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MONTHLY

OCTOBER 1972

# divya vani

(DIVINE VOICE)



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SWAMI SATYA PRAKASH UDASEEN

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# D I V Y A V A N I

(Divine Voice)

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Editorial :

## THE AVATAR

The acceptance of Baba as the Avatar—the incarnation of God in human form, is the creed of Baba Lovers. Every meeting of theirs is punctuated by more or less frequent shouting of His name as the Avatar.

Human consciousness with its limited outlook is incapable of apprehending God and even less of God in a human form. How then do the Lovers fall for Baba. Miracles are cited of how one was saved or may be was helped, when there was nothing humanly speaking which could warrant either. Baba helps just as one cherishes the belief that God helps when one accepts Him in inner faith and belief. People who have felt drawn to Him by the inner forces of their being have always something significant to say of how they got into Love of Baba.

The present writer had once the unique experience of His Physical Darshan when He was in the body. Ever since He found himself clinging to Baba or Baba clinging to him with an energy and force hardly rivaled by any other energy or force which has involved him. After Baba dropped His body, when physical Darshan has ceased to exist, new Lovers are pouring into the fold and their number in the East as well as the West is mounting with an adding up or accelerated tempo. There was Rick Chapman for example, a renowned Baba Lover of America who accepted Baba as God in human form long before he experienced the physical Darshan. When he was asked how he came to be drawn by Baba, during one of his Lecture meetings in Andhra, he counter-questioned how long it would take a man to recognise a beautiful woman when one comes before him. C.B. Purdom recorded in his famous book 'The God Man' that when he was first introduced to Baba in England, during Baba's very first visit, he experienced a feeling of having always known Him!

There are of course instances of persons who have not been 'led' to Him in spite of having had his Darshan. It would

seem therefore that Baba makes a subtle but powerful impact upon many persons drawing their inner forces of Loyalty and Love for which one cannot find a parallel in worldly life. We do not choose Baba but Baba chooses us.

Baba in the Love He begets is beyond reasoning. One cannot construe him in rational terms. The impact He makes therefore can only be felt but cannot be explained. To a stranger unknown to the upheavals of the heart, Baba's Lovers may appear to be a crazy lot of beings stricken with a fantasy or illusion; but when they can see what miracles of poise, peace, hard work, unselfish zeal, stead-fast character, these Lovers are, how their love of Baba makes them transcend all pettifogging and puerile enthusiasms and the weaknesses that cling to subjection to 'flesh', they will undoubtedly get disillusioned. But if out of love for the results, they want to experiment with Baba, Baba eludes them. Such experimenting belongs to the surface nature of man while Baba strikes into the inner most being—the soul or Atma as one calls it.

Baba Lovers cherish Baba with such profound love because they experience a self transcendence—a beautiful soaring out of the meanness and trivialities of a limited self functioning perpetually within the realm of the physical senses and in a state of perpetual conflict with the 'others'—with the world—in fact with everything and every one which is 'not I'. In the words of the lyrical outpourings of the ancient rishis of our land, Baba takes human consciousness from darkness to light, from the unreal to the real and from death to immortality!

Miracles are cited and interactions of Baba and His lovers are replete with happenings which are out of the way and which normally one cannot expect to happen. But to harp upon them as some do is to belittle the 'Highest of the high' status of Baba.

A gifted speaker and a life long Lover of Baba at one of the Baba gatherings spoke of an allegory which is very illustrative of what Baba does for you and for me and for everyone else. You are dreaming and in that dream state you find yourself caught in a mishap which causes you suffering. If in the

same dream state, you are helped out of your suffering; does it mean any good? Your suffering is a dream and your being helped out of it is also a dream. On the contrary some one comes and wakes you up and then you find it was all a dream! What Baba does is to wake you from the life of illusion to the life of reality.

However unconscious one might be of that, it is the awakening that Baba gives and which goes deep down into one's being that draws and engages the unconditioned Love of the being towards Him. All else is secondary—your miracles—occult experiences—what this sadguru had said and what that sadguru. These are testaments of the Love which envelope your being from the Love which perennially flows from Him. Rick Chapman is essentially correct when he spoke of the spontaneity of our responses to the self-giving love of Baba. If some hearts do not make the response at all it is because they are denuded of the feelings by being stricken down with too much of worldly longings and worldly desires.

From the first awakening of the consciousness to its fullest perfection is a journeying of the soul to its destined fulfilment of God realization or becoming one with God. The principal stages in this 'pilgrim's progress'—the stages of the expansion of human consciousness to the divine are given—they are incommunicable really—with the master's grasp and clarity in Baba's work 'God speaks'. The paradoxical nature of spiritual experience when one is yet in the initial stages is described by Baba in one of the messages of His New Life in profoundly expressive and immutable words.

"... .. Unless and until ignorance is removed, and knowledge is gained—the knowledge whereby the Divine life is experienced and lived—everything pertaining to the spiritual life is paradoxical.

God whom we do not see, we say is real; and the world we do see we say is false. In experience what exists for us does not really exist; and what does not exist for us really exists.

We must lose ourselves in order to find ourselves; thus loss itself is gain.

We must die to self to live in God; thus death means Life.

We must become completely void inside to be completely possessed by God; thus complete emptiness means absolute Fullness.

We must become naked of selfhood by possessing nothing so as to be absorbed in the infinity of God; thus nothing means Everything".

Baba's challenging poser to His lovers used to be "you accept me as the Avatar; you believe in me; but I want that you should know me". Between believing and knowing, there is a distance. That distance is crossing the stages of consciousness. The ego-centredness of the consciousness must be progressively transcended and transformed into God-centredness, The urge to make the transformation is the unconditioned and absolute love which Baba has awakened in the hearts of his lovers. As the transformation is working itself out, life becomes more fulfilling, more joyous, more achieving and more everything than one has known of it.

JAI AVATAR MEHER BABA KI JAI !

( E. L. R.)

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## Last Days of Previous Avatars Vis-A-Vis Responsibility and Duty of Baba Lovers After Dropping His Body.

by Digambar Ramchandra Gadekar, Baroda.

On Friday, January 31st, 1969, the world of Baba lovers was shocked to learn that the beloved had dropped His body. The first reaction amongst most of them was that of disbelief followed by grief. "How is it possible?", "It is incredible", "I cannot imagine how He would 'die'." These were the reactions of some of His lovers. The office of Shri Adi K. Irani, Baba's secretary, was flooded with enquiries by letters, telegrams, trunk calls, cables and practically every mode of communication to confirm the news. But in spite of all this chaos and confusion the fact was that the Beloved DID drop the mortal coil which He had used for His Universal Work for nearly seventy five years. His body was later removed to the tomb which He had got built thirty one years ago, and wherein He had closeted Himself on many occasions. It lay there for seven days during which His lovers and disciples from all parts of the globe thronged to pay their respects to the One who had been the guiding star of their lives. The body was interred on February 7th. The Last Darshan programme was held in Guru Prasad, Poona, between April 10th and June 10th of the same year, as scheduled. Nearly seven hundred lovers from abroad and many from all parts of India availed of this unprecedented experience.

Afterwards, questions such as those given below, have been asked of many Baba lovers. "Who is next after Baba?", "Has any one of His close disciples 'taken over' from Him?" Before an attempt is made to answer the above queries in their proper perspective, it is felt that it would be worthwhile to try to learn what had happened during the last phases of the lives of the past Avatars. A brief account of it is given in the succeeding lines. The Avatars that have been discussed are, in the chronological order, Krishna, Zoraster, Buddha, Christ and Mohammad.

Krishna (Circa 3,000 B.C.)

The great war—Maha yuddha—between the Pandavas and the Kauravas was over, leaving the former victorious. Krishna and his cousins, Yadavas, left Indraprastha (Delhi) and settled at Dwaraka, in Saurashtra, Gujarat. The Yadavas, who had in abundance everything they desired, soon became lethargic and started to fight amongst themselves. These fights soon turned into riots and mutinies, which ultimately resulted in war in which most of the Yadavas were killed. Krishna had felt that His work was over. After giving knowledge to His dear disciples, Arjuna and later Uddhava, He left Dwaraka and headed for the woods. One day while meditating under a tree, a hunter mistook His foot as a deer and shot it with arrow. Krishna knew His time had come. Divine radiance exuded from Him and pervaded the universe, and He dropped His body. He gave the world His message of selfless service in the epic "Bhagawad Gita".

Zoraster (Circa 650 B. C.)

The ancestry of the persians can be traced back to the Aryans. This is also clear from the fact that customs of fire worship (Agni Pooja) and sacred thread (Yagnyopavit) are common to both the Hindus and the Zorastrians. In the later part of the life of Zoraster, war broke between the Persians and the Turks; their armies being led by Aspandiar—acclaimed as the Arjuna of Persia—and Arjasp respectively. During this period, one day when Zoraster was praying with His eighty disciples in the sacred fire temple of Balk, hordes of Turks attacked it. Zoraster and the priests tried in vain to prevent them from ruining the temple; but during the fight Zoraster and the priests were assassinated. \* "Thousands of years ago he gave the world the essence of Truth in the form of the three fundamental precepts—good thoughts, good words and good deeds".

Buddha (624 to 544 B. C.)

He moved from place to place for spreading His teachings such as Ahimsa (non-violence), Satya (truth), Asteya (non-

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\* Meher Baba (1955): God Speaks; Dodd, Mead and Co., N.Y., Page 227.

stealing) etc. In the later part of His life, He knew that His end had come. One day a blacksmith named Chunda of village Pava requested Him to have dinner at his place with His disciples. Buddha acceded to the request. The food served by Chunda was raw and poisonous. Though aware of its latent danger, Buddha ate it lest He might hurt the feelings of the host. Hardly had He consumed the food when He fell ill. He told His disciple Ananda to prepare a bed below the Sal tree. He consoled Ananda who wept like a child. He asked him to spread His message. His lovers flocked around Buddha, They wanted to know who would guide them afterwards. He said, "My teachings will guide you when I shall drop my body. All things in the world are transient, Do your duties carefully and attentively". He continued meditation and attained Nirvana at Kushinara,

#### Christ (4 B.C. to 29 A.D.)

One of His closest followers, Peter, betrayed and denied Jesus. He was insulted and humiliated by the Palestinians. They spat on Him, kicked Him; yet He remained calm and unperturbed. He was nailed to the cross, along with two thieves. In the evening one of the disciples, Joseph, took the body of Jesus, \* "wrapped it in linen cloth, and laid it in his own tomb." Three days later when His tomb was opened His body was not there. \*\*

At this juncture it is extremely important to learn that Meher Baba had visited Harwan, Kashmir in 1929, and retired in seclusion in a hut on a hill, at the foot of the Himalayas. There † "the body of Jesus was buried after having been brought by his disciples Thaddeus and Bartholomew. Jesus before crucifixion, had given specific instructions to these disciples concerning the disposition of his physical body after he had given it up".

Baba had said that the body in which Jesus was seen after Resurrection was His spiritual body and not the gross one as many would be inclined to believe. According to Baba, the spiri-

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\* Holy Bible (King James version): Matthews, XXVII, 59-60.

\*\* Op. cit. XXVIII, 6.

† Jean Adriel, (1947): Avatar; J.F. Rowny Press; Santa Barbara, California; page 119.

tual body is not a ghostly ephemeral form, but it \* "partakes of all the physical characteristics and whatever degree of density the master chooses to give it".

Mohammad ( 570 to 632 A.D.)

For spreading His message He fought many battles. He had suffered a great deal. He was travelling from Mecca to Madina along with about 100,000 of His followers. On reaching Mecca He was too tired to go around the Kaba shrine and offer His prayers. He visited the sacred hills of Safa and Marwa on camel-back. At that time He heard the 'divine song'. He felt that His work was complete. He returned to Madina and fell ill. He dropped His body on June 8th, 632 A.D. It is interesting to learn, that when Mohammad was shown the house of Jesus, He bowed down to it \*\*. It is equally interesting to find out the similarities of the following names of the great ones in Quran, and their equivalents in the Old Testament, given in bracket, viz. Aadam (Adam), Ebrahim (Abraham), Dawood (David), Moosa (Moses) etc.

The salient features in the lives of the above Avatars and Meher Baba have been tabulated. (table shown on the next page)

The table has been compiled from several sources. Perhaps there may be some discrepancy or inaccuracy in some of the factual details. The reader is, however, requested to appreciate the idea behind its compilation which has been to present the salient features at a glance.

While giving the name of a Baba lover, the term 'Meherian' has been proposed, mainly to be in conformity with the names of the followers of the past Avatars. This is, however, just a suggestion and does not in any way mean to be an authoritative statement. Baba lovers are free to suggest any other name which they may think to be more appropriate. The purpose of the above attempt is to stimulate thinking among the Baba lovers at large.

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\* Ibid.

\*\*Talwalkar G. (1940): Asia's religious torch bearers, 330 Sadashiv Peth, Poona-2 (Marathi)

S.No.	Avatar	Period	Age at Self-Realisation Yrs.	Followers	Sacred Book	Place of worship	Age at Dropping body Yrs.	Place of Dropping body	Mode of Dropping body
1	Krishna	Circa 3000 B. C.	?	Hindus	Bhagwad-gita	Mandir	?	Near Dwaraka	Shot by Arrow
2	Zoraster	Circa 650 B. C.	30	Zorastrians	Zend Avesta	Agiyari	78	Balk	Slain
3	Buddha	624 - 544 B. C.	35	Buddhists	Tripitak	Vihar	80	Kushinara	Food Poisoning
4	Christ	4 B. C. - 29 A. D. *	...	Christians	Bible	Church	33	...	Crucifixion
5	Mohammad	570 - 632 A. D.	40	Mohammedan	Quran	Mosque	62	Madina	Illness
6	Meher Baba	1894 - 1969	16	"Meherian"	God Speaks	Every Heart	75	Meherazad Ahmednagar	Illness

\* Thomas and Thomas (1955). Religious.....; Bharatiya Vidya Bhavan, Bombay.

After having seen the last days of some of the past Avatars, it would now be apt to try to answer some of the queries alluded to earlier. Beloved Baba had given many hints of the Great Event in January 31st, 1969; the deeper meaning of these were however not appreciated earlier. On July 30th 1968, He had said, "My work is done. It is completed 100% to my satisfaction. The result of this work will also be 100% and will manifest from the end of September." What did He have in mind? How similar is the statement to the one of Mohammad! In the next month He said, "Coming, coming, coming – came; I am tired of the illusion game." What did He mean by 'coming'? What was coming? How many of His lovers had an iota of thought that this meant the time of dropping His body had come? Amazingly He again said on October 13th of the same year, "Today I say, the time has come. Remember this!" How similar is this incident to those in the lives of Krishna and Buddha? Regarding the 'death' of the Avatar, Meher Baba had said, \* "When the Avatar or the Sadguru drops his body after finishing his spiritual task in the imaginary universe of duality, He retains the God-consciousness that is His continuous eternal state ... The dropping of the physical body by the Avatar or by the Sadguru is not death; for even while He uses the body, He is in no way attached to it and has no sanskaric link with it. Nor does the dropping of the body in these instances involve the usual survival of a limited individuality or ego-mind, for these are simply non-existent in the Sadguru and Avatar.

"Their dropping of the body also differs from the death of advanced yogis who may voluntarily drop their physical body after completing their work. The advanced yogis cannot discard their ego-mind or limited individuality, which clings fast to them even after severance of their connection with the physical body, but the Majzoob-e-kamil, the Sadguru and the Avatar embark upon a unique and direct 'journey' to the unbounded and indivisible ocean of divinity".

The above explanation by Meher Baba needs a very careful consideration. At this stage it is apt to recall His following

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\* Meher Baba (1957): Listen Humanity; Dodd, Mead and Co, N.Y., pp 114-115.

remarks regarding Himself, \* "Here, in my presence, you feel like dozing now, but after I drop the body, like Sai Baba, people will begin to understand my divinity".

What would be the duty and responsibility of lovers and workers of Meher Baba after His dropping the body? It has been seen above that Gautam Buddha had told His followers that His teachings would guide them after He had dropped His body. The same statement is equally applicable in Meher Baba's case. The questions such as, "After Baba, who?" or "What will happen to Baba's mission now?" should not bother His lovers and workers, The spontaneous reply to such queries should be, "After Baba... His Teachings." His message of love and truth has to be spread throughout the four corners of the world. Who is going to shoulder this task? None but His lovers. About His work Baba had said, \*\* "My office should be the heart of everyone who loves me. The heart of everyone should be my shrine, and my lover the priest of that temple of love". He further reiterated, † "Let your own life of love for Baba be the message of Baba's love for one and all". How to spread love? He had clarified, ‡ "the practical way for the average man to express love is to speak lovingly, think lovingly and act lovingly towards all the mankind, feeling God to be present everywhere". How simple and yet how difficult is it to practise this in real life?

Besides the teachings of love and truth Baba has taught one more thing, though throughout His life He did not say that it was one of His teachings. He gave the teaching by His own example; by practising it for nearly forty five years till He dropped His body. This teaching is SILENCE. How many of the Baba lovers, including the author, have realised the immense significance of remaining silent? In life the value of silence is often realised after we have spoken what we ought not to have spoken! It is very easy to talk but very difficult to keep silent. It is difficult to learn when to speak the right word but it is more difficult to learn when to keep silent! If not used properly,

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\* Op. cit. page 64.

\*\* Op. cit. page 73.

† Op. cit. page 74.

‡ Op. cit. page 187.

words can prove to be one of the most potential dangers; yet how simple they are to operate! One may think twice before committing a harmful action. Many a time, one will not harm others for fear of retaliation. Sometimes one may be just too lazy to act harmfully! While actions injure the body, harsh or unkind words injure the soul. It is often said that wounds inflicted by a weapon may heal in course of time but those by words are incurable. Baba has shown the way by Himself remaining silent till the moment He dropped the body. Therefore silence should be practised by His lovers and workers. While explaining the process of meditation Baba said, \* "Only in complete internal silence is truth found. When the surface of the lake is still, it reflects the stars; so when the mind is tranquil, it reflects the nature of the self."

May Beloved Baba help us to attain complete internal silence and to make our lives a living message of His teachings! May He give His lovers and workers greater strength and courage so that they may be able to spread His message with greater zeal and vigour!

JAI BABA !

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\* Meher Baba (1956): God to man and man to God; Victor Gollancz, London; page 119.

# The Present May Not Be Far Off

—By Kenneth Lux.

.....WHOSE PRESENT IS IGNORED AND FORGOTTEN ..... I stopped short at this phrase. I caught something I had not seen before in all the times I had read the familiar passage, "I am that Ancient One whose past is worshiped and remembered, whose present is ignored and forgotten and whose future (Advent) is anticipated with great fervor and longing". I realized that I had always read the word *present* as *presence*, and now for the first time I saw it as it really was—present. In having read it as *presence* I had understood Baba to mean His being in the body, his physical presence amongst us. And now I recalled that I had been vaguely uneasy about the word *forgotten* in the same phrase. I could understand that Baba's physical presence was ignored; very few people knew about Him while He was in the body. But I could not understand what he meant by His physical presence being forgotten. Did He mean that some people heard about Him, knew of His physical existence, but then forgot about it? May be so, but that hardly seemed like a significant enough occurrence for Baba to comment on it in such grand language. Well, it did not make sense, so I just let it go. Why should I be so picky about Baba's use of words?

And now, in one of those suspended instants that Baba keeps bringing us, it clicked and fell into place. My mind had led me to create something false, right there in front of my own eyes. A trivial incident, to be sure, but a parallel to maya's game with truth? With the word *present* in the phrase I could now see that Baba is talking, not about his physical body, but about the fact He so often stressed that *God is always present*, He is all the time right here, present and accounted for. And myself, like many of us, cannot see Him. So we want Him to be physical, so we can hold Him with our hands and with our eyes and not let Him go.

I could now make sense of the word *forgotten*. We forget this fact that God is always present. We had heard it before in some dim past; as a child in a religion class? In a temple?

in a past life when we heard it from the Avatar's own lips? Somewhere back there, deep. Because we forget, the office Avatar must exist in the scheme of things. He must come as human being and tell us that He is always present. He must keep reminding us. "Now don't forget," He says as He slips away.

Yet we forget. So we think back to the past when He was in a body. This is the rememberer of the past, the worshiper (of a form that time has already discarded), the one who follows Him—in nostalgia. Because we forget what He told us, or never believed it in the first place, we live in the past. Or we live in the future. Perhaps better than living in the past. So we long for His next coming, His future advent.

The present is so hard. I believe that to really be in it is to die. The real death. People casually talk about "living in the present." But this casual 'present' that we talk about is not God's present. Even philosophers and mathematicians have found this out. They have shown that in a strict sense we can only refer to time as an interval, not as a point. In our human world only intervals exist (from here to here; we are now between 1 : 32 and 1 : 33)—there is no actual "now," no point that we can put our physical finger on. All points are vanishing points. Or the Om point. God's present is there, beyond our physical finger. Yes, the present is so hard.

To living in the past as a worshiper, I prefer, and it seems to be at Baba's urging, to anticipate with great fervor and longing. But He's already come in the body so it's not exactly that that I expect. I long for His breaking His silence, so we can know that we've heard it. And then may be we won't forget.

## An Appeal by Grand Old Man of Andhra

—by Dr. T. Dhanapathy Rao

Things to be carefully avoided by all Meher lovers and workers for Baba's work, and points to be noted for constant guidance.

- (a) Greeting one another with all apparent smiles and embraces without forgetting their old jealousies, rivalries, animosities and partisan spirit, viewing each other with suspicion and bitterness tantamounts to hypocrisy. Baba never tolerates hypocrisy. Back-biting, slandering and intriguing should always be eschewed.
- (b) Talking with verbosity, writing or publishing many words and articles about Baba with all flowery language and rhetoric, through all display of a genius just to secure great popularity or fulfilment of their long range self-centred schemes for fame and name, will not at all be heard by Baba.  
Baba hears only the language of the heart from within and not that of the mind.
- (c) Travelling many miles as if to speak about Baba etc., feigning so much labour and expense on this count, but in reality with a view to secure funds for some ulterior purpose, such as a marriage performance or house-construction or for raising an institution in the name of Baba for their own grand living, and for keeping up their own false prestige, these will not be relished by Baba at all as long as the illusory self or ego is lurking there without any serious thought of real submission to Baba,
- (d) Maintaining many Organisations or holding some seminars or sammelans or constructing many mandirs or putting up statues embodying our Divine Beloved in the usual traditional way with all pomp and show so as to draw people to secure more funds in some way or other for their personal enjoyment or exercising some kind of self centred high

priesthood through all poses and false pledges, or doing false propaganda or trading on falsehoods with a view to secure more money, prestige and authority all these things are quite empty, hollow and deceitful without any vestige of true love, service, sacrifice and the spiritual understanding of selflessness, purity, honesty, humility and internal detachment. They are all nothing but a showy semblance of false activity feeding the little self and ego with innumerable desires and wants through all attraction to maya or illusion.

Such hollow activity reveals one's ignorance, wanton mischief, villainy, false imagination, victimization to Mayawic false life through the weakness of the mind by way of habitual craving to self assertion and false attachment to all ephemeral pleasures. Thereby a false sense of division, separateness, superiority, differences, contentions, grudges, ill-feelings jealousy, hatred, slander, back-biting, fear, uncertainty is created, finally leading all to discontentment, worry, misery and suffering.

It is for this Baba said several times "Don't worry", "Be happy". "Think of me constantly". "Love Me more and more and leave everything to Me".

A spiritual aspirant needs all purity, sincerity, simplicity, selflessness, patience, humility, poise and pure love for God and love for man through non-attachment to illusion.

In all the above lapses and activities the very spirit of sanctity for Truth, love for selfless service and sacrifice and the genuine feeling of harmonious oneness with all through real spiritual understanding, will be lost.

What Baba expects is complete self-effacement through all honesty, pure love, total surrender and wholehearted resignation to His will and wish in all our doings, without being affected by adverse circumstances.

Baba wishes that our faith in His Avatarhood must be implicit, vital and abiding at all times, that our devotion should be one-pointed, unconditional and intense, that our obedience must be whole-hearted, literal and spontaneous without any questioning or mental reservation, and that our surrender must

be complete and total without having any vestige of disappointment, pain, suffering or selfish through constant remembrance of His name His instructions and His life, through all resignation, patience, poise and wisdom, sacrificing all happiness and comforts for His holy cause of spreading His Name and His message of Love and Truth and for helping the poor and the forlorn by facing all trials and tribulations bravely and cheerfully with true understanding. We must live for Baba always through all dedication. We must develop all patience, poise, contentment and complete submission even in the midst of all adverse circumstances and critical situations which are designed to prepare us to develop wisdom and strength for our higher and better life, what all work we do is not for Baba's benefit at all but it is for our own advantage. Baba wants that we should be scrupulously honest in thought, word and deed. There is nothing for Baba to gain or achieve.

We must not forget that Baba is the Avatar of the age. He is all perfect, complete and omniscient. He has come to release Divine Love continuously and for the spiritual elevation of all mankind. He is so infinitely compassionate, benevolent and merciful that He seems to be ever forgiving and ever self-giving. He has come down to awaken man from the darkness of ignorance on a massive scale and to elevate all deserving spiritual aspirants to the Highest state of Divine consciousness.

He has come to share the entire universal burden through His vicarious suffering.

His advent is for lessening the human sanskaric load and to redeem man from the bondage of illusion.

Baba expects that we should behave like true grown up children. May we all fulfil all His high expectations!

JAI BABA!

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# Sing the Sweet Name of Meher & Sweeten One's Life

(Meher manoni mana Sudhakara)

Two thousand years ago the Avatar of that age Jesus the Christ had said, in his Sermon on the Mount, "Blessed are the pure in heart, for they shall see God." But how are we to make our hearts pure?

Meher Baba had said, "Without the help of a Master it is impossible for most persons to have a pure heart." The perfect Master poet, Hafiz said, "Without the guidance of a perfect Master do not enter the path of love. I have failed hundreds of times while doing so by self-help."

Saints and sages of India from ancient times have taught us the same truth that without the guidance of a Master as no one can free oneself from the bondage of life. "GURU VINA MUKTI KAHYA PAYE"

Every discourse of Meher Baba drives into the hearts of the seekers after truth or lovers of God, the imperative necessity of a Perfect Master on the path of life. Meher Baba had been so emphatic about the need of a Master that some of his lovers began searching for one the moment they come down the Meherabad Hill on 7th February 1969 after placing His body at rest in His tomb.

But is it necessary for a Meher Baba Lover to search for a Master? How are we to find a Perfect Master? Are the masters so easily found? When and where are they found? What is the significance of a Perfect Master on the path of life. These are some of the questions we, in our effort to live a life of love in truth, should endeavour to answer.

So long desire is there in the mind of man, search is necessary. So long self is, desire is, because self sustains itself on desire. One who has surrendered one's self in love for Meher Baba, his only desire is to live in obedience to the wishes of Meher Baba. His thoughts, words and deeds are at all times

dominated by the one desire to make one's life a message of Meher Baba's love and truth. He may falter at every stop, He may fail again and again. And yet, he strives again. There is no room in his mind for anything else. He is so engrossed in his effort to live in obedience to the wishes of his Beloved Baba, that he can never entertain the need for a master.

How are we to find a Perfect Master? The way of finding a Perfect Master is the way of self purification. The best way to find a Perfect Master is not to search for Him, but to live quietly a life of harmony between one's own thoughts, words and deeds. This in essence is the teachings of all religions of this world. For an average man in this world, Meher Baba advised to strictly and honestly follow one's own religion. He had said, "The Shariyat (external practice) of every religion enjoins the practice of cleanliness. By following all the rules of Shariyat closely and devoutly one will come across a Master. Until then one must follow the tenets of one's creed. The observance of external cleanliness brightens to a little extent the internal life and one is certainly benefited by offering prayers and performing ceremonies". When one lives one's life naturally and honestly, avenues of one's understanding open up. One's intellect gets illumined. One's longing for the living truth deepens. When the aspirant is ready the Master appears. When the aspirant after truth is fully prepared to receive the grace of the Master—when his heart is purified enough to invite God into one's life, the Perfect Master comes into his life.

If we carefully study the lives of those whom we revere as Perfect Masters, we will find almost all of them lived a natural and normal life following the precepts of their own religions. Through the practice of the precepts of their own religions they were able to purify their hearts to house God alone, When they were thus ready Perfect Masters came into their lives.

Life of Sri Ramakrishna Paramahansa is most illustrative of the WAY OF LIFE Avatar Meher Baba had shown us. Ramakrishna was born in a Brahmin family. He was employed as Priest in a Kali Temple at Dakshineswar. But his service as a Priest was not for his livelihood, as in the case of most of the

people who take to this profession. He did not serve for his wages. His service as a priest was a life of worship, which in turn was a self-giving love for Kali, God-the-Mother. The idol he was taking care of and offering worship according to the injunctions of the scriptures was a living mother to him and his behaviour was as that of an affectionate son to his mother. And he literally followed the code of life of his own religious community. He used to cook his own food and refused to eat from the common kitchen, run by the temple authorities in the beginning, because they were of the so-called low caste. Later, when he was spiritually prepared for the grace of the Master the Master appeared and initiated him into the mystery of the life of the spirit. And when he realised the truth of the unity of all life in his own self by the grace of the Master, he not only discarded all distinctions of caste, creed, and religions, he was even prepared to share the plate with a dog.

Meher Baba had said, "When once the internal condition is cleansed through the favour of a Master the external ceases to be important; you may know that many saints do not care for the cleanliness of their bodies and are found in dirty places."

Upasani Maharaj, one of the five Perfect Masters of Avatar Meher Baba, hailed from a high class Brahmin family. During the early period of his itinerant life he begged food only from Brahmin families, but after realising the truth of his self being the self of all by the grace of Sai Baba, he was dwelling amongst the bangis and mahars (the so-called low-caste untouchables) of Kharagpur and other places. Once some mischievous people put horse-dung in his begging bowl and he mixed it with the food offered by others and ate it and also distributed it to others who partook of it as prasad (food from God). It is said the place he pitched his camp in Sakori was a burning ground for the dead bodies of people and he used to be in rags and lived in filth. Because of this condition of his then life, Gandhiji could not accept him as a Master, though he was a sincere seeker after truth, in his own words. Beloved Baba was emphatic, "One must follow either one's creed or a Perfect Master and what lies between the two is fraught with danger."

By the 'middle course' Meher Baba meant, for instance, the practice of yogas etc.

Both Sri Ramakrishna and Upasani Maharaj practiced severe penances strictly according to the teachings of their own religion. There was a harmony between their thoughts, words and deeds. Theirs was not a mere show of religious following, but actual living what they believed, and literal obedience to the wishes of their masters, when the masters came into their lives. They did not search for a Perfect Master.

Thus it is advisable and imperative for an average man in the world to follow the tenets of one's own religion intelligently and truly, till he finds a Perfect Master. It is good to repeat the name of God and to devote oneself to the service of humanity till one meets a Perfect Master. But if one is fortunate to have been born in an Avataric period and if one had the rare privilege of meeting him, the best thing for him is to unhesitatingly and unreservedly follow him leaving everything. To love and serve him in a spirit of total surrenderance to his will is the highest of all religions and spiritual disciplines and yogic practices. Because he is the source and sustenance of everything and everyone in existence.

Shri Aurobindo said, "Surely for the earth consciousness the very fact that the Divine manifests himself is the greatest of splendours". One who has seen the greatest splendour of Avataric life and work on this earth, need he search for a master? The Avatar is God assuming a human form or Truth manifesting as a man; his is the beauty of the Beloved God a real saint sees and ceaselessly longs for union with; his is the name lovers of God repeat with reverence; his is the form the devotees of God worship and him the servants of humanity serve, for he is the indweller of every heart. The Avatar came and had 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. But for those who love and obey Meher Baba in their lives, need no religion, nor contact of saints. Theirs is the religion of LOVE ALL AND SERVE EACH OTHER. They need no spiritual disciplines nor yogic practices. Constant remembrance of their Beloved Baba is their only

discipline and practice and their consciousness is completely coloured by His radiant beauty. Those who love and obey Meher Baba need no worship nor perform ceremonies. Their only worship is to work for the welfare of all, for peace on this earth and happiness in the life of all men and creatures, because they know that alone was His dear Cause on this earth. For them there is no meditation or concentration. Sweet singing of His sweet name silently in their own heart, while living a life of love for Him and service to His dear Cause is all that they need. The Avatar is the way and the Avatar is the Goal, The WAY in the life of love for Him, who is the eternal Beloved who resides in every heart. A life of love for God Who resides in every heart is the WAY. Meher Baba had shown to mankind through His ministry of above forty seven years on this earth.

Meher Baba did not encourage rituals and ceremonies around Him. He did not encourage offering of flowers and fruits and burning of incense. He did encourage constant remembrance of His Name or any one name of God. It is not a mechanical remembrance of God's Name He encouraged, but a ceaseless awareness of God's presence in and around us. Through a constant remembrance of His Name, Meher Baba wanted man to be aware of God's presence in everyone and in everything and to think and speak and act in that awareness of God's indwelling presence in all men and creatures. This awareness makes man to think kindly, speak kindly and act kindly, towards all men and creatures. "Real happiness is in making others happy at the cost of one's own happiness," said Meher Baba. Even if one is not able to make others happy at the cost of one's own happiness, one can at least avoid harming others for the happiness of one's own self. Because harmlessness is said to be the highest of religions. What avails one's shouting at the top of one's voice, "AVATAR MEHER BABA KI JAI!", when one's mind is always engaged in accumulation of wealth and increasing one's own comfort and happiness, unmindful of the harm and suffering one causes to others. For men are capable of loving God. Love is a state of being where thought ceases to operate. To love is to serve spontaneously. To love is to sacrifice cheerfully. In love there is no place for self. Where there is self Meher Baba is not. Soak the self in the all-cleansing

water of His love. Sweetly sing the sacred Name of the Avatar. All the bad odour of the lower self gets washed away and one's heart is made pure, and fragrance of His love spreads all around from within. Then one really knows, feels, and sees His Presence within oneself. So let us train our minds,

Chant O' Mind the Name of Meher,  
Sing aloud the Name of Meher,  
Praise our Lord Meher's Name!

JAI BABA !!!

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"I AND GOD ARE ONE"

-Avatar Meher Baba-

"YOU AND I ARE NOT WE BUT ONE"

-Avatar Meher Baba-

## R E A L I T Y

God is Real—all else is false!

In the world of duality and illusion many are confused and  
lost—

Avatar Meher Baba-DIRECTOR-ACTOR-and AUDIENCE of this  
earth play .....

Speaking through us constantly every day .....

In the beginning was the WORD ...

The WORD IS God—in Silence only is heard ...

Maya (God's Shadow) the universal illusory play of forms.....

Death (so called) is but sleep; awakened in Love reborn ..... ..

Beloved Baba has said, "THE BODY IS BUT THE OUTER  
COATING OF THE SOUL"—

Ignorance is to identify the body as real—and miss the goal.

In this earth play of life there are opposites in action—

Male-female, positive-negative, good-bad, false-true, love-

hate, in the attraction.

It is only Maya that drives us to think of the universal  
 charm a reality...  
 Making social contacts, karmic-ties in false formalities.  
 Where there is duality—there is trouble—  
 God IS REAL—the Ocean of Love without a double...  
 When earth desires, and anger take bold of the mind  
 Creating confusion, and doubts—to God-Self blind.  
 To realise God-Self Maya is the game to beat .....  
 Those experiencing the gross world only are yet asleep.  
 Darkness is dispelled in the sunlight  
 Avatar Meher Baba LOVE-DIVINE IS LIFE-LOVE-TRUTH—and  
 LIGHT!

*Dear Brothers in Baba-Love:*

I have recently returned from a visit with our dear Baba-Family at Meher Spiritual Centre in Myrtle Beach, S.C. and am happy to tell you what a joy it was to walk again on this HOLY ground, and sit in the buildings where we had the great privilege and blessing to have been here with our Beloved Baba in 1958 Sahavas. The work goes on here—at the Center where so many young ones now come to hear about our Beloved Baba, and old lovers come back for a spiritual upliftment in this most beautiful, and peaceful atmosphere. I am hopeful in the near future to come to Meherazad and walk with our dear Family, and touch our Beloved's Tomb—and walk there where He has walked. We know He is ever present, but more aware of it when gathered in His NAME. These thoughts came through. I hope others may enjoy sharing them if it's Beloved Baba's WILL,

In His Love  
 Your sister,  
 DOROTHY L. LEVY

# GLIMPSES OF MEHER

(Life-Story of Avatar Meher Baba in Historic Present)

By Dr. C. D. Deshmukh, M.A. PH.D, (LONDON)

Director, Avatar Meher Spiritual Academy, Nagpur.

(Continued from September Issue)

Now lost is the appetite for wandering  
in search of saints or Masters,  
though his fortnightly visits to Maharaj continue

1921

till by the beginning of 1921, he recaptures  
most of his gross-consciousness,  
without any curtailment in his conscious divinity.  
For six months from July 1921,  
Meherwan stays with Maharaj having neither bath nor rest,  
sitting straight or walking continually,  
eating very little and at rare times,  
sometimes singing Bhajans, in his exquisitely  
melodious voice,

which a few remember, even to this day,  
across the span of his prolonged Silence.

The Five Perfect Masters of our age—  
Babajan, Sai Baba and Tajuddin,  
Narayan Maharaj and Upasani Maharaj—  
have all the closest of links with Meherwan,  
fulfilling their respective duties towards him.  
In December, Upasani Maharaj tells his mind  
to Gustadji and Beheramji,

"Meherwan is the latest Sadguru of his Age; leave me  
and obey him".

And on one occasion, Maharaj raises his hands,  
in greetings, to Meherwan and says,  
"Meherwan! You are the Avatar".

The 'Avatar', in Sanskrit, means descent or coming down,  
a process inherent in the very being of God-Head or Truth.  
God forsakes his aloofness of unlimited bliss,  
deliberately taking on the limitations and the sufferings  
of ordinary level of consciousness,

in order to work for the ordinary and the commonplace. Though appearing as the imposition of limitations on the really Unlimited One, it is really a fuller proof of the true perfection and the real unlimitedness of God-become-man, revealing his self-giving love, accepting self-crucifixion for the suffering humanity, deeply enmeshed in the bonds of ignorance and cravings. The Avatar is the fuller manifestation of divinity, which is nothing if it is not undying and unfettered love—a love which is free from the limited and the limiting standards of vitiated imagination. Out of his unbounded compassion, the Avatar descends to the level of man, taking on himself every type of limitation, even at the risk of being regarded as limited, by those, who cannot sufficiently rise to see him in his real unlimitedness, Avatar Meher is and always has been as great as it is possible for others to grasp and much more. For the perfect Ones, he is God, For the advanced seekers and aspirants, he is a perfect one, And for the world, which yet needs to become a seeker, he becomes a Seeker, Showing the way to the Highest, by his own example, without expecting to be understood by all, in his true essence.

1922

Meherwan is now known as Meher Baba. He starts his Avataric work, in the midst of Bhoi people, in a small hut in Poona, on the Ferguson College Road. Behli, who is on night-watch-duty slips into sleep, against Baba's orders. When he becomes awake, he is flabbergasted to find Beloved Baba missing in his bed. Then opening the door, he sees strange forms, lamenting for his failure in duty. After a little nap, he becomes awake to find Beloved Baba again in his own bed, to heave a sigh of relief.

Beloved Meher and the Mandali pay respects to Babajan  
 at the dead of night, before they depart for Bombay.  
 Baba takes with him forty-five disciples  
 to stay at Dadar in Manzeel-e-Meem, the House of the  
 Master.

There are a thousand ways,  
 by which the Master draws unto himself his disciples,  
 putting them on the Path.  
 He never comes until the disciple is ready;  
 but after the disciple is ready,  
 he never tarrys for a moment.  
 The Master teaches not by words alone but by example,  
 He proves the reality of the Ideal,  
 not merely by describing it, but by expressing it,  
 being in himself a greater source of inspiration  
 than hundreds of books.  
 At Manzeel-e-Meem Meher Baba gives to all  
 a severe course of discipline in every respect.  
 If ordered, the disciple must come to Baba  
 even while bathing or shaving,  
 without tarrying to complete his undertakings.  
 Once in Baba makes them all fast  
 and feed the maimed street-beggars;  
 and he himself garlands them  
 to leave them dumbfounded.

At times, when Baba so wills it,  
 the disciple must express the thought,  
 he happens to be entertaining at the moment.  
 Birth-days of the Great Ones or the Masters  
 are occasionally celebrated,  
 Baba being sometimes drawn into profound explanations  
 of things spiritual.  
 Referring to Gous Ali Shaha Kalandar of Panipat,  
 with eleven Muslim Masters and eight Hindu, Baba says,  
 "God-realisation comes through only one;  
 but return to normal consciousness may be effected  
 through the same one or through other Masters".  
 In one visit to the Sage of Sakori,  
 Baba senses the anxiousness of Maharaj;



# Meher Baba and the Spiritual World

—by Sri N. Bhima Sankaram, F.C.A.,  
Hyderabad.

Man's spiritual eminence is gauged not by the worldly wealth accumulated by him, not by the power that he wields by virtue of his position or profession, not by the number of degrees that adorn his name as appellations, not by the number of languages that he has learnt to speak or examinations in the educational scheme that he has passed, not by the oratorical faculties which he can exhibit, not by the influence that he can command even in the so-called religious departments of life, but solely by the evolutionary growth of his soul reflected in the culture in the shape of simplicity and humility manifested in the daily contacts with his fellow men in matters big and small, as well as by his treatment of God's creatures on earth as evidenced by the practice to which he has put the precepts enunciated by the World-Teachers and Incarnations of God in the past.

It is, however, a rare phenomenon in the world if we find even a single individual putting the essence of the Teachings in the Zenda-Vesta, or the Bhagavad-Gita or the Dhammapada, or the Holy Bible or the Quran in daily practice and blessed is he to that extent. These great testaments are honoured more in the breach than in practice. This is the reason why in the present Incarnation God had chosen to be silent. He had incarnated Himself in human form and is now known the world over as Avatar Meher Baba. He had come to this world at the instance of the Five Perfect Masters who were the spiritual rulers of the world and have passed away one after the other, after the advent of the Avatar of the Age. He who had come as Avatar Meher Baba is the Supreme Director of the Spiritual Hierarchy and the Master of all Perfect Masters of this World, and as declared by Baba Himself He is the Highest of the High.

It is He, that as Rama has shown to the World the model behaviour of a dutiful son, exemplifying filial love, a loving brother with ecstasies of fraternal love, a devoted husband in thought, word and deed, a valiant warrior who was unsurpassed

in archery and a living incarnation of (Virtuousness) Dharma. He is, as Krishna who had exhibited divine miraculous powers from childhood destroying the unrighteous and wicked for the good of mankind that as a great statesman brought victory to the Pandavas and established Yudhishtira as the unquestioned Emperor of Bharatha Varsha and gave to the World for all ages to come that Essence of all Yoga Sastras, the gist of all Upanishads and Spiritual Philosophies in the form of the famous Geetha in 18 chapters. It is He as Zoroaster enunciated for the good of humanity a way of life practising Pure thoughts, Pure words and Pure deeds, giving the purest of the Pure the sacred Fire as emblem for their worship. It is He as Lord of Compassion appeared as Gautama Buddha and promulgated the Doctrine that there is no virtue higher than Non-violence "Ahimsa Paramo Dharmaha"—and given to the benefit of mankind the Pancha Sheela for man's daily conduct and the Noble Eight fold Path for man's spiritual emancipation and gave that priceless Buddhist 'Geetha' known as "Dharma Pada", and it is He as Jesus Christ came as the great Saviour of mankind giving them the Sermon on the Mount and finally sacrificed by allowing Himself to be crucified on the Cross which He Himself carried to His end and who while on the Cross prayed for the pardon of those who were responsible for His crucifixion as "they knew not what they were doing". He it is that as the great Prophet of Arabia propounded equality and fraternity of mankind and gave Islam to humanity for leading pure lives practising brotherhood. But, Alas! He is utterly disappointed as His repeated appearances in His various Incarnations have not changed mankind to revert to the Path of Selflessness and Virtue as human beings continued to indulge in their own fanatic and evil way of hatred, becoming slaves to their selfish desires.

"When man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger, when more than ever the strong dominate the weak, the rich oppress the poor, and large masses of people are exploited for the benefit of the few in power, when individual man finds no peace or rest and seeks to forget himself in excitement, when immorality increases, crime flourishes, religion ridiculed, when corruption is spread throughout the social order, class and national hatreds are aroused and fostered, when wars break

out, and humanity grows desperate, when there seems to be no possibility of stemming the tide of destruction at this moment", Meher Baba says "the Avatar appears," and accordingly He descended, out of infinite compassion, to this world from the position of the Highest of the High, to the ordinary level of humanity and has taken the human form as Merwan Sheriarji Irani, later known as Meher Baba.

When during the course of His peregrinations he approached that Perfect Master who wielded limitless spiritual power and known to the world as Sri Sai Baba of Shirdi, Sri Sai Baba hailed Meher Baba as "Parvardigar" meaning the Supreme Creator and Protector of the Universe.

Hazrat Baba Jan, an Empress of Spiritual giants declared, referring to Merwanji "this Child of mine will one day shake the world to a great upheaval!"

Upasani Maharaj, a Perfect Master, hailed Meher Baba as "Avatar and Adi-Sakti" beckoned to his disciples and said "He is the Sadguru of this Age; leave me and stick to Him under all circumstances; carry out every command and every desire of His".

Meher Baba with a few of His Mandali toured throughout the length and breadth of India in search of spiritually advanced souls, some God-absorbed, others God-intoxicated, and a few others God-merged or God-communed or God-mad. Shams-e-Tabriz, the great Sufi Master of 13th century graphically described these men of God as Masts and their qualities as—

"drunken without wine, full without meat, distraught and bewildered, having no food or sleep, being a king in the cloak of a dervish, a treasure in a ruin, not of air and earth or of fire and water, a boundless sea, who can rain pearls without a cloud, having hundred skies, hundred suns and moons, not learned by the book, but wise by the Truth, beyond infidelity and religion, treating right and wrong alike, ridden away from Not-being is gloriously attended, is concealed to be sought and found."

The spiritual personalities are distinct by themselves and are commonly known as Saints, Wallis, Majjooos, Qutubs and

Sadgurus (Perfect Masters). When the Saheb-e-Zaman Meher Baba came into contact with the above men of God each reacted in his own way and it is very interesting to know the same and one could imagine the eminence with which Meher Baba was looked upon by these developed souls:

The following are some Masters who have met Baba and recognised His Avatarhood:-

Azim Khan Baba of Muttra when he met Meher Baba on 14th October 1946 exclaimed:

"You are Allah; You have brought forth the creation and once in thousand years you come down to see the play of what you have created,"

Bhorwalla Baba, an adept of Bhor said in January 1947, when Meher Baba met him:

"Meher Baba has in Him the whole Universe; He is the Master of everyone; and He is within every disciple. He is this world, that which is above it, and below it; He is in me and in every one, He is the Saint of saints. He is Tajuddin Baba; in one glance He sees the whole continent of India."

Abdul Qadir Jilani of Tanjore had the reputation of having ghouls-like qualities. Messrs. Kaka and Eruch, two disciples of Meher Baba simply approached him and without even their opening their mouth, he saw them and raised upturned hands to his beard in a gesture of reverence and exclaimed in a gentle voice, full of feeling, "Meher Baba".

Chotu Mian, a good Mast of Sangamner was brought to Meher Baba in June 1943. At that time he said to the Baidul who brought him to Baba—

"Your Prophet is very great; He is greater than Christ and Mohammed, and all the world will believe in Him!"

When asked by Chagan one of Baba's disciples to go to Baba with him Dada Mian said "He (Baba) is the Emperor: how can I come?"

Khala Masi, a high Mastani of Seoni when she was brought to Jabalpur by Chagan in 1939 told Baba:

"You are the Ocean: give me a few drops to drink".

Mai Saheba, a very good Mastani of Sukkur asked Ramju, a disciple of Meher Baba who his Pir (spiritual master) was, and when mentioned "Meher Baba" she replied "He is Badshah—Shahenshah".

Maulana Shamsuddin Ulema was an adept of Moradabad. This aged saint was contacted one night in February 1942. He was roused from sleep to see Baba. He then gazed at Meher Baba and said:

"In the darkness of night I see the light of God"

Mian Saheb, a very advanced Mast of Ajanta embraced Meher Baba in November 1944 and cried out weeping aloud:

"Khud be khud azad budi! Khud giraftar amade"

—in Persia

which means:-

"You became free and then allowed Yourself to be bound".

This is a reference to Meher Baba that though He is God He came back to the world of His own free-will for the sake of mankind.

Mohammed is one of the favourite Masts of Meher Baba. He always calls Baba "Dada". He said many striking things about Baba. Some utterances are given below :

"Dada is God".

"Dada is Master".

"Everything depends on Dada's will".

"Because Dada is there the world is there".

"Dada is the Master of mercy".

Pathan Mast, a good saint of Bombay was seen by Kaka with a view to being taken to Baba. When Kaka requested to come to Lonavla, where Baba was camping, the Mast replied:

"What should I come for, since your soul and mine are with him (Baba)?"

Giving an orange to Kaka he said further:

"The key to the whole world is in His hands and all countries—Russia Germany etc.; Do as he directs".

Meher Baba contacted Pir Fazal Shah, an adept pilgrim of Kotah on 12th October 1946 and he told Baba:

"No one, until you came has touched my heart with the arrow of Divine Love, You have the power to destroy and flood the whole world, No one fully knows the limits of your greatness; You are the spiritual authority of the time and if I were to die I would take another body to be close to you."

Meher Baba belongs to all religions and all religions are His, so that there is no barrier of religion, caste or community in His purview. He appears as the Preceptor of the religion to which the particular person who sees Him belongs. Here are some instances of various other saints who have had His divine darsan:

Brahmanandji Mast, a saint of Muttra touched Baba's feet on 14th October 1946 and said:

"Behold how devoted love draws the Lord Krishna to me; The Perfect Master is here".

So saying he put his hand underneath his pillow and took out a clean copy of the book of C.B. Purdom "Perfect Master" and opened it at a page where there was Baba's picture.

Chatti Baba, a great favourite of Meher Baba, belonged to Nagapatnam. He said one day in June 1940:

"There will be much trouble and privation and many will die of starvation but Baba will assuage the suffering of the world". In March, 1941 in Quetta he said "there will be so great a calamity in the world that no one can imagine it ..... there will be great tribulation; then all the world will think of my big brother (Baba); at that time Baba will draw the veil aside and all will pay obeisance to Him".

In June 1941, in Ajmer, he told Krishna, his servant who was in a bad mood at that time:

"You want to leave; don't you, but what is the good of it? All the world is in Baba's power; so where will you go to? Serve Him now. He is the Ocean; because one day when lots of people throng to see Him, you may never get the opportunity of meeting Him. So take your chance now."

On 29th July 1929 Baba stopped the car on the way to Kashmir near the village Kulyan where an advanced Mast named

Gurdatt Singh was residing. The Sikh was standing by the roadside, and told Ramju (who was in the car) pointing to Baba:

"He is a Master. He is a real Master and His grace has been bestowed upon me"

Finally he said :

"May I be sacrificed in the dust under His feet".

Keshwanandji Maharaj, an adept pilgrim belonged to Rishikesh. In April 1934, Pleader, one of Baba's disciples, showed a photograph of Baba to the mujawar (servant) of the saint who then gave it to his Guru. Keshwanandji, after looking at the picture of Baba, called Pleader and told him that he normally never let any one come near him; but seeing this photo and knowing the Divinity of Meher Baba, he had to call Pleader near, because Baba was the Master of the universe, and bore the burden of the whole creation upon his shoulders.

When Baba and a group of lady disciples arrived at the famous Brindaban temple which is closely associated with the legends of Krishna's life, a Mast of the 3rd plane who was there on 28th January 1939 began dancing and playing his flute and shouted.

"Look—Lord Krishna and His Gopees have come". Baba said of him "He is one of my real lovers".

On 26th October 1941 an Initiate pilgrim of Panchgani, met Baba on the road and said:

"You are the God Vishnu's Avatar (Incarnation) pray grant me the boon of a Master's word for me to remember and repeat".

A few minutes later he said:

"My work is done. Here no one knows you. I have seen you and recognised you as the true Avatar of Vishnu. Pray, you remember Vishnu also. My life's desire is fulfilled. Hail God Vishnu.

Avatar Meher Baba Ki Jai !

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## *News & Notes*

AVATAR MEHER BABA CENTRE, KAVUTARAM.

Smt. Kanuri Venkayamma, a renowned disciple of Sri Avatar Meher Baba, Kavutaram Centre, suddenly vanished away into the Light of Avatar Meher Baba on 21-8-72. A recital was held on 24-8-72 (Pournami) in which prayers were sung for the peace of her soul by the followers of Avatar Meher Baba Kavutaram Centre. On that particular day (Pournami) Sri Katragadda Rama Rao, founder of Kavutaram Meher Baba Centre, felt an exciting experience by observing that a colourful and powerful light came into his soul while he was praying dumb for the peace of her soul. And at the end of his dumb prayer he particularly observed twice or thrice, a light which was filled with seven majestic colours just like rainbow before his eyes. It is thought from this that the<sup>l</sup>soul of Smt, Kanuri Venkayamma was taken into His light by Avatar Meher Baba through the soul of Sri Katragadda Rama Rao. Smt. Vara Lakshmi wife of Sri Katragadda Rama Rao, while giving Harathi to His image observed visibly the shadow of Smt. Kanuri Venkayamma, standing beside the image of Avatar Meher Baba on that very particular day. So it is clear that Avatar Meher Baba has taken the Soul of Smt. Venkayamma into His Light.

Smt. Kanuri Venkayamma extended her helping hand to the Avatar Meher Baba Centre from the beginning. She was a good disciple of Avatar Meher Baba Centre. She had a firm faith in the greatness of Meher Baba,

—K. Rama Rao,  
Avatar Meher Baba Centre, Kavutaram

Fifth Anniversary of Avatar Meher Baba Centre, Anakapalle.  
On The 20th August, 1972.

The Fifth anniversary of the A.M.B. Centre, Anakapalle is exceptionally a special feature and is experienced by the lovers as a soul elevating congregation bestowed by Beloved

Baba, to elevate the lovers in their journey till this day of the 5th year.

The function took place on the 20th August 1972 in the A.M.B. Centre, well decorated in the newly constructed building of Br. B. Dayakaram. Lovers from North, South, East and West collected here to share the love of ardent lovers. They were especially from Parvathipuram, Srikakulam, Visakhapatnam, Kothuru, Hamsavaram, Nakkapalle, Pippara, Kesavaram, Kota Uratla, Guntur, Tadepallegudem, Kakinada and Thummapala besides numerous lovers from Anakapalle.

The function commenced by 5-30 A.M. after offering flower garland to Beloved Baba. At 6-15 A.M. lovers offered prayers and performed puja and harathi, At 7-00 A.M. the seven coloured flag was hoisted by Brother Bala Gopala Bhaskara Raju of Tadepallegudem and he explained the spiritual significance implied in these colours and its unique sanctity. After light refreshment and tea, lovers began Bhajan Sankirthan. The Bhajan Party of Kotha Pattabhi from Nakkapalle with all the members with their full musical equipment, aroused the feelings of lovers, by their emotional songs and Sankirthan. Then followed the lovers of Kothuru, Pippara and Anakapalle with their Sankirthan throughout the day except during intervals of spiritual talks and other performances.

Br. Dhanapathirao Naidu from Kakinada, President of the Andhra Centre, arrived by about 10-00 A.M. and his loving embrace, kiss and blessing to each and every lover was a soul-elevating factor to the lovers and His emotional talk on the Avatharhood of Baba as "Highest of The High" was felt that his association today is ordained by Beloved Baba to infuse this message of love to the very core of the hearts of lovers. Br. Bhaskara Raju, from Tadepallegudem enriched the feelings of love in the hearts of lovers with his spiritual songs, messages of Baba and his personal experiences and explained the spiritual implication in them. Adding to this, the inspiring talks of Br. N. V. Ramanayya from Guntur and his primary experience with Baba and his first opposition with Him and his subsequent complete submission to Him after gaining the practical experience of Divinity was another experience of emotion to lovers.

Yet another function adding to the emotion of the lovers was when Br. D. Srinivasa Rao, from Parvathipuram, enacted a mono-action of "God realisation", to the surprise of the congregation and it was soul-stirring. Br. V.V.L.N. Prasada Rao, Br. Chaganti Subba Rao and Br. T. N. Ratho also pleased the lovers with their spiritual talks on Baba and His messages.

As such, that day was a day of rejoicing with love, which was never experienced before and the whole atmosphere of the Centre was felt to have been charged with love and the proximity of the Beloved, The experienced lovers also expressed that they felt to have been in actual Baba's Sahavas that day. Thus, the function continued till 9-00 A.M. and the family of lovers parted to meet again.

JAI BABA!

Anakapalle,  
Dt. 31-8-1972.

B. DAYAKARAM  
*Secretary*  
A, M.B. ANAKAPALLE CENTRE

Sri Avatar Meher Baba, Srikakulam Centre

Srikakulam, D/ 19-9-1972.

Sri Adi K. Irani Secretary and Disciple Avatar Meher Baba and Mr. Jack C. Small an American Lover visited Avatar Meher Baba Srikakulam Centre on Tuesday the 19th September 1972 during their Andhra tour, The Lovers of Avatar Meher Baba, Srikakulam Centre welcomed the Guests with Great Joy and Love. To commemorate the visit of the distinguished visitors coconut seedlings were got planted by brothers Adi and Jack C. Small in the premises of the Centre, From 6-00 P.M. to 8-00 P.M, there were speeches by the distinguished visitors on Meher Love.

There was a film show Meher Sahvas by brother Jack C. Small at the end, Several Distinguished people of the town attended the function and felt happy.

JAI BABA!

*Secretary.*

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4. <i>Divya Vani</i> – Back Issues (From April 62 to April 72) Each Copy	Rs. 1-25	\$ 0-50

N.B. (i) All the prices are inclusive of Postage by Book Post.

(ii) All Foreign orders to accompany cheques drawn in favour of "Meher Vihar Trust".

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

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