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\* It is 41 years now.

His method is simple. He says to the inquirer, "What I am, you are." This seems nothing at all; but coming from him with the unmistakable spiritual certainty that he possesses, it comes as a shock. What he does is to get the seeker after truth to look into his own heart to find it. And, what is more significant, he gives him the power to find it. For from Meher Baba there flows power. He has no startling things to say. All that he does say is communicated by signs and pointing to letters on a board. It is sufficient to be in his presence to know the truth. He does not need to speak: He has the power of truth in Him.

In appearance, Meher Baba is rather under medium height, his skin is not very dark, he has dark brown hair, which he wears long, and a full moustache. He is thirty-eight years old. His eyes are large and beaming, lighting up his face, which irradiates happiness. He has a great sense of fun, and is said to be a first-rate cricketer. He combines the simplicity of a child with the wisdom of the ages.

He is willing at present to receive anyone who comes to him with a sincere mind; but he does not care to exhibit himself. It is not to be thought that he is an impracticable mystic, out of touch with everyday affairs. His knowledge includes even the concerns of ordinary men and women. He is one who brings into the conscious world of commonplace things, experience of the Unconscious. He has, that is to say, a balanced existence.

I have had several "conversations" with him. But as I have said, to talk with him is not the important matter. It is sufficient to be in the same place. He asked me if I knew the poems of Kabir, the fifteenth century Mohammedan mystic. I was able to tell him that I did, and I quote from Rabindranath Tagore's translation of one of the poems, the description of a Perfect Master:

He is the real Sadguru. who can reveal  
     the form of the formless to the vision of these eyes:  
 Who teaches the single way of attaining them, that is other  
     than rites or ceremonies:  
 Who does not make you close the doors, and hold the breath,  
     and renounce the world:  
 Who makes you perceive the Supreme Spirit wherever the  
     mind attaches itself:  
 Who teaches you to be still in the midst of all your  
     activities.  
 Ever immersed in bliss. having no fear  
     in his mind, he keeps the spirit of union  
     in the midst of all enjoyments.  
 The infinite dwelling of the Infinite Being is everywhere:  
     in earth, water, sky, and air:  
 Firm as the thunderbolt, the seat of the seeker is established  
     above the void.  
 He who is within is without: I see Him and none else.

That describes Meher Baba better than anything I, or perhaps anyone else, could write.

He makes no demands on anyone: but those who come to him for help have to be prepared to do what he says, which may be severe. The way to truth is simple, but it is very hard; for the way to know God is to know oneself, to face oneself in one's own inner consciousness, and then, renouncing everything, to let God flood the soul. Meher Baba is master of one knowledge, which is God, but that knowledge includes everything else. The rules that he gives, so far as he gives any at all, are meditation, selfless service and pure intention. He does not ask the Christian to cease being a Christian, but to be a true follower of Christ, that is, to do what Christ said. He does not ask the sceptical man or woman of today to

accept any dogma, but in the spirit of humility to obey the God in his heart. What Meher Baba says the mystics of the Western World have said: he also lives it. What he says, the psychologists of the West have also said in part; but he interprets their theories in practical life.

It may be strange to find a great spiritual teacher from the East speaking in terms that belong to our scientific textbooks; but it is stranger still, and this is the overwhelming fact about Meher Baba, that he is one whose word is alive with the spirit.

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(An English Monthly)

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# **\*Meher Baba And My Spiritual Path**

By Countess Nadine Tolstoy

*(Continued from October '66 issue)*

I cannot help mentioning here the wonderful beautiful family legend of "the Green Stick", which has been fulfilled at last. And 'the word of Love' made alive in the hearts of men through the contact of the Master. Even when children, Leo Tolstoy and his brothers used to play games of deep spiritual meaning; the most beloved one was the game of "Moravian Brothers," which consisted in their sitting quietly together under a large arm-chair all covered up and closely near to one another—silent and solemn—loving each other; and that meant "brotherly love" or "brotherhood of men".

Very touching and full of symbolic depth was the story of the "Green Stick".

The brother of Leo Tolstoy told his brothers the legend. He said there is a "Green Stick" on which a sacred "word" is written and whoever will find this stick and discover the meaning of the "Word" will find the secret of happiness, and make all humanity happy. So they have cut out a green stick, wrote a 'word' and buried it in the grounds in the woods, not far from the estate of Leo Tolstoy. Later on, he was buried just in the spot where as children they had hidden the "magic stick".

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\* Reproduced from "Meher Baba Journal" August 1941 Issue.

My husband had to have that fortune of contacting the Perfect Master—the source of all Love—who made the "Word" alive within him.

That is how mysteriously the big and small events of life are all linked together for one high purpose. I must say in acknowledgment of the fact, that I owe my life and sanity of my mind entirely to my Master; especially in view of all previous circumstances and my condition of nerves and health, amidst all the sorrows of later years.

Being subject to a strange state of fear in certain conditions it proved that nobody could help me in that but Meher Baba. I remember how I sent the cable to Baba in London communicating to him the approaching death of my husband. I received his answer—his inner order into the very roots of my sub-consciousness and heart. And even before his cable reached me, I inwardly responded to his order; fear suddenly left me. A tremendous upheaval has compelled me to act and to accept all consequences;—this I immediately did and became a changed person since, released from that misery of many years. My friends in London have witnessed the moment of receiving of my cable by Baba; they saw him retire into himself and work across the ocean deep within his being, sending me his power and blessings.

I know that all those years as much as it was in my human capacity I tried my best to feel Baba, to make myself receptive to his presence and to surrender to his guidance and will within me. At the solemn moment of death of the Count, when unfortunately I found him already passed beyond my physical reach, peace, blessed calm and light filled my heart and the whole space. The soul of the Master was with us, though he was thousands of miles away. It was a great revelation this sacred mystery of death, and it meant a greater, purer understanding of an uninterrupted life-experience. But, as Baba says, "always something happens," so here at that great

moment I had to receive a most irreparable blow, for later I discovered why I was not called in time to be near my husband at those last moments of parting.

A greater unshakable peace had to be earned yet with greater efforts and deeper purifying sacrifices and renunciation of the ego.

The Master wrote to me to go on as ever, as persistently as patiently and as lovingly as before, for sufferings bring us to the ultimate. I knew then that the "end" was not yet near. More experience, greater tests and efforts of the higher "Self"! Further events, indeed, have soon brought new experiences and they have been almost too much to stand after all I have to go through. All alone among people who did not understand, not knowing to whom to turn, broken-hearted and abused I had to stand it.

I remember one night when I could not sleep, like a haunted soul, with the head falling to pieces from all the unexpected problems to face, I was pacing the room in sleepless agony not able to control my whirling brain, when Baba's hand showed its guiding touch; indirectly at this time.

I received a letter from a Tibetan teacher whom I had met a few months ago, but who went to Europe. I was not communicating with him in any way, but he sensed my state of mind. Beyond time and space—there is a real communication of souls and hearts; the great white brotherhood of men is ever vigilant to sorrowful souls who seek the Light;—so he wrote, that knowing what was going on with me, he felt the "brotherly urge" to fortify me. Serenity, he said, is strength. So, he is sending me his prayer—a "Mandala", being sure that everything will soon clear up and I will find myself!

The fact of such unity of higher being, when no limitations and struggles can stand between;—the beauty

and sublime manifestations of the "Higher Realms of Existence," coming from selfless hearts who live to serve with light and love—lifted my soul instantaneously above the darkness of this world; happy, inspired with wings taking to higher flights of my constant aspirations—I found myself serenely and joyfully at peace, the will firmly set to the best and the highest spiritual good. I went on sustained by an unconquerable, never-failing Supreme Guidance.

Soon another proof of his protection came along. It seems that before we can come nearer to Light we have to be tested in all experiences until we are able to stand firm and serene within the centre of our being. My inherent, spontaneous confidence in the good of this world had to be controlled by higher discriminative intuition and wisdom.

Once at a meeting devoted to Jesus Christ and the prophecies I met an angelic lovely lady (Mrs. Wamselly). After mentioning that I had a Master—Meher Baba—she was anxious to meet him and in turn invited me to go to the meeting of her teacher—a very old man, over eighty. She told me wonderful things about him. How as a boy, he was carried to a very high mountain and in light he was further carried to high regions by some, I suppose disincarnate masters, as she said. As I looked upon those gatherings mostly as an opportunity to spread Baba's name and message to seeking souls and to teachers themselves, I went.

Disregarding the feeling of strangeness of atmosphere in the place, I soon was filled with devotional attention in hearing the great message of Truth of Jesus Christ. As the voice of the teacher became more and more thunder-like and forceful, involuntary tears in torrents quietly began to flow out of my eyes, yet there was no seeming reason of my tears. It was a strange softening as if my soul was crying independently, of me, in deep sadness and in love of truth.

After the meeting this teacher told me he saw a star above me, but that I would become the "Sun";—he saw the signs of a Master in me which I must become. Further conversation was rather enigmatic. As I had a bad headache on the second meeting, I approached him in reverence and gave my head to manipulate. Soon I felt as if he was doing something wrong, as if he was glad to harm me. It seemed he was trying to mix and confuse the inner currents as he worked on my neck; but still confident as was my usual inclination in spite of all, I went on talking to him trying to rise above my feeling. I remember we sat on the couch and he looked at me in a very fixed penetrating manner, straight into my eyes, steadily. I was looking quietly unperturbed, straight into his eyes, when suddenly he smiled into a grinning expression and his face took the ugly appearance of those black astral visions—black forces—but I still was quiet, becoming more and more conscious of what was going on.

Finally he said, "you are helped—if you were not helped, you could never stand it!" I quietly got up, but strangely was drawn to look on a picture in that room, right in front of me. The picture was in dark and red colours, representing a man in *Kundalini* (snake) posture. As I looked, being irresistibly compelled to do so, I felt strangely drawn, yet deeply disgusted and repulsed. A sort of terror filled my mind, so I rushed away, wanting to leave. My friend, Mrs. Naardin Liska whom I brought along, was standing outside the room. I was glad she did not meet the teacher and I asked her to leave immediately, knowing that we were in a black den, and I felt responsible for bringing her there. I said to her, "Let us not lose time. It is not what it seemed to be. I will not come again, there is something I do not like about this man." She immediately agreed and we left. I received a most flattering and strange letter from this man. I answered him saying that I believe in a simple, true way of Christ, which is purity and love, and as I have

a Perfect Guide I hoped he would be benefited too, by meeting him some day. The letter of this teacher I have already sent to Baba. Later I heard, that when Baba received my message, he made a sign as if chasing away the shadow saying "Leave it to Me". When later I had to go through the horrors of inner confusion and struggle I never ceased to feel that I was safe, for Baba has been holding the centre of my being. But I have felt the workings of foreign forces in my psychic centres. I have smelt the most unbearable, horrible, smells. I felt certain outside pressures and vibratory currents forced into my navel centre. I was sleepless for a few nights, yet I had to go for my work in the office. I remember on those high hills of the Botanical Gardens where I worked, I could not eat, in my luncheon hour. I laid outside on the grass with the photographs of Baba in my hands, invoking with all my heart his presence and asking his deliverance from this pest. Oh, how I struggled! A terrible headache was shattering my brain to pieces. Yet, faith, unshakable faith and assurance in his divine help and compassion to me gave me that firmness in the innermost of my being, which was my salvation point. Until gradually deeper and deeper serenity was established.

I remember the early mornings, when I was drawing strength by fixing my eyes on Baba's beloved face (especially the photo in which Baba is resting his head on his two hands) my whole heart and mind plunged into him, drawing from him security and concentrated power of unity and love. A wonderful break was sent to me, when on the next night, I was invited by a Christian Science friend of mine, Margaret O'Neill Mitchell to spend a night at her house. I mention her name for I had taken her together with Miss Florence Heizer and Mrs. Julia Ventine to those meetings mentioned above. Here I would love to ask Baba's special blessings for those souls. I immediately sent them all letters, telling them that there was nothing for real seekers and that later they would have the opportunity of meeting the real teacher—Meher Baba.

In Margaret's home I found a greater peace and gradually I began to sleep normally. I am telling those experiences in detail as it may serve as warning of greater caution and obedient response to our inner intuition; it may also inspire greater appreciation of a True Light and True Guide—Meher Baba.

How many of those S. O. S. messages Baba is taking care of every minute of his existence, chasing the dark shadows away and helping us to go through all, even the most dangerous experiences. For all those shadows,—creation of the mind—will go as fleeting illusions before the unfolding light of the Self, which is beyond the mind!

Good and bad will lose their power of unceasing controversy resolved in true perfection of the union with God.

The "*Great Cause*" is *within* in finding ourselves in the supreme stability of the Divine Self, in control of the mind and the body; so we shall transcend all duality and at last find peace and permanent liberation.

Truth would not be of real value, if it could not stand the test of life. Truth would not convince and stand the test of ages, if it were not to lead to ultimate victory, and bring permanent happiness and all the treasures of lasting value. If at times people doubt and are cynical about it, it is because they did not come to the last bitter cup of experience. It is only a matter of time when this life-experience will awaken greater urge to understand and to fundamentally settle the living problem *within us*. Then we will be naturally ready to follow the orders of our spiritual conscience.

If we look deeply into the root cause of our lack of permanent happiness, we certainly unanimously realise that love is the greatest need of the world. If at times people do not seem to acknowledge and appreciate the importance of love—it is only because they do not have the real experience of the divine touch of love, and because they do not have the good fortune to live in the enlight-

ening atmosphere of love, constantly emanating from the Perfect Beloved.

Deprived of love, lacking love, the egoism in us takes deeper roots and becomes the source of self-created delusions and sufferings. Yet we well know, that love knows no obstacles. That there is no heart so hard, which would not yield to the elevating influence of love. So naturally love is the only universal power which can bring a radical change in human nature. A spiritual leader who comes in the name of Love and Truth and who is That Himself—is the actual Source of new life for humanity.

Who is capable of such a universal, creative work except One, Who is superhuman and selflessly pure! Who can stand and perform the task unless one is a possessor of those extraordinary mystical powers and of high state of being? It is not of men, but of a higher *divine* sphere of being. It is a hidden compelling force which stands behind the "free" choice of the path for Freedom. So men will *have* to see and acknowledge its irresistible good; more so they will want and seek it as an only lasting proof. "But the blind cannot lead the blind." No human can lift himself above the sucking powers of the marshes. Those whose hands are free can set all bindings free, as Baba says. Light makes darkness disappear. Love makes the heart alive with joy and youth. It makes all forces spring forth into new life. And such is the natural creative power of love that in expanding and growing it brings also natural adjustments *within* everyone and it spontaneously regulates all conditions and relationship of men.

In meeting the Source of Love—the Perfect Master—we are given the greatest opportunity of our existence for precipitation of our spiritual progress.

It is up to us then, to use our *utmost efforts* in co-operation with the given quickening of forces, to attune our

mind and heart to His guidance, to yield to His Will and Supreme Knowledge. Once started on the Path to follow unquestionably the highest Good in life, complete co-operation of our good will is extremely important to break the hindrance of ever-resisting and dragging inertia and to prevent wasteful uselessness of the controversies of the mind. It does not only harm by slowing down the dynamic upward flight of Inspiration, but once stopped, one is helpless to start the broken wings of flight again.

The mind cannot fully know, yet, in self-delusion it pretends its knowing. The "yes" "and" "no" of the mind has only its limited value. The honest thinker knows the limit of his knowledge.

The absolute knowledge and truth have been reached only by those who have dared to transcend the limited state of consciousness; who have sacrificed the lesser means of knowledge to greater expanded states and have reached enlightenment. Through sacrifice of imperfections of their character, they have reached perfected state of being. So they have transcended all gross undeveloped consciousness to find within themselves the pure depths, the very source of all knowing blissful being.

Pure love, pure knowledge and pure bliss are inseparable treasures of those real divine leaders of the human race. Those are the true Masters and their power comes from a Pure Source, from being One with Truth.

Such power does not oppress, does not violate neither human nor the divine laws. It enhances pure humanity and divinity in man. It serves in harmony with the divine law of being. It promotes and brings to life all the dormant creative resourcefulness within each man. It knows the supreme justice within all life's processes of growth and self-expression. It uses them for greater sublimation, for the expression of the "Self". For every one is born for one great purpose of fulfilment and happiness.

*(To be continued)*

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# News in Brief

## AVATAR MEHER BABA JABALPUR CENTRE:

In commemoration of the anniversary of 'Baba discarding the use of His English Alphabet Board', a special function was arranged at the City Bengali Club Hall, on 8th October '66, under the presidentship of Dr. Srivastava. Sri Parameshwari Dayal (Pukar) of Jhansi and Sri Ramprasad of Navaranga were the Chief Guests on the occasion. Sri Pukar in his speech related his personal experiences in contact with Beloved Baba and impressed the very huge gathering of hundreds of men and women. Sri Girijanandan Dube, Principal of the local College spoke on Baba's Silence. Dr. Shukla, another Baba lover also addressed the gathering. A special telegraphic message from Beloved Baba conveying His Love and Blessings was read out by Sri R. P. Pankhraj, the Secretary of the Centre. The programme which lasted for more than three hours ended with 'Arti' to Beloved Baba.

On 9th morning, a special function was arranged by the child devotees of Beloved Baba in the M.P. Electricity Board Colony of Rampur, Sri Parameshwari Dayal Pukar and Sri Ramprasad addressed the gathering and made a fervent appeal not to lose the opportunity, when God is in our midst in human form and also stressed the need to love Baba more and more and to obey His orders 100 percent in order to win His Grace, which alone can transform one to become His living message on earth. In the afternoon, Sri Pukar gave a heart to heart talk to members of Baba family in the Centre.

On 16th, another meeting was held at the residence of Sri Lallaram near the Central Railway Colony. Sri R. K. Upadhyaya, Sri A. K. Hazra and Sri Meherdas spoke on Baba's life and His messages. On 18th, another public meeting was held in the City Bengali Club Hall, in connection with the visit of Mr. Rick M. Chapman of Harvard College (U.S.A.) a Fullbright Scholar working in Ahmedabad. Mr. Chapman gave a very inspiring speech to the large gathering. Sri G. N. Dube, Principal of Jabalpur Vidyapeeth presided on the occasion.

Sri R. P. Pankhraj accompanied by Sri Pukar and Sri Ramprasad visited Gourzamer on 10th Oct '66 and addressed a meeting. They made an appeal to the audience to heed to the Avatar's call "Come all unto Me" and link themselves with the Avatar through the medium of LOVE, which is the key to all the present day problems. Sri Vishnuprasad Yadav, Sri Ramprasad Choube and Dr. Raikwar made the necessary arrangements for the party and also for the meeting. Next day, the party along with many other lovers visited Deori, where a meeting was arranged in the heart of the town. Sri Pukar and Sri Ramprasad addressed the meeting. Baba's Love and Blessings were communicated to all the devotees gathered at both these places in Baba's love.

A group of Baba lovers including Sri R.K. Upadhyaya, Sri Muniraj and Sri Dube from Jabalpur also visited Piparia-kallan on 23rd Oct '66 and addressed a large gathering. Many people from the neighbouring villages also attended the meeting. They were acquainted that the Avatar has already come in human form. He is the power-house of infinite divine energy and in order to make best use of this opportunity, it is necessary that we get ourselves connected to this Divine Power House through the highly insulated wire of Love which would enable us to get Divine Light, when He switches on the current. i.e., breaks His Silence.

**MADRAS:**

In connection with the visit of Swami Satya Prakash Udaseen to Madras City, a meeting was arranged at the residence of Sri K. Apparao, Zamindar on 16th Oct '66. The meeting commenced with silence for 5 minutes as a mark of respect to the departed soul of Sri I. V. Seshagiri Rao, who breathed his last and attained union with Beloved Baba on 10th instant. Swamiji spoke eulogizing the selfless services rendered by Sri Seshagiri Rao in the cause of God in human form. Later, he enlightened the audience about the previous Avatars and said that unlike them the present Avatar had bestowed a unique and rare opportunity for the whole mankind to know Him, love Him and serve Him. The entire audience listened to Swamiji's speech in Telugu lasting for about two hours, with rapt attention.

**AVATAR MEHER BABA VISHAKHAPATNAM CENTRE:**

On 10th Oct '66, a public meeting was held in Sri Jagannadhaswami Temple under the presidentship of Dr. G. V. S. Murthy. Sri P. Satyanarayana, Retd. Deputy Director, Public Instruction was the chief guest on the occasion. Sardar Amar Singh Saigal spoke on human love and Divine Love giving illustrations for over two hours and impressed the large audience. Sri A. V. Prasad Rao, translated Bro Saigal's speech into Telugu. Dr. Murthy in his presidential speech, expressing his conviction in the Avatarhood of Baba made an appeal to love Him more and more. Earlier, Sri C. R. Prasad of Koppara Bhajan Party performed Sankirtan. On 11th, a special ladies meeting was held at the residence of Sri K. M. Gandhi in the Shipyard Colony. Sardar Saigal spoke on the Avatarhood of Baba on this occasion.

**NELLORE:**

At Nellore, Sri M. Narsimha Rao, Dist. Agricultural Officer, arranged a meeting on 16th Oct '66 to celebrate

the 16th Anniversary of Baba's Sermon Day. In spite of heavy rains on that day, there was a large gathering. Sri M. B. G. Sastry along with other lovers from Chittoor also participated in the function. Sri Sastry gave a talk on the life and work of Avatar Meher Baba. Sri E. Vedavyas, I. A. S., who presided on the occasion, spoke on the significance of Baba's Silence. Sri M. Narsimha Rao also addressed the gathering and exhorted them to keep their hearts open for Beloved Baba to enter and awaken them to Reality.

#### AVATAR MEHER BABA CHALLAPALLI CENTRE:

On 28th Sep '66, the Poornima Sammelan of the Centre was held at the residence of Sri B. Subramaynam. About 100 devotees participated in the function. After 'Sankirtan', Sri. Bh. V. Ramana Rao, the Secretary spoke on Baba's life and His Message of Love and Truth.

#### AVATAR MEHER BABA RAJAHMUNDRY CENTRE:

In connection with 'Vijayadasimi' there was an exhibition at Rajahmundry from 15th to 27th Oct '66. Baba lovers arranged a stall and displayed Baba literature, photos, booklets, lockets, etc. Small booklets and photos were freely distributed to those who were interested. Among thousands of people who visited the stall, there were many who were anxious to know about Baba and also have His darshan.



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to June and is payable in advance. The amounts may be  
remitted to us through either: Mr. Fred Winterfeldt, 100 West,  
57th Street, New York, N.Y. 10019, U.S.A., or Mr. Bill Lepage,  
Meher House, Kalianna Crescent, Beacon Hill, N.S.W.,  
(Australia) or Mr. Douglas H. Eve, 78 Grosvenor Ave.,  
Carshalton, Surrey, (England, U. K.) from the respective  
countries.

—Editor & Publisher.

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### "The Unstruck Music of Meher Baba":

Compiled by Mrs. Maud Kennedy. This is a year-book of  
permanent value (not for 1966 only) designed specially for busy  
people who would like to read a paragraph each day of the most  
beautiful and significant sayings of our Compassionate Father,  
Meher Baba. Price: Sh. 21- (Rs. 24-00 inclusive of postage for  
India) Copies can be had from Mrs. Maud Kennedy, Purcell Cottage,  
Heyford, Oxford, U. K.

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## A Humble Request

May we request you, to contribute to our "Building Fund and Printing Works Special Donation" Scheme, and associate yourself with the task of establishment of a permanent abode of humble and dedicated workers of Meher Baba, the Avatar of the Age, in the historical city of Hyderabad, sanctified by Beloved Baba by His many visits and stay during His Mast-Work and also during the Mano-Nash period. In order to enable one and all, whether rich or poor, the system of issue of tickets of various denominations, viz., Rs. 1, 5, 10, 25, 50, 100, 500 and 1000 has been adopted. Those who desire to send their love-contributions may kindly do so by *Postal Money Orders or Bank Cheques on Andhra Bank Ltd., or State Bank of India, (Hyderabad - A. P., India) to the undersigned and oblige.*

With loving regards,

*Yours fraternally,*

SWAMI SATYA PRAKASH UDASEEN  
Managing Trustee, The Meher Vihar Trust.  
3-6-441, Himayatnagar, Hyderabad - 29,  
A. P., INDIA.

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MEHER VIHAR

*(Regd.)*

Constitution

# Office of the Registrar of Societies

HYDERABAD

## CERTIFICATE OF REGISTRATION

(No. 233 of 1966)

I hereby certify that "MEHER VIHAR" is this day registered under the Public Societies Registration Act No. I of 1350 Fasli.

Given under my hand and seal at Hyderabad this the 29th day of October, One thousand nine hundred and Sixty Six.

(Sd.) S. Raghavan

REGISTRAR OF SOCIETIES

The Seal of the Registrar of Societies  
Andhra Pradesh, HYDERABAD.

JAI BABA!

# **MEHER VIHAR, HYDERABAD**

(Andhra Pradesh, India)

## **MEMORANDUM OF ASSOCIATION**

( *Registered under the Public Societies Registration  
Act 1 of 1350 F* )

1. The name of the Association shall be "MEHER VIHAR"
  
2. The Principal Office of the Association shall be situated at 3-6-441, Himayatnager, Hyderabad-29, Andhra Pradesh, India or at any other place as may be decided by the Governing Body of the Association by a resolution passed unanimously as and when it so resolves to have a change of place for valid reasons.
  
3. The aims and objects for which the Association is established are:
  - i) to spread the name and message of Love and Truth of Avatar Meher Baba and to disseminate His teachings and philosophy of life, by precept and practice, as ardent lovers and workers dedicated to His Cause, in thought, word, and deed.
  
  - ii) to form a nucleus of workers who are prepared to dedicate themselves unto His Cause. with absolute faith in His Avatarhood, and a desire to surrender to Him and are prepared to undertake or have undertaken to work with spirit of co-operation and understanding amongst themselves, observing or endeavouring to observe the ideals of purity,

honesty, simplicity, and steadfastness of character in their daily lives and to serve the people without distinction of caste, creed, colour, religion, sex or nationality;

- iii) to carry on philanthropic and cultural activities, consistent with the aforesaid ideals and objects, looking upon all men, women and children as veritable manifestations of the Divinity and serve them in every possible way; and to establish or take over and to run institutions, to render all possible help and to serve the cause of the poor and the needy such as dispensaries, hospitals, poor-houses, rescue-homes, schools or colleges, co-operative concerns and to provide the needy and the poor with opportunities for their economic, social and spiritual emancipation and cultural development, as and when possible;
- iv) to form study circles and to organise a band of dedicated workers properly equipped with knowledge of life history and philosophy and the teachings of Avatar Meher Baba and to train them, so as to enable them to reach the masses and to impart all information and guidance to imbibe the spirit of Beloved Baba's teachings to the possible extent for their cultural progress and social emancipation and to help them;
- v) to impart and promote comparative study of religions and their fundamental principles and to provide the workers of the Association opportunities to equip themselves with sufficient knowledge in matters social, economic and spiritual, so as to enable them to explain to the people that the awakening which Meher Baba gives will be of the One behind the many and will revitalise all religions and cults and bring them together like beads on one string;

- vi) to carry on educational and cultural activities amongst people in general, and to work for the promotion of the new way of public life, in the light of the life and teachings of Avatar Meher Baba;
- vii) to establish or to take over or otherwise acquire any other organisation of similar nature and to establish centres or branches of its own activities in places congenial for the purposes and to establish and maintain rendezvous or homes for the workers, who dedicate completely to the cause of Baba-work and provide them with food, shelter, clothing and other needs of life, which they may require and arrange for their proper maintenance and other facilities of life in a fitting way;
- viii) to purchase or acquire otherwise or construct suitable buildings in sites or lands secured for the purpose and also provide the necessary equipment for the establishment of its own office and quarters for the staff and for other centres of its activities as may be necessary for the organisation by all possible means, consistent with the aforesaid ideals and objects;
- ix) to print and publish and distribute, gratuitously or otherwise, journals, periodicals, books, booklets and other literature; to buy or otherwise take-over or acquire any printing works or any other property or properties, moveable or immoveable, and to run the same and to maintain and make use of for any of the purposes of the Association, as and when so required;
- x) to establish and to maintain libraries containing literature on and by Avatar Meher Baba and also of other great personalities of spiritual repute, and other books on philosophy and other akin sub-

jects, in different languages, that may be found necessary for the purposes of the workers and also be of use to the general public and to provide opportunities for discourses, symposiums, etc., and to co-operate with associations of similar nature and to adopt suitable methods to organise comparative study and co-ordinated effort with other organisations of similar nature;

- xi) to arrange lectures, public and private gatherings, exhibit film-shows and to undertake any other means of activity, so as to help the people to know about and recognise Meher Baba as the Avatar of the Age and for the purpose of spreading His name and messages far and wide;
- xii) to hire or take on lease any moveable or immovable properties for the purposes of the Association;
- xiii) to borrow monies that may be required for purposes of the Association on such terms as may be deemed necessary and expedient to work for the progress of the aims and objects of the Association as the managing committee may decide from time to time;
- xiv) to invest all monies of Association in any scheduled bank or banks or make any other investment on such terms and conditions as the managing committee of the Association decides from time to time in the name of the Association;
- xv) to bring together and arrange for the stay and maintenance of a band of workers, who in absolute faith in Meher Baba as the Avatar of the Age, completely surrender their lives unto Him and His Cause, and dedicate themselves to do their best for His work and serve humanity and are prepared to live a life of purity, love and selfless service and agree to be Members of the "Order of

Service" or "Meher Sevadal" for which the President of the Association shall be its Chief-Sevak and to render such groups or individuals who undertake similar dedicated service, in such ways and on such terms as the Managing Committee decides from time to time; and to undertake any or all of the aforesaid activities or works which the Managing Committee of the Association deems similar and useful and not in any way inconsistent with the aims and objects of this Association;

- xvi) to buy or sell; collect donations or organise benefit performances, film-shows or adopt such other methods of collection of monies as may be suitable and necessary for the purpose of the Association or otherwise act in any way that may be found necessary for the promotion of the objects of the Association and also to carry on any other work which may seem to the Association capable of being carried on conveniently in connection with, and calculated directly or indirectly useful to promote any of the objects mentioned above.

4. The names, designations, occupations and addresses of the persons forming for the present the Governing Body of the Association are as follows:

<u>Name</u>	<u>Designation</u>	<u>Occupation &amp; Address</u>
1. Swami Satya Prakash Udaseen	(President)	President & Managing Trustee, The Meher Vihar Trust, Hyderabad - 29.
2. Sri M. R. Appa Rao	(Vice-President)	Minister for Prohibition, Andhra Pradesh, Hyderabad.

Name	Designation	Occupation & Address
3. Sri V. V. Narayana Rao	(Vice-President)	I. A. S. (Retd.) Barkatpura, Hyderabad-27.
4. Sri R. S. Prakasa Rao	(Organising Secretary)	I. A. S. (Retd.) Vidyanagar, Hyderabad-7
5. Sri L. Venkayya,	B. Sc., LL.B., D. P. A., (Office Secretary)	Adarshnagar Colony, Hyderabad-22.
6. Sri N. Bhimasankaram	Income-tax Officer (Retd.)	Viveknagar, Hyderabad-20
7. Sri M. V. Subba Rao	Advocate,	Pheelkhana, Hyderabad-12.
8. Sri R. B. Rao		C. C. Paul's Quarters, Sarojini Naidu St., Secunderabad-3
9. Sri N. S. Prakash Rao		T-1, Mud Fort, Sec'bad-3
10. Sri M. P. Anantabuchanna		Petrol Agent, 14, Jeera, Secunderabad-3
11. Sri Ch. J. Narasimham, B. A.	Manager, S. E.'s Office, High-Ways (Retd.)	Himayatnagar, Hyderabad-29
12. Sri K. R. Bhaskara Rao		Chilakalaguda, Secunderabad-25
13. Sri M. Mutyala Rao	-do-	
14. Sri S. S. Prakasa Rao	-do-	
15. Smt. N. Seeta Devi		Humayun Nagar, Hyderabad-28

We the following persons have associated ourselves as an Association under the Public Societies Registration Act I of 1350 F and subscribed our signatures:

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S. No. SIGNATURE AND ADDRESS WITH FATHER's NAME

1. Sri M. R. Appa Rao,  
Son of Sri Rajah Venkatadri Appa Rao Bahadur,  
Minister for Prohibition, Andhra Pradesh,  
Hyderabad.
  2. Sri V. V. Narayana Rao,  
Son of the Late Sri Jaggaiah Naidu, Barkatpura,  
Hyderabad-27
  3. Sri R. S. Prakasa Rao.  
Son of Sri Perisettirao, Vidyanagar, Hyd.
  4. Sri N. Bhimasankaram,  
Son of Sri Suryanarayana, Retired Income Tax  
Officer, Viveknagar, Hyd-20.
  5. Sri Ch. J. Narasimham,  
Son of Sri Lakshmasastry, 3-6-417, Post Office  
Street, Himayatnagar, Hyd.
  6. Sri N. S. Prakasa Rao,  
Son of late Sri N. Madhavarao T-1, Mud Fort,  
Secunderabad.
  7. Sri L. Venkayya,  
Son of Sri Lakshmiah, 5-9-22/20, Adarshnagar,  
Hyderabad-22
  8. Sri K. R. Bhaskara Rao,  
Son of late Sri K. V. Ramiah Naidu, Rly. Qrts,  
220/2, Chilkalaguda, Sec'd.
  9. Sri M. P. Anantabuchanna,  
Son of Sri M. P. Ananthiah, 14 Jeera, Secundera-  
bad, A. P.
  10. Swami Satya Prakash Udaseen  
Chela of Vishnudas Udaseen Tapaswiji Maharaj,  
Managing Trustee, The Meher Vihar Trust,  
Himayatnagar, Hyderabad-29
-

JAI BABA!  
**M E H E R V I H A R**

HYDERABAD, A. P. (INDIA)

**RULES AND REGULATIONS FOR THE MANAGEMENT  
OF THE ASSOCIATION**

**1. MEMBERSHIP:**

*a) Eligibility:* Any person, irrespective of caste, creed, colour, religion, nationality or sex –

- i) who is not less than 18 years of age,
- ii) who pays an admission fee of one rupee and
- iii) who believes in, or/and endeavours to practice the ideals and objects mentioned in the memorandum of association is eligible to be a member of the Association.

*b) Affiliation:* Any centre or a group of lovers of Avatar Meher Baba consisting of at least 5 members, may be admitted as an affiliated centre of the Association on payment of an affiliation fee of Re. 1-00 for every five members of the Centre, subject to a minimum of Rs. 5-00. Affiliated centre shall have a right to nominate one of its members who shall be deemed to be a member of the Association.

*c) Rights of admission:* The right of admission to the membership of the Association shall vest with the Governing Body.

*Privileges:* An individual member shall have the right to participate and vote at the annual General Meeting or other meetings of the General Body called for.

The membership of the Association shall consist of:

(1) Patrons, (2) Helpers, (3) Ordinary Members and (4) Affiliated Members.

A Member who believes in the ideals and objects of the Association and donates to the Association in one lump-sum a sum of Rs. 500 or more; or \$. 100 or £. 40; or Rs. 25 or more; or \$. 5 or £. 2 every year is known as a Patron.

A Member who believes in the ideals and objects of the Association and donates to the Association in one lump-sum a sum of Rs. 100 or more; or Rs. 5 or more a year is known as a Helper.

A Member is one who is duly admitted to the membership of the Association satisfying the provisions of these rules.

An Affiliated-Member is one who has been nominated by a Centre which is affiliated with this institution.

## **2. GOVERNING BODY:**

The Governing Body of the Association shall consist of, not exceeding, 4 members elected from the Patrons and 4 members from Helpers and 6 members from the Affiliated Centres and the others from the Ordinary Members; but the total number of the members of the Governing Body shall not exceed 25. It shall include 11 of the Managing Committee which shall include its President who shall nominate two as Vice-Presidents and two as Secretaries (one Office Secretary and the other Organising Secretary); and the rest 6 members of the Managing Committee shall be co-opted by the Governing Body of the Association. Sri Swami Satya Prakash Udaseen shall

be the 1st President and he shall be the President for life or until he desires to retire and he shall nominate his successor as the President. The President shall be the Treasurer for the Association and he shall allot the duties to the Secretaries.

### **3. MEETINGS:**

(i) The General Body Meeting of the Association shall be held at the premises of the Principal Office, duly called for the purposes of considering and approving the Annual Statement of Income and Expenditure and Balance Sheet and the report of the Managing Committee of the previous year and the budget proposals for the coming year and reviewing the work of the past and examining the proposals for the coming years, with a view to help the Managing Committee in guiding the general policies and for electing the Governing Body every year. The annual General Body will be held in the month of February every year.

(ii) The Governing Body Meeting of the Association shall be held at least once every year to adopt and recommend to the General Body for approving the Annual Statement of Income and Expenditure, after fully considering the same and may suggest any new propositions for the coming year along with the budget proposals for the same.

(iii) The Meeting of the Managing Committee shall be held whenever necessary, at least once in every two months, for considering the subjects set before them in the agenda issued for the purpose.

(iv) A special meeting of the Governing Body or the General Body may be convened as and when required, by the Office Secretary and also when required for specified purpose in writing by not less than one third of its members.

(v) A Notice of every Meeting shall be issued by the Office Secretary specifying the date, time and place along with the agenda of the Meeting generally ten days in advance, in the case of the annual or the special meetings of the Governing Body or General Body and seven days with regards to the meetings of the Managing Committee. But however, the meetings of the Managing Committee may be called for any urgent purpose, even with shorter notice, if necessary, by the Office Secretary.

**(vi) QUORUM:**

Five for the Managing Committee, ten for the Governing Body and fifteen for the General Body Meetings shall be the quorum.

If within one hour of the appointed time of the meeting the quorum is not present, the Meeting shall stand adjourned for seventh day, at the same place and time normally, unless the President fixes it up himself otherwise for any reason.

(vii) The President or any of the Secretaries can invite any Baba-lover or sympathiser to any of the meetings. but such invitees shall have no voting power in deciding the subjects discussed.

(viii) For any resolution to be moved by any member in any of the said meetings, prior notice of the same shall be given to the Office Secretary or the President at least three days before the date of the meeting.

(ix) The President or the Office Secretary on requisition of one third of the members of the Managing Committee, or Governing Body or the General Body shall convene such a meeting within fifteen days of the receipt of the requisition and if the President or the Office Secretary fails to do so, the requisitionists shall be entitled to hold the meeting after giving ten days notice in writing to all the members thereof.

(x) The President shall preside over all the meetings of the Association and in the absence of the President, one of the Vice-Presidents and in the absence of all these three, one among the present may be chosen to preside on the occasion.

(xi) If any question or doubt regarding the interpretation of the rules or the bye-laws of the Association is raised, the decision of the Governing Body shall be the final word in the matter.

(xii) The President may adjourn any meeting when it is not possible to transact the whole business for which a meeting is called and the adjourned meeting is to be considered as a part of the original meeting and no quorum is necessary.

(xiii) Every resolution submitted in any meeting shall be decided by show of hands, unless any other method is decided and adopted at such meetings. In the case of tie, the President shall have a casting vote in addition to his vote.

(xiv) In case of the absence of a member, the membership shall NOT CEASE; but however, it ceases on his demise or if one resigns for any reasons or by the end of the term specified for the category.

#### **4. PROPERTIES AND FUNDS OF THE ASSOCIATION:**

(i) The Association shall have the power to acquire, possess and own properties, moveable or immovable.

(ii) The main source of income shall consist of donations and love-contributions and membership-fees or subscriptions, etc., payable to the Association by individuals or other centres or by any body as donations to any of the schemes adopted for the purpose.

(iii) The funds of the Association shall be kept in a Scheduled Bank or Banks, as may be resolved by the Managing Committee in the name of the Association (Meher Vihar) and the said accounts shall be operated upon by the President of the Association or any one so authorised by the President specially for the purpose. Surplus funds of the Association may be invested in any other way the Governing Body decides from time to time;

(iv) All the funds and the properties shall be held in the name of the Association.

#### **5. POWERS OF THE MANAGING COMMITTEE:**

Without prejudice to the general powers and functions conferred by the provisions of the constitution of the Association, it is expressly declared that the Managing Committee shall have the following powers:

(i) to undertake all organisational work on behalf of the Association in furtherance of its objects;

(ii) to accept donations, other contributions and legacies for and on behalf of the Association;

(iii) to accept the transfer of moveable or immovable properties in favour of the Association;

(iv) to make investments of its funds in the manner that may be determined by the Governing Body from time to time;

(v) to acquire or purchase in the name of the Association any land or building or to rebuild, alter, repair, or otherwise improve any properties;

(vi) to provide premises, buildings, furniture, literature and books and such other things and means for carrying on the work of the Association;

(vii) to enter into, carry out and cancel any contracts on behalf of the Association in furtherance of its aims and objects;

(viii) to frame the budget of the Association or to effect any alterations thereof for the consideration of the Governing Body or of the General Body;

(ix) to appoint, terminate the services, suspend and or dismiss or accept resignations of any of the employees of the Association;

(x) to define the duties and conditions of service of the employees;

(xi) to administer and to expend the funds of the Association in any manner as may be considered beneficial for the purposes of the Association;

(xii) to frame rules and regulations for the activities of the Association;

(xiii) to sue and be sued, defend suits or compromise and settle or refer to arbitration any dispute relating to the Association;

(xiv) to appoint auditors and legal advisors and fix their remunerations, if any and do any such other things that are necessary for practical working of the Association from time to time.

B. The management of the affairs of the Association shall vest in the Managing Committee and it shall exercise all such powers and do all such acts in a manner not inconsistent with the provisions of the constitution and its rules.

C. The President, in the case of emergency, shall have powers to take such measures as he may deem necessary, to safeguard the interests of the Association, and to carry on its activities; but such actions shall be subject to the confirmation of the Managing Committee in the next meeting of the Committee.

The President shall be responsible for the over-all administration and management of the Association, under

superintendence, control and directions of the Managing Committee.

The Vice-Presidents during the absence of the President shall be responsible for the overall administration and management of the Association, under superintendence, control and directions of the Managing Committee or any other work that may be delegated to them by the President or the Managing Committee from time to time,

D. The Office Secretary shall generally supervise the working of the Association and shall be responsible for its day-to-day working and the Organising Secretary shall assist him in discharging his duties in the manner as may be required by him and shall do the organisational work in co-ordination with and under the direction of the President.

(i) It shall be the duty and function of the Office Secretary to convene the Annual Meeting, Special or Ordinary, maintain the minutes of all the meetings (General body, Governing body, Managing Committee. etc. special or Ordinary) and work under the directions of the President.

(ii) He shall implement all the resolutions of all committees from time to time, and shall in general take all such action as may be necessary for the progress of the work of the Association and report the same to the Managing Committee and the President for confirmation and necessary action.

(iii) He shall also maintain the books of the Association and prepare jointly with the President, who is also the Treasurer, the budget of Association and maintain annual inventories of the properties belonging to the Association, moveable or immovable, and also the documents and other important papers.

(iv) He may keep with him imprest money for the routine purposes, not exceeding Rs. 100/- (Rupees one hundred only) at any time.

(v) He shall attend to the legal affairs of the Association and shall conduct all correspondence relating to the Association.

The President may also allot such of the duties to the Secretaries as he may deem necessary for the practical working of the day-to-day administration in consultation with them and for mutual co-ordination.

THE BOOKS OF ACCOUNT shall be kept at the Office of the Association and shall be open for inspection by any member of the Managing Committee, or the Governing Body, or the General Body, provided that such member gives three days advance notice of such an intention to the Office Secretary or the President.

The Accounts of the Association shall be duly audited every year and the Calendar year from January to December shall be the Official year for the purpose.

## **6. POWER OF MODIFICATION:**

(i) Any addition, alteration or omission in these rules and regulations be effected by a Resolution passed by the Governing-body by two-thirds of its members attending the meeting, which shall be specially called for the said purpose but not otherwise.

(ii) The Managing Committee may make rules or bye-laws for practical purposes of management, but they shall not be inconsistent with any of the regulations mentioned herein.

## **7. DISSOLUTION:**

On dissolution of the Association, the action taken shall be subject to the provisions contained in Section 12 to 14 of the Public Societies Registration Act of I 350 F.

**8. THERE IS NO BUSINESS PROFITEERING  
INTENTION IN FORMING THIS ASSOCIATION**

We certify that this is the correct copy of the rules and regulations of the Association called the "MEHER VIHAR"

(True copy)

- |                                |                                   |
|--------------------------------|-----------------------------------|
| 1. Swami Satya Prakash Udaseen |                                   |
| 2. V. V. Narayana Rao          | <b>Witnesses &amp; Addresses:</b> |
| 3. R. S. Prakasa Rao           | 1. Mancham Butchilingappa         |
| 4. L. Venkayya,                | Sastry, 3-6-441, Hima-            |
| 5. N. S. Prakasa Rao           | yatnagar, Hyderabad-29            |
| 6. N. Bhimasankaram            | 2. Pydimarri Satyanarayana        |
| 7. M. R. Apparao               | murty, 3-6-441, Hima-             |
| 8. M. P. Anantha Buchanna      | yatnagar, Hyderabad-29            |
| 9. Ch. J. Narasimham           |                                   |
| 10. K. R. Bhaskar Rao          |                                   |
-



*(Continued from 2nd cover page)*

The Highest of the High by Meher Baba (American edition)	0.50
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*Available from:*

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Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
honesstly	honestly	4	2	3
openes	opens	4	4	9
occured	occurred	7	1	6
Assissi	Assisi	14	2	5
Assissi	Assisi	15	3	2
brethern	brethren	15	4	4
brethern	brethren	16	3	3
brethern	brethren	16	4	2
Perefect	Perfect	22	1	25
childern	children	26	1	4
soure	source	27	1	2
thouands	thousands	27	4	8
srangely	strangely	30	2	6
puplic	public	37	2	1
FATHAR'S	FATHER'S	ix	2	(hdg)
on	one	xi	5	2
superintendance	superintendence	xvii	1	1
superintendance	superintendence	xvii	2	3
Calender	Calendar	xviii	5	2
ommission	omission	xviii	6	1
FROFITEER-ING	PROFITEER-ING	xix	1	(hdg)