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Monthly:

February 1971

DIVYA VANI

(DIVINE VOICE)



AVATAR MEHER BABA

(Taken at Rajahmundry on 23-1-1953)

The Meher Vihar Trust – Rajahmundry-3

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Monthly:

February 1971

DIVYA VANI

(DIVINE VOICE)

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Devoted to Avatar Meher Baba & His Work

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The Types of Meditation

PART II

By Avatar Meher Baba

The Chief Types of Meditation And Their Relative Value

Types of Meditation can be classified according to Three Different Principles

MEDITATION is of different types; and the chief types of meditation can be conveniently distinguished from each other on the basis of *three* distinct principles. They can be classified either on the basis of the *function*, which they perform in respect of spiritual advancement, or on the basis of *the part of personality, which is predominantly brought into play, during the process of meditation*, or on the basis of *those items of experience, which it tries to understand*. Of these three principles, any principle can be adopted for the classification of the different types of meditation. The last principle would be availed of later, while giving a detailed account of the different forms of meditation, because, it is most suitable for *enumerative purpose*: and, this part will successively make use of the first two principles, because, they are helpful, in different ways, in explaining the relative value of the various forms of meditation.

Associative Meditation & Dissociative Meditation

In the light of the *first* principle, it turns out that meditation has to serve the purpose of *associating* consciousness with the eternal Truth and also the purpose of dissociating consciousness from the false and unimportant things of the phenomenal world. There thus arise *two* types of meditation. *Associative meditation* predominantly involves the *synthetic* activity of the mind (*Anwaya*): and *dissociative meditation* predominantly involves the *analytic* activity of the mind

(*Vyatireka*). Associative meditation may be illustrated by the formula, 'I am Infinite' and, dissociative meditation may be illustrated by the formula, 'I am not my desires'.

The Respective Function of Associative Meditation and Dissociative Meditation

Through associative meditation, the aspirant tries to unite with the spiritual ideal as mentally constructed by him; and through dissociative meditation, the aspirant tries to separate himself from the conditions, which come to him as anti-spiritual. Associative meditation is a process of the *assimilation* of the essentials of spiritual life; dissociative meditation is the process of the *elimination* of those factors which prevent the life of the spirit.

Dissociative Meditation paves the way for Associative Meditation

Associative meditation is concerned with objects which are, so to say, selected from the land of Light; and dissociative meditation is concerned with objects, which are so to say, parts of land of shadows. The work of illusions, like the world of the shadows, has a bewildering charm of its own; and if a person is to succeed in getting out of the world of illusions and arrive at the Truth, he must develop resistance to the enticement of the world of illusions, by repeated attention to its real worthlessness, just as a person must develop discontent with regard to the world of shadows if he is to make any effort to come into the light. Therefore, dissociative meditation is a preliminary to associative meditation: it comes first and has its own value; but it is meant merely to pave the way for associative meditation.

Associative Meditation is more fruitful than Dissociative Meditation

Associative meditation, as well as dissociative meditation are, in a way, both necessary, but, eventually associative meditation turns out to be far more fruitful and important than dissociative meditation. If a person

is surrounded by shadows, it does not help very much to be continuously upset about them. If he has no interest except that of being cross with the shadows, there will be no end to his worries. But, if instead of fretting and fuming about the engulfing shadows, he sets himself to the more important task of getting beneath the Sun, he will discover that by the time he has brought himself directly under the full blaze of the Sun, the shadows have all disappeared. *So what really matters is not aimless discontent with existing limitations but directive effort towards the established ideal.* As long as the face of the person is turned towards the Sun and as long as he is trying to walk into his light, the shadows, which encircle him, cannot be a serious handicap to his emancipation. In the same way the aspirant need not worry too much about his failings, as long as his heart is firmly set upon uniting with his spiritual ideal. His failings will have all vanished into nothingness when his pilgrimage is at an end.

The Analogy of food

Associative meditation is to the spirit what the assimilation of food is to the body. The body can make up for its deficiencies by the assimilation of the right sort of food; so the mind can secure its health by the assimilation of spiritual truths by meditating upon them. But, it is necessary to strike a balance between the different forms of associative meditation even though they are all, in their own way good, just as it is necessary to attend to the balancing of the diet, even when we have satisfied ourselves of the nutritive value of the different components of the diet. Disproportionate development of mental life hampers advancement because of the internal fracturing which is attendant upon it; *and happy combinations of the different forms of meditation facilitate rapid progress, because they secure harmonised and balanced mind.* The right combinations are those which promote an *advancing equilibrium*, by emphasising just those aspects of the truth which are relevant for removing the special obstacles, with which the aspirant is at the moment faced.

The Extension of the Analogy

The analogy of diet can be extended even to the second type of meditation, which consists in avoiding and eliminating the things which are anti-spiritual. A faulty diet can upset physical health; so, faulty types of meditation can throw the mind in disorder. The wrong type of food can ruin health instead of nourishing it; so, the instinctive meditation on the objects of craving creates further fetters for the mind instead of breaking those, which already exist. *Therefore, it is as important to avoid the wrong type of meditation as it is to avoid the wrong type of food.* And further, just as good health requires constant elimination of the waste products and poisonous substances, spiritual health requires the *expulsion of undesirable thoughts and emotions.*

According to the Second Principle we get Three Types of Meditation

So far, explanations have been concerned with the two types of meditation into which the process of meditation gets differentiated by considering the nature of the *function* which it performs in respect of spiritual advancement. It is equally illuminating to understand the different types of meditation into which the process of meditation gets differentiated by considering the nature of the *part of personality, which is predominantly brought into play, during the process of meditation.* Through the application of this *second* principle, we have *three* distinct types of meditation.

Discriminative Meditation, Meditation of the Heart and Meditation of Action

In the first type of meditation, the intellect is predominantly brought into play and it might be called '*discriminative meditation*'. In the second type of meditation the heart is predominantly brought into play and it might be called the '*meditation of the heart*'. In the third type of meditation, the active nature of man is predominantly brought into play and it might be called *the meditation of*

'Action'. Discriminative meditation is represented by intellectual assertion of a formula like 'I am not my body but the Infinite', the meditation of the heart is represented by a steady and unhampered flow of love from the aspirant to the Divine Beloved, and the meditation of action is represented by an unreserved dedication of one's life to the selfless service of the Master or humanity. Of these three types of meditation, meditation of the heart is the highest and most important; but the other two types of meditation have also their own value and cannot afford to be neglected without serious detriment to the spiritual progress of the aspirant.

The Different Types of Meditation usually supplement each other

In fact, the different types of meditation must not be looked upon as being entirely exclusive of each other. They can proceed in all sorts of combinations. Sometimes, one type of meditation inevitably leads to another type of meditation; and progress in one type of meditation is often held up until there is corresponding progress in the other types of meditation. All the different types of meditation are valuable for securing the spiritual advancement of the aspirant. They almost always make up for mutual deficiencies and supplement each other.

One Type of Meditation may interfere with another Type of Meditation

But one type of meditation may also seriously interfere with the progress of another type of meditation, if it is resorted to at an inopportune moment. The different types of genuine meditation all dwell upon aspects of life which are equally true. But, *relatively to the psychic state of the individual, to the assimilation of a certain truth of life is often more urgently necessary than the assimilation of some other truths of life.* Therefore, the Masters never prescribe the same form of meditation to all; but they give specific instructions, according to the *individual needs of the aspirant.*

The Need for specific instructions from the Master

The type of meditation, which is necessary in a particular situation, can often, not be correctly ascertained by the aspirant, for himself. *The aspirant can get addicted to one type of meditation so exclusively that he finds it difficult to get out of the groove, which has been cut into his mind by the type of meditation, which he has been practising.* He fails to see the importance of any other type of meditation and is not drawn by it. The aspirant may, of course, himself come to feel his own deficiency along a particular line. But just as many medicines are disagreeable to the patient, the types of meditation, which are really indicated in a specific situation, often, come to the aspirant as being distasteful; and he is disinclined to take to them. The help and advice of the Master are indispensable on this point. The insight, which the Master has into the deeper and real spiritual needs of the aspirant, is infinitely greater than the insight, which the aspirant can hope to have in himself. And, *the specific instructions from the Master supply the necessary corrective for the neglected aspects of personality.*

The True Value of Meditation can be perceived only in its Practice

Although the aspirant may start with an initial aversion to the type of meditation, which he needs, he gets interested in it, when he comes to see its real value and purpose: and he can come to appreciate the real value and purpose of a particular type of meditation, only when he has tried it. It is not possible to discover the value and possibilities of any type of meditation by purely theoretical speculation about that mode of meditation. Such purely theoretical guess-work may have some superficial results: but it fails to fathom the real utility of meditation. *Like many other things of spiritual importance, meditation yields its full significance after the person has got into it and not when he is trying to understand it by envisaging it from outside.*

Determination is necessary for success in Meditation

In order to have real success in any mode of meditation, the aspirant must launch upon it with the determination to explore all its possibilities. He must not start with any limiting reservations but, should be prepared to encounter unexpected states of consciousness; and he should be willing to go where that line of meditation leads him, without making any rigid demands of preformed expectations. *The very essence of meditation is one-pointed-ness and the exclusion of all other considerations, even when these considerations happen to be enticing.*

Supervision of the Master is Indispensable

However, if the aspirant takes to any type of meditation, on his own initiative and without having the benefit of the guidance and supervision of the Master, *he may get into it so far, that he loses his perspective and is unable to recover himself.* It may be impossible for him to change over to some other complementary mode of meditation, even when it is absolutely necessary. This risk is avoided if the aspirant has taken to a line of meditation on the orders of his Master. When he is under the guidance and supervision of the Master, the Master can not only ask the aspirant to halt at the right time, but he can actually help him to get out of the grooves cut by his previous meditation.

An Illustrative Story

In this connection, there is an illustrative story of a man who was highly intelligent and who wanted to know from personal experience what it feels like, when a man is being suffocated by being hung. He was not content merely with imagining what it would be like; but he wanted to have that experience for himself. So, he asked one of his friends to come with him and to help him to perform the experiment upon himself. He said that he would get hanged by a rope and that he would signal to his friend when the feeling of suffocation reached the dangerous

limit. He further asked his friend not to relieve him from the gallows before he received the intended signal. His friend agreed to all this, and the man got hung by tying a rope round his own neck. But when he got suffocated, he became unconscious, and he, therefore, could not give to his friend the promised signal. The friend, however, was wise, and, finding that the suffocation of the man had really reached a dangerous limit, he went beyond the limits of his agreement and relieved the man just in time to save his life. The man could be saved not through his own thoughtfulness and precautions, but through the wise discretion of his friend. In the same way, *it is safer for the aspirant to rely upon the Master than upon any provisions of his own making.*

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THE SUFI MEDIA

by HENRY MINDLIN

AVATAR Meher Baba never played "favourites" during His lifetime. Time and again He reminded His lovers that he was equally connected with all "-isms" as well as above them, having as part of His divine mission to reawaken these "-isms" to their true purpose. Thus He took the Sufi Order in the West and made it Sufism Reoriented under explicit guidance as a school to perpetuate his message for the next 700 years. With the power, light, and authority of the Avatar behind it, Sufism Reoriented is uniquely suited as a vehicle for the development of a mystical tradition in the Occident, combining a dynamic and pragmatic approach to working and living in the world on the inner path of Love.

Many things have been written on the subject of Meher Baba's connection with the Sufis, and confusion has arisen in some quarters as to the nature of this aspect of Baba's Work. Perhaps a small idea of some of the significance of Baba's establishment of the Sufi group in the West can be gleaned from a few reflections on just one facet of this work: the part Sufism could play in the coming "New World Culture." In this way we may learn to appreciate even more the intricacies of His unfathomable ways.

It was no accident that the one chosen to bring Sufism from India to the West was a poet and musician, Hazrat Inayat Khan of Baroda. The tradition of Sufism as it has developed in Persia, Arabia and India has raised the arts, especially poetry and music, to a very high plane of spirituality, and it has been primarily through artistic means that the Sufi masters of old transmitted what teachings we still have today. A rich symbolic language of great depth and beauty was developed by the Sufi poets to communicate their experiences of the Path and of God the Beloved, which found expression in *ghazals*, *qawalli* songs and

* By the courtesy of "THE GLOW"

lyric poetry and in India, through the Indian forms of bhajan and arti as well. The greatest exponent of this language was the Perfect Master Shamsuddin Mohammed Hafiz of Shiraj, who lived in the 12th century. Hafiz perfected the *ghazal* form, and he was also Meher Baba's favourite poet; some examples of his use of this symbolic language can be found in the Supplements to God Speaks, in which couplets of Hafiz are cited to describe each of the seven Planes.

It was this heritage that Hazrat Inayat Khan brought with him to the West in 1910 with the light of his own illumination. Having himself been initiated into the four major orders of Sufism, he was well qualified to carry out his mission and plant the seeds in Europe, the Americas, and Australia that the Avatar Himself would later harvest. Like a needle carrying a strong but subtle thread, the Sufi Movement has criss-crossed the world, knitting together the spirituality of India and the energy of the West. In 1947, Ivy Duce, the newly appointed Murshida of the Western Sufis brought her Order back again to India, to the Source: Avatar Meher Baba, and laid the future of the American Sufis at His Feet. Back in America again at the 1952 sahas, Baba confirmed His decision to reorient Sufism and give Murshida Duce a special charter. At that same Sahas, Murshida introduced many of her own students to Baba for the first time; including a young Sufi mureed from Australia named Francis Brabazon. Francis, as most Baba-followers know, was later to become one of Baba's mandali and Meherazad poet-in-residence. So in these ways, Baba was already using the Sufis to link the East and the West, and through his work with Sufis like Francis Brabazon, to indicate the role Sufis may play in the coming New World Culture.

While the Orient has, as has been mentioned, a great heritage of saints and mystics, the West can claim only four real saints, according to Baba—St. Francis, St. Augustine, St. Catherine of Sienna and St. Theresa of Avila. While the East has had the privilege of playing

host to the Avatar countless times, the West knows only of Jesus—and precious little of Him! As for our "art" Francis Brabazon has summed it up masterfully throughout his *Stay with God*, "four hundred years of piddle-puddling... the Holy War not even begun." So it was that Meher Baba become the first Avatar to visit the West—the World Uniter touching all the corners of His World. So it was that His native language happened to be English, "the language of the most-gross conscious people in the earth at the moment... and that His *DISCOURSES* and *GOD SPEAKS* were given in English. Through all of this, Baba has established a base for the future spiritual development of the West, and the reorientation of Sufism plays a major part in this base, for it is the acknowledgement of the beginning of an enduring Occidental mystical heritage.

Murshida Duce has written that Sufis know "whenever a world messenger appears, a fresh far-reaching wave of illumination occurs". After Mohammed's advent, this wave included great Sufis like Hafiz, Rumi, Attar, al-Arabi, etc., who derived their inspiration from Mohammed and set the standards of art and expression for their civilization. Now, in Baba's Advent, the way is being prepared for a fresh crop of Sufi poets and artists, deriving their inspiration from Baba, but expressing themselves in a contemporary idiom.

To illustrate this, one can look at the ways in which Meher Baba has used Francis Brabazon's poetry. During the Darshan days in 1969, Francis explained to the groups how Baba had taught him a "new" poetical form. This form turns out to be an English adaptation of the *ghazal* form used by Hafiz! "Such a form has not existed in English till now, because the lover-Beloved dilemma was not part of the British-American consciousness!" declared Francis.

Another hint of this approach can be drawn from the so-called "Western arti", composed by one of the Sufis, which has become so popular. This came about through a

suggestion of Murshida Duce that the Hindi arti to Baba could be adapted to a tune Westerners could sing. When this was done and sent to Baba, He gave it His blessings, provided one verse be omitted, which paraphrased the Hindi description of the arti ceremony (flowers, fruit, incense, etc.). This had reference to a traditional Indian ritual but would have no meaning for America or Europe. Once again we have an example of Beloved Baba's approval of a Western adaptation of an Eastern form.

It should be remembered that Baba stressed in His response to the arti that *anyone* could write an arti to Him—there is no "official Arti to Baba." In the same way, though this article stresses art, music, and poetry in relation to Sufism, this by no means should be taken to mean that most artists inspired by the Avatar must necessarily be Sufis—or that most Sufis are artists! The Avatar is for all mankind, and Sufism exists as one way to Him—art is simply dynamic meditation. one manifestation of a devotion which manifests itself equally as well in silence or in service.

Anyone who visits the Sufi Centre in San Francisco will be immediately struck by the beauty of the paintings of Baba there, done in a variety of styles by many of the Sufis. A great number of young Sufi poets are springing up, inspired by the great Sufis of the past and by Francis Brabazon's example. Likewise there are Sufis experimenting in music, dance, and all forms of art, drawing upon the richness of Sufi expression, inspired by the discipline and guidance of their Murshida, who serves as a mirror to the Avatar. By applying their training and insights through Baba's inspiration, these people are beginning the task of revitalizing Western art. Baba has said that He came not to bring anything new, but to put meaning into the old, and through His example and participation, many religious rituals have been given deep meaning and significance. Similarly, these artists are bringing depth and meaning to the traditional *forms* of Occidental culture by using them

to express love for the Avatar, by building a new symbolic language in English and other Western languages, and by adapting Eastern forms to Western styles. Here is truly the beginning of the harmonization of East and West in Baba's New World Culture. Although one could not compare these efforts to the outpouring of art of the Perfect Masters and advanced saints of the past, certainly this phenomenon is a small indication of a direction the Avatar intended to establish, and in the centuries to come, the Sufis will undoubtedly serve as beacons pointing to the Divine Example of Baba's life and work through all forms of art.

In these ways, as in so many others, one begins to glimpse a fragment of the significance of the Avatar's purposes in planning and establishing Sufism Reoriented in the western world. May we always remain mindful of it.

BABA'S LOVING ARMS

by CHRIS OEIGER, U. S. A.

Your love is like a wave—a sparkle in the sun
 Drenching me with the golden dew of happiness
 Piercing my illusions with a dart of Love
 Drawing aside the bleak curtain
 Ever hiding my soul
 I pull myself up from the abyss of
 Despair into your loving arms
 Ever willing to rock away my fears in
 A lullaby of Peace—and bestow upon
 Me your sweet smile of Gentle Love.

HOLY ONE
"YOU AND I ARE NOT WE BUT ONE."

— Avatar Meher Baba.

by DOROTHY L. LEVY U.S.A.

February 25, —Avatar Meher Baba's Birthday—

His lovers remembering Him God-Man in a most Holy way ...

When gathering together in good fellowship—He IS there

Speaking through us with His Love to share

Love—the Universal language of creation from beginning of
time

The true art of living is being loving and kind.....

Beloved Avatar Meher Baba is the SPARK in every heart

In the centre of creation having made us a part

God IS Love—this is the spiritual attraction ...

For, His Universal play in thought, word, and action

The seeds of Love in our hearts He has sown..

That the TREE of life may bear sweet fruit when grown

On this HOLY DAY—February 25th the most Holy of days ...

May we be worthy to speak YOUR NAME—Jai Baba Ki

Jai—and

"Our" Life itself be YOUR Message of Love and Truth to
others" always?

—————

SELECTIONS FROM TALKS GIVEN

by Mr. JACK SMALL

on 23 August, 1970 at Giriraj Hall, Hyderabad

Some of us have had Baba's physical contact and some of us have not but anyone that loves Baba and so thinks of Baba has Baba's Nazar on him. We cannot love Baba unless the love which we have has been given to us by Baba. Baba says "The love you have for Him, for God, is a gift from Him to you. Anyone who is a great Baba lover is so by the grace and gift of Baba, it is not by his own doing. There is nothing we do, it is Baba who gives us the gift of His love. We on our own cannot love Baba. We are incapable of loving. We are stones. How can a man who is full of greed, lust and anger be capable of love for God? It is only because of Baba's greatness that he allows us to love Him. When we think of Baba, since the thought, the love for Him comes from Him, that means Baba is conscious of you at that moment, or how else could we think of Baba and love Him?"

When Baba was in His body, some were able to be with Him for a few hours and some were able to live with Him. But at all times whether we were with Baba or not, or when he was in seclusion and away from us, we had His presence when we thought of Him. We miss Baba because we miss that personal conscious attention that He gave us. That feeling of being with Him, of knowing that for a few moments out of eternity, God is actually conscious of us. True, God is always conscious of us, but we only know that and experience that when we see Him as Meher Baba giving His attention to us. That is, there was a great feeling of Love and fulfillment to know that God was actually loving you because He was present before you. You could see Him loving you and you knew that God was real, that His love was real. For a few minutes in Infinity, God had condescended to come to your level out of His love for you. Those that had the opportunity of being with Baba will never forget the presence of His love. Each time you love Baba, Baba is

giving you the same attention and love that He did when He was in body because we on our own cannot think of and love Baba since It is not within our power. He gives us the gift .of His presence when we love Him because to give that gift takes His conscious attention on you just like when you received personal Darsan in the body from Him. We should not regret that we are not in His physical presence because we are in the presence of His love when we are loving Him. That is the only reason He took a body to awaken His love. His body was an instrument that he used to awaken His love.

The very fact that we are convening here to worship Him proves that His love is still with us and that He was not the body; for how else could we love Him after His body is gone? It is His continuously personalized conscious gift to us that makes us continually love Him.

Every week when we sing His Bajans, or come together in His name, we should realize that our minds and hearts become the vessel, the receptacle that receives the gift of the love that He gives. The gift is the ability to love Him. We have the opportunity, the privilege of housing His love in ourselves while we are thinking and loving Him. Remember the Love you have for Baba does not come from you but comes from Baba. We ourselves are not capable of loving God.

Whenever you want to have the experience of the personal Darsan of Meher Baba, allow Him to give you the gift of His Darsan in His allowing you to love Him. Loving Baba is to let Him into your heart because you cannot make the effort to love God, because you do not do it.

Baba says that there are many strangers in your heart and He is shy of strangers. Those strangers arc desires. You have to get rid of those desires and then Baba can come in your heart. Not that we could pull Baba into our hearts by our own efforts. We can only make the effort to get rid of the strangers, the desires in our heart, and then in Baba's own time by His grace will enter our hearts, It is by His grace that He will come into our hearts. It is by His grace that He is allowing us to love Him.

GLIMPSES

From

THE LIFE OF AVATAR MEHER BABA

1944 – Part – III

By BAL NATU, KURDUWADI

On Way to Meherabad.

Shri Meher Baba's stay at Aurangabad ended on 27th November, 1944 and He shifted His headquarters to Pimpalgaon (Meherazad) where He mainly stayed till the end of the year. On 1st December, '44, a circular was issued giving the following information:

- (1) Darshan programme at Allahabad will be in April, '45.
- (2) 600 signatories will stay with Shri Baba at Ahmednagar for one full month in May, '45.
- (3) Shri Baba will distribute food-grain worth Rs.10,000/- among the poor people in May, '45.

I personally did not receive the above circular nor did I know the change in Shri Baba's residence from Aurangabad to Pimpalgaon. I was so absorbed in that blissful week at Nagpur that I did not even care to write to Adi K. Irani for information about Shri Baba's whereabouts.

After my return from Nagpur I once visited Barsi. There I met Kher V. J., one of Shri Baba's admirers and told him all about that wonderful week spent in the company of Shri Baba. Kher had met Shri Baba a year ago during Shri Baba's visit to Barsi. Being very intelligent and a student of philosophy too, he went to meet Shri Baba with a number of questions boiling in his mind. In Shri Baba's presence, however, he realized the futility of those

questions and he felt that Shri Baba's silence, all the time pointed at something beyond the intellect, beyond the mind. He was intent on seeing Shri Baba again, but could not manage to come to Nagpur.

From 24th Dec. the school closed for 10 days, as we had the X'mas vacation. Kher came to Kurduwadi. We planned to visit Meherabad_to enquire about the possibility of having Shri Baba's darshan and the place where we could have it. We were not pressing a wrong key to give out a wrong note for we were not demanding darshan. Within few hours we left Kurduwadi and by 8-30 p.m. we reached Ahmednagar by train. It was getting fairly dark and Meherabad was about five miles away. The tonga demanded heavy fares. We had a tentative thought to stay in the city for the night and proceed to Meherabad the next morning, But Kher told me that few months back he had been to Nagar. Instead of going to Meherabad he stayed in the city for that night. The next morning by the time he reached Meherabad he found that Shri Baba had just left the 'ashram'. So, we did not wish to commit that mistake again. We thought of going on foot to Meherabad, Stay there for the night on the verandah without disturbing any one and enquire about getting Baba's darshan in the morning. We started. The first thing first; comforts afterwards was the directive,

The Unexpected Happens.

I was not that strong to walk briskly all the way; the distance to be covered on foot was more than five miles! It was rather a problem for me but my dear and robust companion offered to carry my bag along with his. Thus with a slow and steady pace, we were off on our journey to Meherabad. There were no lights on the road. The stars lit the way and love our hearts. Time passed swiftly for the more we talked on Baba the more 'turned on' we became to Him. We noticed some electric lights. Kher said, "Meherabad is a small primitive place by the side of

a village named Arangaon; and perhaps beyond these electrified buildings stands the 'ashram'." But as we neared the lights, to his great surprise he found that it was Meherabad. What a change!

It was about 10 p.m. Many were seen resting on the verandah and in the rooms. Few were awake; but we were strangers to them. We practically knew none. "What's this all about? What should we do now?" I thought. Just then we met Dr. Ghani and the whole... situation changed. He introduced us to Pendu, the manager of Meherabad and in no time he made us feel at home by seeing to our necessary comforts including supper and a 'gadi' (bedding). The whole atmosphere was glowing with the warmth of Baba's love. I felt, as if I was in a wonderland.

Dr. Ghani told us that on 24th Dec. the very day we were there, Nariman Dadachanji and Arnavaz got married in Shri Baba's presence and the next day awaited the birthday celebrations of one of the women mandali, living with Shri Meher Baba. So there was that big pandal, the feast and the electrification. We were told that we would be seeing Shri Baba the next morning. What else could have made us more happy! Since few days Shri Baba had been staying in Meherabad. We had come uninvited; we felt a bit puzzled. Just after darshan, we were prepared to leave Meherabad. Next morning, people got up early. It was an X'mas morning too. With tea we had 'rava' (sweet dish). If I remember right Eruch served 'rava' and he continues to serve 'Baba-sweets' till this day.

By morning Shri Baba came down from the hill and went to His cabin in lower Meherabad. The morning rays of the sun were bathing the land with tender radiance and there in the cabin, the real Sun, whose light was the Light of the Self, was silently radiating His Love, ready to attend the programmes of the day. Soon we were summoned in His cabin. Shri Baba looked all Love. Without any enquiry He allowed us to stay in Meherabad for two three

days, as was conveniently possible. "Have a free mind and be at home," Shri Baba gestured. For us, it was more than being in Heaven. The unexpected had happened.

A Kavvali Programme On The Hill.

25th Dec., '44, was a festive day. Baba-lovers from Nagar, Poona and Bombay had assembled at Meherabad. With a care-free mind and a loving heart I enjoyed the day conversing with the new acquaintances about the glory of the Glorious One. A special Kavval was invited for this Birthday Programme. I do not remember whether his name was Peshawari or he came from Peshawar (now in Pakistan). His programme was arranged on the Hill, Upper Meherabad, so that the women folk might hear it too. Behind a... curtain the women were seated. In those days the women mandali were not allowed to visit men's quarters, nor men theirs. It was my first hearing of a Kavvali, The place, the atmosphere and the mode of singing—everything was new. But within few minutes was won over by the sweet music and the words, still sweeter. Urdu I understood just a little and Persian not at all. Shri Baba expressed His appreciation either by swaying His head sideways, with eyes closed or by keeping 'time' and rhythm on the alphabet board with His slender delicate finger tips. At times, He looked immensely solemn.

Music is an extra-ordinary phenomenon and it is rightly called the universal language. When it is accompanied by ghazals, it has a Divine touch about it. In ghazals, the... subtleties of love and longing for the Beloved, the Perfect Master in human form, as well as the shades of challenge and utter submission to the Beloved are delicately presented. Here, the depth of the voice of the kavval was vibrant with the significance of words. Shri Meher Baba's presence at the programme made it all the more vital. The atmosphere was melodiously vibrant, rippling with love. No wonder that I saw some persons silently shedding the tears of inner joy. When such singing comes to an end, it does not dwindle fast but for

days continues to bubble inside the heart of the listener. It was so with me, a beginner. This interest later inspired me to collect a number of ghazals sung before Shri Baba. It is a ready made 'food' for the heart, any time.

Dr. Ghani introduced me to the beauty and significance of ghazals and helped me to develop the right attitude in appreciating them. Some of us would be sitting by his bedside and he would go on quoting lines after lines in Urdu explaining them in... English. With his sense of humour he always kept the atmosphere lively.

I do not remember whether Shri Meher Baba explained some lines during the above programme but the two lines that I could vaguely recollect are given below. The day of departure was close at hand and there was a strong desire lurking within me to continue my stay at Meherabad. The remembrance of these lines might have their roots rooted in this feeling.

Manzilse nikala hai muze deevana samazkar,
Kya chandake nazdeek sitare nahin hote?

(O Beloved, treating me as a madman, I have been driven out from the House. Have not the tiny stars the privilege to keep company with the Moon?).

During this stay I met one visitor from Nasik side. I noticed that some times his eyes would glisten with tears as he looked at Shri Baba. He knew Urdu well. Once I approached him when I saw him standing at a distance, lovingly gazing at Baba. During our conversation he quoted one Urdu couplet meaning: With your every glance O Beloved, the lover gets deeply intoxicated. I am convinced beyond doubt that there, within your eyes lies the exciting Divine Tavern. I thought, through this couplet in a way, he explained his own state of mind.

A Matchless Funeral Service

During my stay, I learnt that Dec., '44 had been an unusual month of 'Light and shade', happy and unhappy events rolled in one. In contrast to the marriage function and the Birthday Celebration, some days back, Gulnar, Adi Jr.'s wife, passed away; while a few days ago Masaji, Pendu's father, all of a sudden expired. He had been to Poona to fetch necessary material for the Birthday Programme to be celebrated on 25th Dec. While returning to Nagar in a lorry, the glare of the sun had a fatal effect on him though it was not immediately detected. Masaji was not alive to attend the Birthday Programme for which he had worked so hard. Shri Baba was pleased with his services and took him unto Him. A special funeral service took place on 23rd Dec., two days prior to my arrival. It was a matchless event appreciating the spirit of those who went gallantly through everything for the sake of their Beloved Master.

As per Shri Baba's instructions a "foundation" for the column of the Memorial Tower was laid down near the railway lines. The names of Shri Baba's dear ones (men only) were to be inscribed on the column after they had dropped their bodies. A grave was dug and in Shri Baba's presence the coffin containing the body of His dear Masa (uncle), the eldest among the mandali, was lowered down into it, The bedding roll of Chanji who had expired at Srinagar, last August, was also placed in the grave, Then Shri Baba dropped rose after rose as Adi Sr. read out the names of those men who had passed away rendering the life of service to Shri Baba and His cause. Margaret Craske who was present at the time of this touching scene writes, "Baba himself, looking radiant and beautiful, dropped rose after rose into the grave while the name of the disciple represented by each particular flower was announced, and Baba, simply shining with love, indicated by signs how happy He was to think of the love and service, these dear ones had given him over so many years." At the

end she added, "It was the only funeral service I ever attended in which death was robbed of all sadness and was given instead a happiness in the memory of those who had only lived for Baba."

A Message For The Memorial Tower.

For the above occasion Shri Meher Baba gave a special message, a part of it is as under:

You are today witnessing a solemn occasion of supreme importance. While the world is feverishly occupied with the vanishing things of the moment, there are always those, who gain a true perspective of life, through the grace of the Master, and these lucky few are ever willing to make their whole life an ever renewed and ceaseless dedication to the universal and ageless truth of the imperishable and undivided Life divine. The spiritual grandeur of those who set aside all thoughts of the self and make their life an offering to the divine and imperative Cause of the Master, is in itself ineffable, but while it surpasses all description, it is something much more than an ornament of crowning glory for those souls themselves. A visible Memorial like a Tower, which symbolizes their life of unflinching loyalty and love can itself become a medium for inspiring the generations to come.

The Memorial Tower of my departed devotees will be a reservoir of inspiration and power for posterity. Their memory is not being perpetuated for their sake, they had absolutely no desire for fame or name. But their memory is being perpetuated because it will be an example for those who are living as well as for those who are to come.

The symbolic representation of these departed souls through flowers dispenses with the separative burial or cremation ceremonies, and the putting of all these flowers in the same foundation is intended to emphasize the truth that though the bodies of these devotees were different, they were all parts of one eternal and indivisible Soul. The Tower will be in memory of men belonging to different religions and will in fact represent the fundamental unity of all the great world Religions.

"I Am Beyond Time".

Life at Meherabad was more intimate than that I experienced at Nagpur. I really felt at home. On few occasions we would be sitting near Shri Baba in the Hall of the old Ashram building. Till this time I used to read the lives and articles of the perfect Masters of the past and their relationship with their dear ones. Now, I had the unique opportunity to witness in silence Perfection in action. It was interesting to see how Shri Baba used the Roman alphabet board for languages other than English. In one of such sittings Shri Baba conveyed His divine status through a statement, "I am Infinite." This baffled my reason. On another occasion in an informal talk a reference was made to the delay in the fulfilment of a promise made by Shri Baba. In answer to this Baba spelt out, "I am beyond Time." Intellect with all its vanity tried to fit in such statements in a rational form. But the next moment Shri Baba would be so human, so full of humour that I wondered what a State could that be!

It was winter and so bitter cold in the Hall, I went out in the sun towards the railway lines. It was an exhilarant and cool morning. The sky was cloudless and it was a joy to look at the Hill with green grass adorning it. As I looked at the Hill from the road—for we were not permitted to go up the Hill, I was reminded of a dream that I

had an year ago, before meeting Shri Baba. I have mentioned it in one of my earlier articles. It was in connection with my meditation on Shri Aurobindo. In the dream I felt that I saw Shri Aurobindo on a Hill. As I woke up I marvelled if there could be a Hill near Pondecheri where Shri Aurobindo resided and which is situated on the East coast of India. Again I had a thought, "Aurobindo has flowing hair and a beard too. How is it that he had no beard and instead had a clean shave!" Yet, I thought then, that I had Shri Aurobindo's darshan. At that time I had not heard of Shri Meher Baba. But now it was suddenly revealed to me that in those days of intense longing Shri Meher Baba made it possible for me to contact Him through that dream, and the Hill I saw was the same Meherabad Hill. This strengthened my belief in Shri Baba's Divinity though that was just a beginning. Indeed He knew me and loved me before I met Him or even heard about Him! "He is really beyond Time," I felt.

"He Will See My Full Form".

I was to leave Meherabad that day. Kher, my companion, had already left for Barsi. Before leaving Meherabad, every one would go to Shri Baba to offer pranams and seek His permission to depart. This was the custom. I had no personal interview with Shri Baba nor did I need it. During those few days, to some extent, I was oblivious of the worldly affairs and duties. So I totally forgot to convey a message to Shri Baba from one of His devotees, a school-going boy. He had not seen Shri Baba physically but one day as he chanced to see Shri Baba's picture in my room, he felt so drawn to Him that repetition of Baba's name and meditation on His Form became his joy-giving hobby. Because of simplicity and innocence, this boy began to see Shri Baba's form; but strangely enough he did not see the face.

In his meditation the boy felt blissfully happy. He told me about his experience and asked me the reason, why he should not see Baba's full form. He thought that, be-

cause of my age and the cupboardful of books, I knew better. Spirituality is, in fact beyond scrolls and sermons, age and learning. It is a gift, received unawares. Whatever it be, I told him two things, "Do not disclose this experience or any other experiences of this sort to any one else. When I will meet Shri Meher Baba again I will tell Him about this and request Him to bless you to see His full Form." As days passed by the boy had some more uncommon experiences, but he kept his word and didn't speak of them to anyone except me. Now it was my turn to tell Shri Baba about his request. That was my promise to him.

In the morning when I saw Shri Baba coming out of the cabin, I approached Him to seek His permission to leave Meherabad that day. He stopped and gave me a steady look, His face lit up all the more. With folded hands I told Him about my departure and added, "Baba, there's a boy who loves you very much. He sees your Divine Form as he repeats your name or meditates on you; but it is all the time below the neck. He misses to see your glorious face."

Shri Baba enquired. "By what train are you leaving?" "Afternoon train, Baba" I replied. As He blessed me He remarked, "Permitted. Don't worry. Be happy." He was about to move ahead. I thought, "Has He no message for that little loving soul?" Just then Shri Baba gestured and one of the mandali members interpreted that for me. "My 'nazar' is on that boy. He will see my full form." Shri Baba conveyed all this in such a natural way as if He knew all about the boy. He did not ask me any information regarding the teenager; not even his name. Of my own I wished to tell Shri Baba something about the boy, but He briskly walked away towards the ashram building with the mandali.

I reached Kurduwadi the same night. Relaxed in body and heart I slept with a thought to convey the good news to that lucky lad the next morning. To my surprise he knew about my return and was in my room even before

having the morning tea. With a happy expression he disclosed to me, in his sweet voice, "To day early morning for the first time I saw Shri Baba's Form with that Divine face". I felt extremely happy and yet slightly shocked. This set me a-thinking. I had recently read a book by a French author on Auto-suggestions. Had the boy seen Shri Baba's face after giving him the message, I might have felt that Shri Baba's suggestion had worked on that innocent mind. Now the situation was quite different. Shri Baba made a silent gesture at Meherabad and it had miraculously worked before it was conveyed to the boy. Spiritual experience that is vouchsafed by the God-Man ever stands far above psychological interpretations; and if I may say, beyond psycho-analysis and psycho-therapy.

Thus ended the year 1944, which turned the course of my life. The last two months of this year, November and December hold such charm and have such significance for me that they will ever remain fresh in my memory. Words fail me to express adequately the happenings of these two months. However, what a joy to share these experiences with others!

MEHER BABA DIARY

FOR 1971

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Understand Before Teaching Practice Before Preaching

By K. K. RAMAKRISHNAN - POONA

Meher Baba had repeatedly said, "I have come not to teach, but to awaken." True to this his declaration, he did not speak, nor did he write a word during his ministry of above forty-four years. Whatever he was reported to have written before 1927 no one is today able to locate. Thus except for his signatures or few personal letters he might have written to his relations and friends, we have not a word in writing from Meher Baba and except in the loving memory of those who were fortunate to have heard his sweet voice there is no record of what he spoke before 1925.

Yet, we have a number of books on Meher Baba. For example, *Stay With God*, *Journey With God*, *The Quest*, *The Perfect Master*, *The God Man*, *The Avatar* and many others. Likewise we have a number of books by Meher Baba. For example, *God Speaks*, *Listen Humanity*, *Beams*, *Life At Its Best*, *The Everything And the Nothing*, *God To Man & Man To God*, and the *Discourses*. Books by Meher Baba who was silent and had not written a word! Herein is the mystery of this master of all masters and mysteries. Herein is what one may call a miracle for those who seek it to recognise God is God. He was silent, and yet through his silence released more words than any before him—those who talked and wrote to reveal the Truth to mankind; and each word is a light on the path of life. He was silent and yet was speaking.

"I am never silent, I speak eternally. The voice that is heard deep within the soul is my voice... the voice of inspiration, of intuition, of guidance. Through those who are receptive to this voice, I speak," said Meher Baba. The books by Meher Baba are released through those who

were receptive to the voice of his silence or through those whom he had used as his mouthpiece. And books on Meher Baba were written by those who were inspired by His love and those whose intuitive faculties were awakened to perceive the Truth he revealed; but what is written on him is what each one understood of him and the Truth he revealed. What he gave is rays of light direct from the SUN of his Truth.

But why did he release so many words when he said he had not come to teach, but to awaken? There are persons in this world who could wake up from their sleep at a given time. Some others need an alarm clock. Yet others need a physical shaking up. We read in the great epic of India, Ramayana, Ravana had to employ a number of elephants to awaken his brother Kumbhakarna from his sleep at the time of Avatar Rama's advent to Lanka. (Now... called Ceylon).

Those who have slept well through millions of births and deaths in the ever-renewing life in illusion and were ready to waken, have been awakened by the Avatar. For, the Avatar gives liberation to those who are ready, quickens the life of the spirit in his time, and awakens contemporary humanity to a realisation of its true nature.

We have no idea of how many men and women have been freed by Meher Baba in his lifetime. Since the world is existing and its affairs are going on as ever before, we can safely assume God is functioning through what has been revealed by Meher Baba as the spiritual hierarchy. Since the Avatar holds the spiritual authority and controls the affairs of the world during his life time, now since he has left, it can also be safely assumed that he had awakened those members of the spiritual hierarchy who were to hold the charge in his absence. Of course, only those who are spiritually awakened can be definite in these matters. But one can be sure of what one is and the constant awareness of what is most important.

The very advent of the Avatar on this earth and his life of long-suffering is to raise the earth-conscious souls to the consciousness of divinity and the impact of his work is visible for those who look around dispassionately and look within the quietness of one's own self. This Avataric work is, as I understand it, a process of awakening humanity from a life of sleep in ignorance, to a life of understanding; from a life of separative existence to a life of love and unity. It is an inner awakening to a life of love and truth. It is a process of inner transformation of human consciousness. It is slow, steady and painful. Those who have been honestly endeavouring to love and serve Meher Baba are aware of this painful process working within their lives. Blessed are they who hold on to his daaman. For his yoke is easier to bear. They must be courageous in their love for him and sing sweetly and ceaselessly the WORD OF HIS NAME within their hearts unmindful of all that happens around them. Great happenings will there be. But remember the greatest happening is that which is to happen within one's own heart.

"For the posterity is left the stimulating power of a divinely human example, nobility of life supremely lived, of a love unmixed with desire, of a power unused except for others, of a peace untroubled by ambition, of a knowledge undimmed by illusion," said Meher Baba. The books on Meher Baba display the example of his divinely human and noble life, the love he had released in an immeasurable abundance, infinite power of his silent self-giving service to mankind and a peace that emanated from his being. The divine drama of his life on this earth as recorded in various books on him will unfold to the understanding of the new humanity a way of life leading to freedom and happiness. He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will. And an insight into his infinite knowledge and power will be given to those who read the books by him and to them will be unfolded the mystery of man's life and its purpose.

Now, the question is, if the Avatar comes to awaken mankind, has the mankind been awakened? Apparently no. Life on this earth is as it ever has been. Differences and distinctions in the name of caste, creed, religion, race and nationality continue to divide man from man. There is jealousy, hatred and suspicion between individuals and groups and among nations. There is suffering. Men are enslaved by various kinds of desires, driven by greed, held by fear, swept by anger. The strong continue to dominate the weak; the rich oppress the poor, large masses of people are exploited for the benefit of few who are in power. Those who find no peace or rest, seek to forget themselves in excitement. There is immorality, there is crime, there is corruption throughout the social order. The chaos and destruction that prevailed in certain parts of the world has now practically engulfed the whole world. How will it all end? Meher Baba had said, "It can only end in one way. Mankind will be sick of it all. Men will be sick of wanting and sick of fighting out of hatred. Greed and hatred will reach such intensity that everyone will become weary of them. The way out of the dead-lock will be found through selflessness. The only alternative which can bring a solution will be to stop hating and to love, to stop wanting and to give, to stop dominating but to serve. Great suffering awakens great understanding. Supreme suffering fulfills its purpose and yields its true significance when it awakens exhausted humanity and stirs within it a genuine longing for real understanding. Unprecedented suffering leads to unprecedented spiritual growth. It contributes to the construction of life on the unshakable foundation of Truth."

Each individual is indivisible one with the whole of life and hence each individual man may be considered as a cell of the body of human society; what is affecting the whole body must necessarily affect the cell and vice versa, Thus our individual problems are but the universal problem which is now manifesting in an intensified form. The Avatar is the Universal physician (BHISHAJE BHAVA ROGINAM) who comes for humanity to cure it of the malady of mental leprosy. He had as if performed a flushing out of the

mental stuff of mankind. All the filth of negative tendencies accumulated within the mind of mankind is coming out and man is becoming sensitive to his inner disease. It is a painful experience for all. The Avatar has prescribed the medicine. Understanding born of self-giving love for God-Man, who was the whole of universal life embodied. It was easy for man to love the whole universe by loving God-Man when he was here with us as man, because he had come to release divine love which cleanses and reclaims human soul. It was easy for man to serve the whole universe by serving God-Man, when he was here with us as Man because he had come to serve all and save all. Now he vacated his earthly abode to reside in his ancient abode—the heart of every man and woman. Now to love him one has to love all as one would love one's own self. Now to serve him one has to serve all self-effacingly. That was why he repeatedly reminded us in the later period of his sojourn on this earth, "Now is the time for all to know, I am God in human form." It was an opportunity given to man, an opportunity that comes once in a cycle of time. But there is nothing to worry about it now. In the language of our brother Francis Brabazon, "God as man is dead, but man as god is living eternally." Meher Baba is living gloriously within every heart. Hence love all and serve each other. Now is the time to make our lives a living message of Meher Baba's Love and Truth.

We who have been fortunate to have met the Avatar and have had the rarest opportunity of living in close contact with him have to awake to the truth of his love. We have to live love, no other alternative. Love is the only solution to human problems. When Meher Baba lovers declare this, they have first to live what they expect others to follow. The simple truth is that the Day-Star has risen in the deep darkness of our lives and we have not seen. Jesus was born in Israel and the wise men from Persia travelled to Bethlehem in Judea seeing the star rising in the heaven and paid homage to him. But those in Bethlehem could not find a place for his birth. In a cattle shed his mother had to give him birth. Likewise in this our time the same Day-Star rose in Poona, the Punnyabhoomy, and

those who have seen the star rising in the heavens travelled from far off places, came to Poona and paid him homage, but most of us have not seen his divine beauty and glory. Like the Jews around Jesus the Christ, like the yadavas around Krishna we were blind with our desires, our passions and prejudices. Meher Baba had said "It is not possible to receive undying life in Truth unless you surrender all resistance to it. You cannot drag along the prejudices of the past and yet hope to unfold Divinity within. Meher Baba was not the physical body of Meherwan Sheriar Irani. Meher Baba, the Word of Words, the Word of truth is most living. He is in every heart. He is in every thing. He is everything. He cannot be replaced by making someone to occupy the chair he was using when he had his abode on this earth. At Meherpuri, Hamirpur, in what they called a workers' symposium held on the 17th of November 1970, some of the leading workers for the Cause of Meher Baba—persons highly educated—asked our brother Adi K. Irani to occupy the chair of Meher Baba and to guide them. One person has even quoted from Bhagwat Gita to justify his demand. Shri Adi K. Irani was wise enough to refuse such an honour saying, "I am only Adi, but Baba was Anadi." This incident and many other events occurred and are occurring amongst the so called Meher Baba Family make me feel that we are not really awakened to recognise who Meher Baba was, although we all hail 'Avatar Meher Baba Ki Jai!'

If the workers for his Cause cared to read only the discourses or to ponder over his words silently released, such suggestion would not have originated in their minds. Probably many of us in the field of what we call Baba work do not feel the necessity to read his books, because we have a library of wisdom already in our heads. One has to unlearn all that has been learned when he enters love lane leading to the Feet of a Perfect Master. And Meher Baba was the Avatar. One has to unreservedly accept the truth he was and he revealed and honestly endeavour to live it; then alone one will find the way to real freedom, real peace and joy. Of course it is very painful. But there is no other way unfortunately. Hence, may it be our earnest effort to understand before we teach; and live before we preach. Jai Baba!

THE PURPOSE OF LIFE

By W. D. KAIN

The hill-top facing the Mahavir Temple in Greater Kailash reverberated with the melodious music interspersed with Hail Avatar Meher Baba, on 1 Dec. 70. The occasion was the commemoration of the sacred memory of that great event when the Avatar blessed Delhi with His Darshan in December 1952. Speeches were made by Shri C. L. Bhatia, Advocate, and Shrimati Krishna Kapil stressing the need for following the teachings of Avatar Meher Baba. The Meher Bhajan Mandali, led by Shrimati Kusum and Ram Avatar presented a beautiful programme of devotional music and Qawaalis. People came from all parts of the Capital to pay homage to the Avatar whose life-size picture was installed on a beautifully decorated stage under a huge shamiana, and listened with rapt attention to the 2½ hours programme.

The following morning (2 Decm.), the actual day of the "Public Darshan" a meeting was held at the president's Estate where the following message given by Avatar Meher Baba on 2 Dec. 52 was read out by Shri W. D. Kain.

"We have gained our National freedom. Let us now try to gain our Spiritual Freedom, beside which every other kind of freedom is a binding. Spiritual Freedom is marred by the binding of lust, power, greed, anger, hatred, jealousy and low desires. When the prison of these bindings is torn asunder, the heritage of freedom which is born of Infinite Power, Wisdom, Peace, Love and Bliss, is gained. To attain this Freedom, we must realise God who is the source of Freedom. To realise God we must love Him, losing ourselves in His Infinite Self. We can love God through intense longing for union with him. We can love God by surrendering to the Sadguru who is God's personal manifestation. We can also love God by loving our fellowmen, by giving them happiness at the cost of our own happiness, by rendering them service at the sacrifice of our interests, and by dedicating our lives at the

altar of selfless work for the downtrodden. When we love God intensely through any of these channels, we finally know Him to be our own self.

"The purpose of life is to realize God within ourselves. This can be done even whilst attending to our worldly duties. In the everyday walks of life and amidst intense activities, we should feel detached and dedicate our doings to our Beloved God.

"Enough has been done to make people food-minded, they must now be made God-minded. The downtrodden and the poor must be made to understand that from the spiritual point of view, their misfortunes and miseries could be made weapons for the struggle for Truth. They should feel that these miseries can be counted as gifts from God and, if faced bravely and cheerfully, can become the gateway to eternal happiness.

"I give my love and blessings to one and all, for the understanding of the One Infinite God residing equally within us all and beside whom everything else is false and illusory."

As the Message was read out and translated in Hindi the Baba lovers and others present on the occasion were moved and really felt the presence of the Avatar. They were really made Baba-minded for an instant. The goal was for them to remain so for ever and anon.

The two days celebrations, which were rightly called Meher Mela or Meher Milan, showed how much interest people were now taking in the teachings of the Avatar. People come to these meetings even at short notice: they belong to all caste, creeds and religions: they wish to know more of Baba: they collect His pictures: treasure His biographical sketches. Probably humanity is trying to atone for its too late recognition of the Avatar, who had come not to teach but to awaken. Have they really awakened or are still bestirring themselves—this is a question which posterity will answer. In the meantime Baba lovers both in the East and the West are out to spread His Name and Teachings. Avatar Meher Baba Ki Jai!

77th Birth Day Celebrations at Vijayawada Centre on 17-1-71.

Inaugural Address by N. Dharma Rao.

Dear Brothers and Sisters in Baba's Love!

I am extremely happy to address you all on this 77th Birth Day Celebrations of Beloved Baba which are commenced to-day and will go on for 40 days. I consider this a unique privilege, bestowed upon me by Beloved Avatar Meher Baba Himself to inaugurate these Celebrations.

Many of you will recall the first day when Avatar Meher Baba had stepped into this "Meher Abode" on the 20th February, 1954. The room in which Baba had rested during that historic tour is kept sacred ever since by Bro. Majety Rama Mohana Rao.

It is encouraging to find that people from different walks of life and of eminence and particularly those who had not seen Baba in His Physical form, are taking keen interest in Avatar Meher Baba's Life and Teachings in India and abroad, specially in U.S.A. and Australia. This shows that Meher message will gradually become a dynamic medium for the integration of the people of our country in particular and the world at large and the recent Meherpuri world Fair will bear testimony for the same.

On this important occasion, I am sure all our *hearts* will yearn to remember Avatar Meher Baba and His various Sahavas Programmes in which most of us had the good fortune to partake and absorb as much of His Divine Love as we could. He brought into our hearts the living presence of His Divinity. The teachings of Meher Baba are becoming popular because they form the cream of the Gospel of the Lord given in the past, through epics of Mahabharatha, Ramayana, Bible, Koran, Zendavasta etc.

Meher Baba said, "I am the Lord of Love and Slave of My Lovers", and "Be resigned completely to My will and My will will be yours", Every one of you will agree that these golden words have not withered away with the mortal coil of Meher Baba, but they are ever vibrant with the body and soul of His children who have rock-like faith in Him. Lord Jesus said, "Love thy neighbour" and Baba said, "Think well of those who think ill of you". This is the outlook we should develop towards our fellowmen as Meher devotees and this is the best method through which we can bring harmony amongst our country-men irrespective of the caste, colour and creed they belong to and the language they speak.

Baba is unique and stands by Himself. He belongs to no religion and every religion belongs to Him. This aspect He has symbolized in the Emblem He evolved so early as Manzil-E-Meem days with the motto of "Mastery in Servitude", thus establishing the universal aspect of His Teachings. His message to all is "Love God", which is the keynote of every religion. The seven coloured flag which Baba had flown at Meherabad in twenties embraces all the colours in the Universe. All these foster unity, concord and harmony in a distraught world of today. He has shown that the way of Bhaktas is essentially democratic, where as the way of knowledge is the close preserve of an intellectual minority. The heart and emotion are much the same in all human beings whatever their station in life—the path to God along which the affections lead the way, is an open path with no barriers of caste, creed or clime.

It is the essential duty of all Meher devotees to promote good feelings between various groups in our country. We must remember that all of us are members of the same family whatever language or religion we belong to. Every thing should be done to ensure good feelings which are worth a million pearls by our living in practice up to the teachings of our Avatar. Remember brother devotees, that Meher Baba is watching us all. Every Meher devotee must do his almost to promote good feelings

and bring about a genuine brotherly approach and atmosphere. We are interested in the Spirit of Meher and so to us, Meher Baba does not mean the mere fleshy body. Remember, my dear brethren, Meher Baba lived, moved and had His being in the divine. After shedding His body duly completing 100% His Avataric work, His pure liberated spirit is everywhere now, ready to lend a saga of hope, ready to lend a helping hand, ready to cure and bring solace to any true devotee that invokes Him in the heart. Let the light of Meher shine bright as the lamp of every heart.

The recent Meherpuri World Fair was a unique occasion for the gathering of numerous devotees and enabled them to have an exchange of their ideas and to get a better understanding of the purpose of life.

As regards the work we are expected to do now for Baba's cause, it is clearly given by Baba Himself through the circular letter which Bro. Eruch wrote to all His lovers from Satara on 8th October, 1954, extracts of which are given below:—

"There is no reason at all for any of you to worry. Baba was, Baba is, and Baba will also be eternally existent. Severance of external relations does not mean the termination of internal links It is possible to establish the internal link by obeying Baba's orders.

You can never escape from Me. Even if you try to escape from Me, it is not possible to get rid of Me. Therefore have courage and be brave.

"If you thus lose your hearts, how will it be possible for you to fulfill *the great task which I have entrusted to you?* Be brave and spread My "Message of Love", far and wide to all quarters, in order to fulfill My Divine Will. Let the words "Baba, Baba" come forth from every nook and corner of the world and from the mouth of every child and let their ignorance be reduced to ashes by the burning flame of My Love. Come together in order to fulfill My will by taking your stand on TRUTH, LOVE, and HONESTY, and be worthy of participating in My task.

"I give you all My blessings for spreading my MESSAGE OF LOVE—MEHER BABA"

As regards the leadership we are expecting to get from Meherazad Mandali, from our experience during the last two years, we find that they are very reticent. At the historical meeting of Baba workers presided over by our Beloved Baba Himself on 1-2 March, 1954, though Baba had stated that we can get some guidance from Bros. Adi and Eruch, Baba made it clear at the east-west gathering in November, 1962, that we had all grown up sufficiently to realize that there is a greater work ahead of us and that the way of Baba work is the way of effacements. He also asked us to open the ears of our hearts and to seek to do His will. Hence, why go about for advice from elsewhere?

As regards the "Sealed Book", which Baba wrote for about one year during 1925-26 at Meherabad sitting in an enclosure under a table, as Editors and Publishers of Divya Vani, we get letters now and then from all over the world, enquiring about its publication. The only announcement we heard about it from Bro. Eruch, was during the period of the Great Darshan of Beloved Baba for 60 days at Guruprasad, Poona in April-June, 1969. Bro. Eruch was reported to have said, when asked by some Westerners, that the last thing Baba seemed to have said about the "Sealed Book" was, that it was quite safe in the hands of His trusted devotees and that it will be published at the appropriate time. It is beyond *our comprehension if there are anywhere in the rest of the world more trusted devotees of Baba than the Meherazad Mandali. Hence, it is quite safe for us to presume that it is with the Meherazad Mandali only.* As regards its publication, even from early thirties Baba was saying that the said sealed book will be published soon after His Public manifestation. The time when His manifestation is said to be full and complete, is left completely to the judgement of Meherazad Mandali, and we have to wait patiently till then.

I take this opportunity to make an appeal on behalf of "Divya Vani". From my personal experience during the

last 1½ years, I can plainly tell you that it is not a smooth sailing. Apart from the difficulty in realizing the subscriptions promptly and regularly, we had the difficulty in securing proper quality of paper and we had to face never ending trouble with the press people. I am trying to eliminate at least one trouble by purchasing good quality of paper in advance and stocking for one year at least. We do require some more subscribers who can conveniently pay their subscriptions in advance. Those who cannot afford to continue as subscriber, are requested to write to me frankly, to delete their names. I also request you all to contribute articles to Divya Vani. We are thankful to Mr. P. Chandramouleswara Rao, Mr. M. Rama Krishna Sarma and others for their thought provoking articles, Particularly we are thankful to Bro. Bal Natu of Kurduwadi, who will be continuing "the glimpses" right up to the year 1969.

I am extremely thankful to Meher-Lovers of Vijayawada Centre for having given me an opportunity to inaugurate the celebrations and I pray Avatar Meher Baba to bestow on all of you enough bodily health and strength of mind to keep the Flag of Meher Message flying high in the spiritual firmament of our country.

May Avatar Meher Baba the "All Merciful and Compassionate Father", bless us all !!! Jai Baba !!!

"Meher Abode" topmost terrace was gaily decorated with colourful shamiyanas and tube lights. Baba's Life Size cut-out picture was tastefully arranged on a pedestal with coloured bulbs all round. Dr. T. Dhanapathi Rao presided on this occasion and in his opening speech exhorted all the lovers not to entertain any doubt regarding the Avatarhood of Baba and to constantly remember Him. Sri K. Ramanatham of Vijayawada gave a short but sweet talk on "Avatar" and its author Jean Adriel. Bros. K. Satyanarayana from Kakinada; E. L. Lakshminatharao from Tenali, P. Venkateswara Rao from Nawabpalem, N. V.

Ramanayya and a large number of local lovers of Baba were present, thus contributing to the success of the function. With Bro. Chinta Sarvarao's Vote of thanks, Arti distribution of Prasad, the function came to an end.

The Report of the Foundation Stone Laying of
Avatar Meher Baba House at Guntur.

by SRI N. V. RAMANIAH

Foundation stone was laid on Friday, 5-2-'71 at 9-12 a.m. The two acres of plot on the G. N. T. Road outside Municipal limits of Guntur on the Calcutta-Madras Road which also heads to Bangalore Road was the scene with beautifully decorated Shamianas, Seven colour Flags and Welcome Banners in English and Telugu. All the arrangements were completed by the early hours on 5th. Kumaris Bhagyalakshmi, Vijayalakshmi of Meher Mahila Mandali, Vijayawada and Party reached Avatar Meher Baba Guntur Centre now located in Old Guntur at 5 a.m. and offered prayers after garlanding Beloved Baba and performed Arathi, and sought His blessings.

The party then went to the Decorated place of the Baba House site where Sankirthans of Baba songs and Nagaswarm music went on till 8-15 a.m. After performing puja etc., amidst cheers of: "Avatar Meher Baba Ki Jai", foundation stone was laid by Brother SIVVUDO SIVA RAO of MEHERSTHAN, Kovvur with the sacred stones brought by Brother Ramanaiah from the sacred Hill of Meherabad and Meherazad. The Functions terminated amidst cheers of 'Avatar Meher Baba Ki Jai,' with Parvardigar prayer and Arathi. Telegrams were received from Brother Adi K. Irani and Brother Eruch conveying Divine blessings of Beloved Baba and good wishes of His Dear Mandali.

Greetings and Good wishes were received from several Baba Lovers.

THE SECOND AMARTITHI

OF

AVATAR MEHER BABA DARSHAN

On Meherabad Hill: 31st Jan. 1971.

Avatar Meher Baba Ahmednagar Centre has been empowered by Avatar Meher Baba Trust to make arrangements for the commemoration of the second Amar Tithi (Anniversary) of Avatar Meher Baba Darshan on Meherabad Hill. It was observed from 3 P.M. on 30-1-71 till 12 noon on 1-2-71.

As usual separate tents have been erected for lodging the women pilgrims near to the Dining Hall. Pilgrims began to arrive at Lower Meherabad from 2 P.M. onwards on 30-1-71 till midnight in trains and Special Tourist Buses from all over India. About 50 West'ners had come from the U.S.A. Majority of the pilgrims that attended this year had come into Baba's fold only within the course of last one or two years and they had not seen Baba in His physical form.

On 30-1-71 at 3 P.M. Baba's loved Mehera Mai and all the women Mandali of Meherabad paid homage to Beloved Baba at His Tomb. Thereafter, there is a steady flow of pilgrims paying their homage to Baba at His Tomb till very late in the night. At 7-30 P.M. there were Prayers and Arti at Beloved Baba's Tomb. From 9-30 P.M. to 11-30 P.M. there were Bhajans, Kirtan etc. by different Bhajan Mandali's at upper Meherabad.

On 31-1-71 at 4 A.M. Andhra Baba Lovers washed Beloved Baba's Tomb with Rose and chandan water and soon after Darshan from inside of the Tomb began. There was a continuous stream of pilgrims taking Darshan in an orderly manner inside the Tomb till it was stopped at 11-50 A.M. By 9-30 A.M. all the pilgrims gathered at the upper Meherabad under the tastefully decorated Shamiana and the Programme commenced with the chanting of Seven

Names of God, Seven times each by Seven Baba lovers. Soon after, Khan Saheb Sarosh K. Irani, President A.M.B. Ahmednagar Centre gave a hearty welcome to all the pilgrims. Till 12 noon there were Bhajan, Kirtan etc by different Bhajan Mandalies, From 12-00 to 12-15 P.M., Silence was observed by the entire gathering which was broken at 12-15 P.M. with loud cheers of Avatar Meher Baba Ki Jai! Then, Parvardigar Prayer was uttered consecutively in English, in Hindi, in Marathi and in Telugu by different Baba lovers. Immediately this was followed by Invocation in English by Baba's Loved *Mehera Mai*.

After Mehera Mai took Baba's Darshan inside the Tomb all the pilgrims took Darshan till 4 P.M. when they had gone for food. Bhajans, Kirtans etc continued up to 3-35 P.M., when Repentance Prayer was uttered consecutively in English, in Hindi, in Marathi and in Telugu by four Baba lovers. Finally, at 3-55 P.M. Arti was given in Gujarathi by Beloved Baba's women Mandali.

At 7-30 P.M. Bhaskar Raju and party from Tadepalligudem gave "Burrakatha" performance, which was followed at 8-30 P.M. by "Real Renunciation," a Monologue by Smt. Kokila Tiwari of A.M.B. Ahmednagar Centre. From 9-30 P.M. till midnight there were Quavali Songs by eminent persons from Hyderabad and Ahmednagar.

On 1-2-71 from early morning onwards pilgrims had taken Darshan from inside of the Tomb. By 10 A.M. most of the pilgrims left Meherabad back to their places, after taking to their hearts content Beloved Baba's love.

Jai Baba!

Invocation to Beloved Baba, from Mehera

Our most Beloved Avatar Meher Baba, we your lovers who are gathered here to-day at this most sacred place, and all your lovers who are here in heart, bow down to you in love and homage. You are the eternal Beloved and Lover, the only one worthy of worship,

the only One who loves us more than we can Love ourselves. In order that we may seek to know you as you really are, you wore the garment of Illusion and lived among us and suffered our ignorance. Now you have removed the garment and our eyes cannot see you, but the light of your Love shines brighter than ever in our hearts to reveal your glory.

We miss your beautiful form, the gentle touch of your slender hands, the sparkle of humour in your radiant eyes, your countless loving ways that bind us to you forever. But your presence is with us every moment, for we feel the strength of your arms around us, sustaining us to live as you want us to live. We are yours, Beloved. Let your pleasure be our treasure, let your will be our way. Make us worthy of your great Love for us. Grant us your grace that we may love you as you ought to be loved. AVATAR MEHER BABA KI JAI !!!

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The Fourth Anniversary Of A. M. B. Meher-Mandapeta Centre.

By—P. VEERRAJU

On 2nd December 1970, the fourth anniversary of Avatar Meher Baba Meher-Mandapeta Centre was celebrated under the Presidentship of Sri N. Dharmarao, B. B., Managing Trustee of the Meher Vihar Trust and Hon. Associate Editor of "Divya Vani" with pomp in the building of the centre.

At 9 A.M. Sri V. Satyam, President of the Centre hoisted the Flag and spoke that in the same manner we lift the seven coloured Flag to the highest point on the pole, we must lift ourself above seven vikaras and merge with the Highest of the High. Afterwards Sri M. Suryanarayana, Secretary of the Centre read his annual report. Silence for one minute was observed in memory of the departed souls of late Sri Dasireddi Boppayya, Sri Gadepalli Satyanarayana, Sri Amarsingh Saigal, M. P., and Sri M. Tirumala Rao, M. P., Of these Sri D. Boppayya was actively participating in the activities of the centre since its inception.

Messages of Good Wishes and Greetings, received from Bro. Eruch on behalf of Mandali, Sri Swamy Satya Prakash Udaseen of Meher Ashram, Dr. T. Dhanapati Rao, President of Avatar Meher Baba, Andhra Centre, Sri K. K. Rama Krishnan, Secretary, Avatar Meher Baba, Poona Centre, Sri B. Dayakaram of Anakapalli Centre, Sri Y. S. Rao from Nagpur, Sri K. M. Gandhi from Vishakapatnam, Sri Balagopala Bhaskara Raju of Tadepalligudem and Sri Raja Sagi Janakiram Raju of Kota Uratle Centre were read.

Bro. Eruch wires as: "Meherazad Mandali Pray Beloved Avatar Meher Baba's Blessings Meher Mandapeta Centre's 4th Anniversary Love. Eruch"

Dr. T. Dhanapatf Rao in his message appreciated the work of the Meher Mandapeta Centre through holding regular meetings using tape recorder.

Then under the presidentship of Bro. V. Satyam Baba gosti took place in a most lively manner in which the following lovers spoke:—

Bro. N. Dharma Rao, Sivudu Siva Rao, Chaganti Subbarao, Smt. P. Jagadamba, Bro. B. Venkanna of Nidadavole, T. V. Ramarao of Rajahmundry, G. Panasanna of Mandapeta, K. Nagbhushanam, and other prominent lovers of Alamur, Kaleru, Narajada, Dowleswaram, Pippara, Edida Savaram and Nakkapilli (Vizag Dt.). All Baba Lovers who had come from out stations were sumptuously fed at 12-30 P.M. at Sri Kanyaka Parameswari Choultry, Sri Mandavilli Suryarao acted as host for all.

The real programme for the day took place from 3 P.M. to 5 P.M. in the Presence of all Baba Lovers gathered in the centre's main hall. While Baba Sankirtanam was being carried on by the Bhajan Mandalies of various centres, Mandapeta Centre got distributed by Sri Sivudu Sivarao new Banians to each of the ninety selected poor people of the same village. Bro. M. Panasanna an ardent lover of the centre took great pains on the two preceding days to select the really poor ones and hand them over one token each. For the distribution of 20 blankets, lottery system was adopted. 20 Baba slips and seventy blank slips were folded and kept in a tray in front of Baba portrait and every recipient of the banian was asked to pickup one slip. Who ever picked up the Baba's slip got one blanket also, thus leaving the distribution of the blankets entirely to the choice of the Beloved Baba.

At the public meetings at 5 P.M. Sri. N. Dharma Rao gave his opening speech on the Real work as explained by Baba at Navabharatha Gurukulam on 1-2-March 1954. .

Sri. Chaganti Subbarao spoke on love aspect of Meher Baba. Sri. Kandarapu Suryanarayana spoke on Avatar Meher Baba comparing the message of Bagavatgeeta of Lord Krishna. Smt. P. Jagadamba related the sig-

nificance in repeating Meher Baba's Name whole heartedly. Sri. P. Janardhanarao spoke about the love message of Beloved Baba and Sri Sivudu Sivarao explained the stages of evolution and involution from God Speaks. In his concluding remarks the president Sri N. Dharmarao amply clarified that Beloved Baba's Emblem adopting the symbols of all the prominent religions with the Mastery in Servitude will certainly develop into a universal religion embracing the entire humanity. At 7 P.M. Chy. D. V. S. Avadanulu and party of Alamuru sang Baba's Life and Teachings as Burra-katha. This children's programme was very appealing. The function ended with Arti, and prasadam of Baba was distributed to all. Jai Avatar Meher Baba Ki Jai !!!

"ROSARY"

By (Late) RAMCHANDRA KANHOJI GADEKAR

B.A., B.T., Dip in Ed. (Edin).

Oh Baba lover!

Happily and with conviction, recite the name of Meher.

In this way

You will meet the Lord. ... (Chorus)

Keep this secret in your mind

Oh lover!

The purpose of your life

Will be fulfilled thus. ... (1).

You will avoid

The cycle of life and death,

If you completely immerse

Yourself in Meher. ... (2).

Avatar Meher Baba emancipates those

Who have faith in Him,

Make Him therefore

The helmsman of your life's ship. ... (3).

Stop your pranks, Oh mind!

Says " Ram ",

Wear the rosary of Meher's name

Around your neck. ... (4).

"YEARNING"

By (Late) RAMCHANDRA KANHOJI GADEKAR

Oh Meher Baba!
 When shall You meet me?
 I am feeling
 Restless and suffocated without You. ... (Chorus)

I am yearning
 For the Union of soul with the Oversoul,
 And am feeling
 Like a fish without water. ... (1).

Lord Krishna provided clothes for Draupadi
 And saved her honour,
 Do rush
 And save me in the same way. ... (2).

On hearing the call of Prahlad
 You manifested in a pillar,
 And instantaneously destroyed
 The demon Hiranya, ... (3).

Remove my veil of Maya
 In the same manner,
 Oh, Ocean of Mercy!
 Deliver " Ram ". ... (4).

* (Originally in Marathi. English translation by Digambar R. Gadekar, Baroda.)

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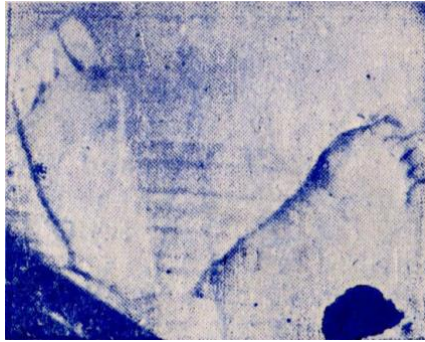
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1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty*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



B A B A's F E E T

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a srike	strike a	5	2	5
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strory	story	9	3	1
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