

HAMIPUR DISTRICT

TOURS

of

MEHER BABA

ACC No.

00318.

CALL No.

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"I HAVE COME, NOT TO TEACH, BUT TO AWAKEN"

"Baba"

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NOTES FOR WESTERNERS.

- (1) Darshan: To bow low with folded hands and touch the Master's feet; or to lay one's head on the Master's feet.
General meaning: meeting or interview.
- (2) Arti: A chant sung in praise of the Master while at the same time a round silver tray containing various objects such as burning incense, lighted camphor, and a small brass stand with oil and burning wick, is held and moved in a rotating motion in front of the Master.
- (3) Pandal: Huge flat-topped tent, open at the sides, usually colourfully decorated with bunting, ferns, etc.
- (4) Prasad: Anything such as fruit or sweet which has been touched by the Master or given by him personally, and therefore extremely precious.
- (5) Bhajan: A song in praise of God or the Master.
- (6) Puja: Devotional ceremony performed before the Master.
- (7) Non-action: After God-Realisation neither action nor inaction limit the Infinite consciousness, which remains infinite and unaffected by either action or non-action, which create "binding" or "unbinding" karma, before God-Realisation.
- (8) "The Wayfarers" by Dr. Wm. Donkin, price (with map and supplement) 26/- from Luzac & Co. 46, Great Russell St. W.C.1, or from 10 Westfields Rd. W.3, whence the later additional supplement (price 8/-) is available (postage 1/3 extra).

MASS DARSHAN⁽¹⁾

For some years now, Baba has not allowed people to come and see him whenever they wished. He has rarely given mass darshan, and very seldom individual darshan. On his return to India from the West, therefore, Baba was earnestly requested by his Indian devotees to also be given the opportunity of having his darshan, and of realizing their long-cherished hopes of having him in their midst. Responding to their repeated entreaties, Baba finally gave his gracious consent to visit some of the places, and to give darshan to the masses at those places selected by him.

Thus the 'mass darshan programme' was worked out to include places in north, central and South India.

Beginning from the 18th of November, 1952, 35 days were given for his visit to the different places, starting in the North. Altogether Baba gave darshan at no less than 35 distinct places including cities, towns and villages.

As soon as the devotees were informed of Baba's proposed coming to their respective places, the news spread like wild fire in towns and villages. Their joy knew no bounds, for they felt deeply the privilege accorded them by the beloved Avatar. They were fully conscious that Baba was not making these strenuous journeys just to visit a few select devotees, but that in his Divine Love and compassion, had agreed to bless their districts, their cities, their towns and villages by his presence.

From the moment they received the news of Baba's coming visit, up to the time of his arrival, they were kept extremely busy making preparations for the rousing welcome and extensive programme that they had planned for Baba and his large party of disciples. No detail was too small, no task too big. They extended their efforts with equal zeal to the insignificant details as to the Herculean tasks. The more they planned to ensure the comfort of their loving Master, the less it seemed assured; but they worked

unceasingly from the fullness of their hearts, to welcome the Saviour of the Age.

In India, where the caste system and untouchability still largely prevail, it was wonderful how these men, women and children, of all creeds and castes, joined together, helped and co-operated with each other in performing the multifarious duties entrusted to them for Baba's reception.

Needless to say that arrangements for Baba's personal comfort were given top priority, however trifling or fantastic they might be. The placing of a door mat in position outside Baba's room, was as essential as the construction and completion of the temporary pontoon bridge over the great Jumna River.

This bridge was being built over a portion of the river and was expected to be ready by the time Baba came at the end of December, as otherwise he and his party would have had to wade through kneedeep water, on their way to Hamirpur. But Baba's plans were changed, and when the people of the place and the Supervising engineer, were informed of his earlier arrival on the 18th of November, they were, nevertheless, determined to complete the bridge in time.

They set to work at break-neck speed toiling night and day, acquiring strength and energy from their unflagging devotion. The labour of love was well rewarded, when the seemingly impossible task was accomplished on the night prior to Baba's arrival; and early the next morning, they saw their beloved Baba sitting comfortably in his car, which was the first to cross the bridge.

Wherever Baba went, during the entire tour, the people had made every effort possible to facilitate his arrival and stay. For instance, to make it practicable to get to their villages, the inhabitants had constructed roads through their fields for miles together; for it must be understood that to reach these small villages, there was often nothing more than a narrow foot-path.

In some places forests were cleared; and across the canals that irrigated their fields, earth had been filled in to make an unbroken link.

Thus Baba was able to drive without undue discomfort through fields, across canals, through forests and over hills, across rivers and streams, to distant villages where no car had ever entered before. At the end of such journeys, there would invariably be waiting, countless thousands of men, women and children, rich and poor, great and small of all religions and castes, merged together and forming a colossal crowd that, seemingly, engulfed the beautifully decorated platform arranged for Baba, and on which he mounted amidst thundering cheers of 'Hail the Avatar'.

There were thousands who, in all devotion, had travelled miles on foot from innumerable smaller villages to the central village, where the programme for darshan was fixed. So great was their yearning, that they would wait outside in the throng for hours on end to get a glimpse of Baba.

Many came on foot, some on horses, others in bullock carts, and a few on camels. There was one lover of Baba who came from a distance of 23 miles, covering the whole distance by continuously prostrating himself on the ground, taking no food on the way and observing complete silence. It was a sight, to witness his meeting with Baba, and when he performed the arti⁽²⁾ before Baba, who was then sitting in the midst of a huge gathering, all were greatly moved. With the singing of the devotional song, his whole frame vibrated with the joy of inner love and the ultimate reward of being in the physical presence of his Master, Baba held the man in a close embrace, and looked radiantly happy.

Another man ran all the distance of 12 miles to meet Baba. This old villager had been waiting for the last five years for Baba's arrival. So you can imagine his distress, when, on arriving at the place of darshan to meet his beloved Master, he found that he had reached there just a few minutes too late and that Baba had left by car, after giving darshan to the masses there. Without

hesitation, the old man started running, with the idea of overtaking Baba's car. It was an absurd idea but confident in the knowledge that his Beloved was Omniscient and All-powerful, he redoubled his efforts.

Regardless of the approaching nightfall, the old man kept on, and fantastic as it seemed, his love and faith did achieve the impossible; at the twelfth mile, Baba suddenly told the driver to slow down and then to stop the car. Within a few minutes, the old man, with raised hands, suddenly emerged out of the darkness, and approached the car, completely out of breath. Regaining his breath, he poured out his love for Baba in a few quick sentences, saying that indeed his Master was all-Powerful and Omniscient. Baba blessed this lover, and left him overwhelmed by the good fortune of the meeting. When the old man saw the car start, however, he was loth to be parted, and kept running alongside of it until Baba ordered him to return to his village.

One extremely poor old couple in the village of Amarpura, who lived in a hovel far outside the village, were determined to do their share in the welcoming of the Master. The man spent what little he had in having a small raised square built in front of his hut, in order to receive Baba. In spite of his wife's doubts of Baba's coming out of his way to their humble dwelling, when there were so many better houses in the village itself, and in spite of the fact that they also had not the courage to invite Baba, the old man was sure that his love would draw the Master to him.

The day of the mass darshan in the village being over, Baba and his party - followed as usual by the crowd, part of the way - proceeded the next morning to the adjacent town. But instead of taking the usual road, Baba insisted, to every one's surprise, on taking the little-used path lying almost in the opposite direction. After a time, he had the car stopped, and getting down went straight to a mean looking little hut. It was the home of the old couple, who could but only sob in their happiness. Baba embraced them both, and seated himself on the erected square to

be garlanded. He had accepted their hearts' tribute.

It was only after reaching the next village that Baba's men heard the whole story of this love and faith.

(Note: The people of the village have, since then, built a small temple on the square where Baba sat to receive the homage of a poor man).

In the village of Maheva, a raised clearing had been made by the villagers, and an elaborate hut built on it for Baba, none of their own being considered adequate or good enough to receive so august a personage. As it often happened, Baba suddenly changed his date of arrival, and decided to go there earlier. The people worked desperately to complete the hut in time.

One man in particular, a cobbler of the untouchable caste, worked ceaselessly without food or rest, indifferent to the feverish chill he had contracted from the damp and cold. When the hut was finished, therefore, and the red letter day of Baba's arrival had come, he was too ill to move, and could not be present at the place of darshan.

On the following morning, the man, hearing a distant murmur as of a crowd approaching, staggered to the door, and to his incredulity, saw Baba and the crowd walking towards his hut. Now in India, it is a custom that even the humblest must have some offering of flowers, fruits or sweets, to welcome a Perfect Master. The unhappy man had prepared nothing; he had nothing to offer.

In his agony of mind, he ran out, and reaching Baba, clasped his feet as he poured out his love. When he protested vehemently and insistently that Baba could not possibly enter his miserable dwelling, Baba had one of his men lift up and carry the sick man inside; and himself entering the hut, sat on the narrow rickety bed beside him, caressing him and saying, "Your love is the most precious offering that you can give."

These outbursts of love were not stray occurrences during the darshan tour, but were everyday and every-hour affairs of spontaneous reciprocation of love, from whoever came in contact with Baba; not only his devotees, but all, became sur-charged with love.

It was a sight to see children of all ages together with their elders, running behind Baba's car, sometimes a solid three miles, to ensure that the car would reach the main road easily, after cutting through the temporary roads constructed for the occasion by the villagers. Baba would then try to stem this tide of people from running after the car, as well as those going ahead to direct the way; but the crowd would not be denied the joy of escorting him, and Baba had to submit to their love and exuberance.

During the entire tour from Hamirpur district in the North to Andhra Pradesh in the South, one thing always observed wherever one went was, that amongst the people of every district, town and village, there was the common factor of unbounded love for their beloved Master, uniting them as only love for God can do. All who saw and approached Baba were no longer themselves. Men forgot their family responsibilities, their daily work and their business; women neglected their household duties and their children; and young people and children in their turn absented themselves from colleges and schools, to be near Baba. The result of this mass devotion and its consequent reaction was, that often offices had to be declared closed for the day; and the principals and headmasters had to close their colleges and schools for the great occasion.

During this great love feast, pangs of so-called hunger and thirst were scarcely felt. The variety of rich and dainty dishes and cold sweet drinks prepared prior to Baba's arrival, were as naught to the great love-food which Baba so lavishly bestowed on all alike. Those who witnessed the unique spectacle of this sea of ardent humanity surrounding Baba, and those who tasted the wine of his Divine love, must always carry with them its

soul-stirring memory.

At this juncture the relating of certain incidents will not be considered amiss.

At one village Baba was asked that the local orphanage be graced by his presence. Baba agreed to come, on the condition that he wash the children's feet and bow down before them. Six or seven boys were then brought before Baba. He explained that it was most imperative that they keep very quiet and not move when he took their darshan. The first boy, however, taking fright at the strangeness of the situation and of the encircling crowd, drew back. Whereupon Baba declared that his work was spoiled, and that he would now not visit any of the other villages. All were quite put out, and begged Baba to revoke his decision. Baba then said there was one alternative. If, by the following morning, they brought before him fourteen orphan boys from the other villages, who were all fourteen years of age, he would relent.

Now on his return to the hut which had been erected for his stay, a young boy stopped the car, asking to know where Meher Baba was, as he had come to take his darshan. Being asked his age the boy replied, "Fourteen". At that Baba looked very happy and said this was a happy augury. He blessed the boy and said that he would some day become a saint.

Needless to say, the fourteen boys were found. Baba washed their feet, bowed down to them, and gave them rupees 21, each; and thus the incident ended happily.

An amusing incident occurred once, when Baba visited a certain school. All the children, assembled to take Baba's darshan, had filed past, and only a few remained. Baba happened to stroke the cheek of one of these little boys, whereupon the others, seeing this, all insisted on filing past again, that each might also have his cheek stroked by Baba. Baba was very amused and, of course, had to gratify their wish.

In one of the towns on the Programme, Baba had sent a disciple to dispatch a telegram. On reaching the telegraph office, the disciple was astonished to find all the counters open for business but not a single clerk in sight. After making inquiries from some passers-by, he was informed that there was no one in the office because all the employees had gone to the pandal(3) for Baba's darshan. On ascertaining the name of the chief clerk, the disciple announced over the microphone installed on the platform, that he was wanted at once at the office; and in this way was able to send off the telegram.

Whenever Baba visited a town or village it was not surprising to find that all things such as sweets, fresh fruits, vegetables and sometimes even dried fruits and nuts, and of course flowers, were out of stock, as thousands of people had bought them for individual offerings to Baba. The result, therefore, was that whenever Baba's men who were in charge of arrangements, wanted to buy any last minute things, they had to return empty-handed.

Now to give a better idea of the places Baba visited during the short period of 35 days, it will be best to give a complete list of the names in order of the visits:

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|---------------------|---------------|---------------------|
| 1. Hamirpur proper. | 7. Panwari. | 13. Amarpura. |
| 2. Sumerpur. | 8. Rath. | 14. Tola-Khangaram. |
| 3. Inghota. | 9. Nauranga. | 15. Dhanauri. |
| 4. Maudaha. | 10. Majhgwan. | 16. Bandwa. |
| 5. Mahewa. | 11. Jarakhar. | 17. Harpalpur. |
| 6. Mahoba. | 12. Dhagwan. | |

It was in the large town of Hamirpur, that the people had, in turns, kept up a night and day vigil, with non-stop singing of bhajans(5), till the Master, in his loving compassion, should consent to come to their town.

It was also in this district of Hamirpur, in the village of Dhanauri, that every man, woman and child - i.e. the entire population of over 2,000 people, fasted on the 16th of October 1951, for the success of Baba's Manonash work.

From Hamirpur district, Baba went to Delhi via Jhansi. At Jhansi, he was accorded a stupendous welcome by one of his old devotees. From Delhi, Baba and his party travelled to Amraoti and to another place 25 miles from Amraoti, called Davargaon. Next they visited Saoner, Angewada, Nagpur, and thence proceeded to Andhra province (the East and West Godavri districts). The different places visited by Baba in Andhra Pradesh were:

- | | |
|--------------------|-------------------|
| 1. Tadepalligudem. | 7. Rajamandhri. |
| 2. Pentapadu. | 8. Eluru. |
| 3. Pippara. | 9. Dharmajigudem. |
| 4. Penugonda. | 10. Gondukolunu. |
| 5. Nidadavole. | 11. Bezwada. |
| 6. Kovvur. | |

Baba travelled in an ordinary third class compartment with a group of 25 or 30 of his men mandali. Later, when he visited Andhra, the number increased to 75.

Not only at all the places in the East and West Godavri districts that Baba actually visited, but also whenever the train stopped en route, the passengers on the train, the railway staff from the station-master to the railway-porter, the passengers waiting at the station to board the train, and even the police, rushed to Baba's compartment to have his darshan.

It is also necessary now, for some idea to be given of the usual routine of a 'darshan programme'.

Before consenting to give mass darshan at the various places, Baba had fixed three items for himself. Accordingly, as soon as he reached one of the main places on the programme, he would first go out incognito, with only a couple of his men, to find if there were any local masts and saints, in order that he might bow down to them.

On his return, and before a massed gathering, he would wash the feet of seven poor, and bow down to them, touching his forehead to their feet; they were then sent on their way, each having been given rupees 51.

Only after the completion of these two items, would he allow those in charge to take him by car to the central place of darshan. This was invariably a very big open compound, covered by a huge canopy large enough to accommodate some thousands of people under its shade. This pandal (3) was always gaily decorated with flowers and festoons of bunting, ferns and palm leaves.

While on the way, Baba's car would be stopped many times by the loving crowds in the streets, in the market squares, and on the roadsides, amidst vociferous cheers of Shri Avatar Meher Baba ki jai. Then would follow a shower of flowers and very often fruits on Baba's car. Once, Baba's car was practically covered with Bananas (brought along by people as offerings) which those of the crowd, unable to reach Baba, had thrown in their desperate desire to contact him, thus seriously impeding its progress. Finally, the car would reach its destination and make its way through the approach to the compound, packed on either side by men, women and children. Again there would be cheers, more flowers, and often loud reports from guns fired in honour of Baba's arrival.

It is not surprising that at that time disorder or chaos was not in evidence; for these vast multitudes gathered together, were as one - with only one thought, and that of united worship of the One who is All in all.

Baba was usually escorted to the platform by the reception committee. For a minute or two he would stand facing the masses, while all were requested to be seated. The crowd was divided in orderly fashion into two separate sections, one of men and the other of women and children.

A message of Baba's, delivered over the microphone, would be relayed to the crowd through innumerable loud-speakers, so placed that all might hear. Baba would then bow down to the crowd collectively, and afterwards, seat himself on the raised dais especially prepared for him. In his message, Baba told them that they should feel neither hurt nor discomfiture at his bowing down to them, as it signified his salutation to their love and faith.

This third item being ended, there would follow an announcement of the programme for the day. This would include welcoming addresses from the reception committee, from Baba's old devotees; municipal and local board committees, various educational institutions, and from business men as well as members of the bar association.

Can it be wondered if these many speeches were ignored by the multitude, when every heart-beat, every thought and every emotion were turned to Him whose presence radiated such infinite love, understanding and gentleness? After the addresses, there was usually a song of welcome, hailing the Avatar of the age in their town and in their midst. Then Baba's arti⁽²⁾ would be sung; begun by a few, it would soon ring from thousands of throats as all joined in.

As a conclusion, Baba would ask one of his devotees to read another message, especially prepared for the occasion and for that place.

Then amidst wild cheering, profuse garlanding and varied offerings, Baba's darshan would be made available to all.

For hours on end Baba would be seated, swathed in a profusion of flower garlands as well as garlands of golden cords with multicoloured embroidered plaques, distributing prasad(4) of fruits and sweets to each and all. Every one was given a fruit or a piece of sweet by Baba. It was estimated on many occasions that truckloads of bananas, car-loads of pears and other fruits were distributed by Baba, patiently and lovingly, one by one, to every individual of the vast congregation.

To control these crowds of tens of thousands, intent in their fervour to reach Baba as quickly as possible, voluntary scouts, police officers and constables were kept in attendance. They played their parts lovingly, seeking to serve Baba by endeavouring to keep back the avalanche of men and women, urging them to be patient till their turn should arrive. In the ensuing tussle between love and order, the officers found it necessary now and then to send an S.O.S. to Baba, informing him that the crowd was becoming too eager and would not be controlled. At that Baba would smile and nod his head, and ask someone to announce to the people over the microphone, that they should have patience, as he would not leave under any circumstances until he had given prasad to each and all gathered there. Immediately, there would be peace and quiet.

After the programme of darshan and distribution of prasad; Baba, escorted amidst loud cheers and fresh showers of flowers, would return to the house prepared for him, in order to rest. It must be mentioned here that rest, as we understand it, was not for Baba and his close ones. Wherever they stayed, the exuberance of the people still gathered in the compound, would cause them to sing bhajans(5) and other devotional songs throughout most of the night. And as many gathered at dawn to again have glimpses of Baba, he was always up betimes. For not a single moment of the whole tour, did Baba spare himself or his mandali.

The day after the mass darshan programme, Baba would pay visits to the homes of his lovers. The over-flowing love and devotion of these families is something never to be forgotten by

those who were present. Thousands of yards of cloth were spread on the road, and the lanes completely covered with the best of silk and embroidered sarees for Baba to walk upon. From the place where he alighted to the ornamented seat inside the house, Baba and his procession of followers traversed this richly coloured path. This was done at nearly all the places Baba visited.

On entering a home, Baba would be welcomed with loud acclamations of Avatar Bhagwan Meher Baba ki jai, and lavishly garlanded by members of the family and all their neighbours who had gathered there. They would then perform the arti⁽²⁾ and puja⁽⁶⁾. Sitting in the midst of this group, Baba would give them spiritual discourses and advice, on his board. Some of the group would prostrate themselves before him, and some beg to be allowed to kiss his feet. A few would cry, while some sobbed loudly, and still others were busy worshipping Baba according to the Indian custom.

When Baba visited the homes of his devotees, he made no distinction whatever as to caste or creed, high or low status. He went to the houses of the highest officials of the town and to the humblest homes and hovels of cobblers and sweepers (considered untouchable castes amongst the Hindus), as lovingly and spontaneously as if he were one of them.

Baba was also invited by the local saints and sadhus. Even those spiritual men who were considered as Sadgurus by the people, prostrated themselves before Baba, paying homage to him with all love and humility, and would often weep when in Baba's presence.

One is at a loss to depict in writing the full picture of those 35 days. It was a memorable full length reel of a love drama in reality. The world, with all its worries and its responsibilities, was completely forgotten, and it appeared that the lover indeed lived only for the Beloved. The Beloved, like the queen bee, was surrounded by tens of thousands of bees, ready to love him, obey him, serve him, protect him, and die for him.

LIFE CIRCULAR No. 9.

Issued on 28.3.53.

BABA'S DECLARATION
on March 21, 1953
Dehra Dun (U.P.)

Baba today told his group of disciples, that whether the long-awaited end of material bondage and the beginning of spiritual freedom which he has of late repeatedly emphasized as drawing near, comes by the end of this April or at some other time, there are four events which must come to pass before he finally drops his body; four incidents which must occur as preordained by God. "It is an absolute certainty," he explained, "that before leaving my body, I will have to face universal humiliation, apparent universal defeat and violent death, culminating in Universal Divine Glory. By 'violent death', I mean that I will suffer great physical violence, preceding the glorious victory of Divine Truth, and this violence endured by my body, will ultimately be the cause of my physical death. The manifestation of the Divine Truth will go hand in hand with the breaking of my silence."

"Let those sitting here with me today and those away from me at this moment beware and be ready. The time is close at hand - the moment has almost arrived when your sincerity and your utter surrender to your Master, will be put to the extreme test. It is not I personally, but circumstances that will test the extent of your selfdedication to your Master."

Baba further told the group that those who had adhered to him and those who were at present with him, must be fully prepared for the necessary forthcoming humiliation, apparent utter defeat, and bodily violence even at the cost of their lives. "On the other hand," he continued, "humiliation, defeat and physical violence will not necessarily be encountered by all who are connected with me."

"Those fortunate ones", Baba said, "who will face these onslaughts unhesitatingly and bravely, and withstand their tests unflinchingly, will ultimately be co-sharers and inheritors of the Divine Glory; and those who will flee from these apparent but imperative calamities, will testify by their own actions whether their surrender was sincere and wholehearted, or whether it was heavily encumbered by selfish motives."

Baba said that people generally have a very superficial understanding of what is actually meant by complete surrender of one's all - i.e. possessions, body and mind - to a Perfect Master. The complacent belief of a disciple that he has completely surrendered to a Master, is due to ignorance and hypocrisy. For, if the significance of the words were weighed literally and pondered over deeply, it would be seen that if one's possessions, body and mind - the very core of one's existence - were entirely submitted to the Master, there could then be no room given for even a single thought of one's own, the mind now belonging to the Master. It would be hypocritical even to move. Even to breathe would be hypocritical, the body having been surrendered. But this literal and impossible surrender, is not required by the Master from his disciples. What is demanded of a disciple is his complete and absolute surrender to the will of the Master, however contrary it may be to the dictates of the disciple's temperament, however opposing to his natural inclinations or beliefs, however difficult to admit within the restricted precincts of his mind.

Pointing to one of them, Baba cited as example, "Supposing I were to make an emperor of you tomorrow and the very next day bring you down to the level of a sweeper, you should accept the extremes with unswerving faith in my judgement. You must always try with undisturbed equanimity to fit into any given role, at any given time, concerned only with the carrying out of your Master's wishes."

Turning to the others, Baba continued, "For a disciple it suffices to obey. Your duty as a disciple, is to obey as if you were not your own self, which is indeed literally true when you have completely dedicated yourself to the Master. Never try to match your limited intellect or your reasoning against your Master's Will. Spontaneous acceptance by you of anything the Master says or does, and your unquestioning obedience to him, will safely steer you through any so-called crises that you may have to face."

"Be brave therefore, and be honest to yourselves. Obey the Master, giving willingly whatever he demands of you. Play your parts well, as I too shall play mine, fulfilling all that is ordained for me by God. Whether I bring this fulfilment by the end of April or by the end of any other year, it all rests with the Will of God. And although it is not for you to concern yourselves with what is to come, I will tell you this much, that if it is not at the end of this April then it will be between July 11th and October 10th of any coming year."

"At the outset of my Fiery Free Life, I had said that I desired to bring about the climax by the end of April 1953. But to be honest with you all, I must say that as matters stand today I find that there is a 50% setback in my pre-ordained task. I will, however, with the remaining 50%, try to precipitate the Great Moment by working intensively for 21 days, commencing from March 24th. During this period, I will exert myself with concentrated intensity, to force about the climax as I had planned and repeatedly declared to all my people these past few months. If my work, Inshallah, is accomplished to my complete satisfaction, then you will see the end of April bring either an end to all chaos, or the beginning of a betterment for the good of all."

"But if on the other hand the desired results are not obtained by the end of April then take it from me that the opportune moment has not yet arrived, and that you and humanity at large will have to tax your endurance to the utmost and your

forbearance a little longer, for this Ordained Hour of the Age, which will come suddenly and when least expected."

"I ask you therefore, not to be disheartened by my frequent procrastinations and not to despair; and I warn you all to be alert and vigilant, ready to meet humiliations and difficulties with faith and confidence in the eternal victory of the Divine Truth."

BABA.

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MEHER BABA ON FREEDOM.*

"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 realize God who is the source of freedom. To realize 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 fellow men, 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

*Message by Shri Meher Baba to the college students of:

- 1) The B.N.V. Inter College, Rath, District Hamirpur (U.P.) on November 27, 1952, at 7.30 p.m.
- 2) The Camp College (Punjab University) New Delhi, on December 2, 1952, at about 7.30 p.m.

the gateway to eternal happiness.

I give my love and blessing 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."

BABA.

* * *

MEHER BABA
ON
DIVINE LOVE AND THE PURPOSE OF LIFE*

Ordinary persons are caught up in the Universe and its allurements, though the entire Universe is nothing but a shadow of God or Truth. The Masters are always immersed in the joy of Union with God, and can never be caught up in the mazes of the illusory Universe. Just as ordinarily we do not pay any attention to the shadows, so the Masters do not pay any attention to the Universe, except to divert the attention of humanity from the Shadow to the Substance. The purpose of life is to realize our oneness with the Infinite; this can be achieved through love for God.

Divine Love makes us to be true to ourselves and to others. It makes us live honestly, comprehending that God Himself is Infinite Honesty. Divine Love is the solution to all our difficulties and problems. It frees us from every kind of binding. It makes us speak truly, think truly and act truly. It make us feel one with the whole Universe. Divine Love purifies our hearts and glorifies our being. I give you my love and blessings.

BABA.

* Message given by Shri Meher Baba at Delhi University on December 3, 1952 at about 5 p.m.

MEHER BABA ON HONESTY*

I have lately been laying stress on honesty. If we love God honestly we become one with Him. Never before has dishonesty and hypocrisy prevailed in this world as today. If the least hypocrisy creeps into our thoughts, words and deeds, God who is the innermost Self in us all, keeps Himself hidden.

Hypocrisy is a million-headed cobra. There are today so many so-called saints who, even though they tell people to be honest and not to be hypocrites, are yet themselves deep in dishonesty.

I say with Divine Authority that I am in you all, and if you honestly love God you will find Him everywhere. And remember, if you cannot love God and cannot lead saintly lives, then at least do not make a show of it, because the worst scoundrels are better than hypocritical saints.

BABA.

* Message given by Shri Meher Baba at the house of the District Judge, Eluru (Andhra), on January 27, 1953, at about 3.30 p.m.

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MEHER BABA'S DISCOURSE
TO HIS DEVOTEES.

1. A certain rumour concerning myself and my disciples has reached my ears. It is to the effect that during my stay in Rishikesh with my disciples in 1942, some parcels were sent to us by rail, that some of these parcels being damaged during transit, were found to contain liquor, and that I and my disciples had to leave Rishikesh immediately to save ourselves the embarrassment of an awkward situation.
2. I deeply appreciate this action on the part of those responsible for spreading such false rumours, as I feel that it has the effect of rendering great service to my work. In spiritual work, opposition, rumours and criticism help as nothing else can. The spiritually Perfect Ones who are one with the Truth, know and bless such channels that try to conceal and distort the Truth.
3. A principal part of my work, for these many years, has been to bow down to saints, sadhus, the so-called sinners and to the poor. Now, when I go to Rishikesh and Hardwar, I will also bow down to the persons concerned in the spreading of the rumour, and to all those who believed it, and I want it clearly understood that this bowing down to them is not an ironical gesture propelled by an egoistic motive on my part, nor is it caused by any displeasure towards them, but that it is an indication of love, from the bottom of my heart, for the help rendered by them in my great spiritual work.

4. From the beginningless beginning to the present day I am What I Am, irrespective of praise or universal opposition, and will remain so to the endless end.

Rishikesh,
1st March 1953.

5. Shri Meher Baba addresses (individually and collectively) those concerned:
"Whether you have personally and directly, or indirectly spread the false rumour, or whether others have done so in your name, I bow down to you with my love, for your having been an instrument of help in my Universal Spiritual work."
(Shri Meher Baba bows down.)
6. After bowing down, Meher Baba had the following read out to all who were present:
7. We should once and for all understand that no amount of learning, reading, teaching, reasoning and preaching, can give us liberation. Vedantic expressions, sufi talks, mystical words and philosophical statements take us nowhere spiritually. Religious conferences, spiritual societies and the so-called universal brotherhood are apt to bind the soul, rather than free it.
8. Only when we transcend intellect and enter the domain of Love, can we aspire for liberation. When love for God reaches its zenith, we lose ourselves in the Beloved God and attain Eternal Liberation. Liberated ones are ever free from all illusory attachments. Good and bad, virtue and vice, cannot pollute the Ocean of Divine Truth.
9. Perfection does not merely mean escaping from the Mayavic Law. Man to become God, is Perfection; but when man, after consciously becoming God, returns to gross consciousness as man, he has achieved the Supreme Perfection. Such a

Perfect One is not only God, but lives the life of God as man. He is in Maya and simultaneously beyond it. He is amidst the law of karma but not bound by it. Whatever his actions, they are non-actions(7); for the actions which bind ordinary man, are not only non-binding when performed by a Perfect One, but are channels for his universal spiritual work of liberating mankind from the ignorance of Maya. The Perfect Ones are free from Freedom itself, and so are free even from the non-actions that they perform for their universal work.

10. To those who love me and naturally wish to know about my activities, I can only say, "As far as my inner life and internal activities are concerned, only God and those who are one with God can know and understand. As far as my external activities are concerned regarding my work with the God-intoxicated, saints, sadhus and the poor, of contacting them, working with them, serving them and bowing down to them in whole-hearted devotion, they have all been recorded by a disciple of mine in "The Wayfarers"(8).

I enjoy games, chiefly cricket, playing marbles, flying kites, and also listening to music, which I have rare occasions to enjoy. From time immemorial to this day, I have been playing with the Mayavic Universe, and this enjoyment of playing still persists.

11. Although the rumour concerning me and my devotees regarding consumption of liquor at Swarg Ashram is absolutely false, yet it is a fact that once in a great while, I give wine to my lovers and make them understand that it is not this wine of grapes, but the true wine of love giving Divine intoxication, that helps towards Union with God.

12. I allow vegetarians to follow their diet and non-vegetarians to eat meat, fish, etc. I do not interfere with any religion and permit all to follow their own creeds, unhindered. When faced with love for God, these external ceremonials have no value. Love for God automatically and naturally results in selfdenial, mental control, and ego annihilation, irrespective of the lover following or renouncing these external adoptions.
13. I sometimes see motion pictures (mostly humorous ones), and enjoy my real state of being the Eternal Producer of the vast, ever-changing, never ending film called the Universe. I also find relaxation in listening to humorous stories, all the time being aware of the humour that lies in the aspect of the soul, which is the source of the Infinite Power and Glory, being made to feel so helpless in its human bondage of ignorance, in its various forms of duality.
14. Once in a while I give darshan and prasad of love to the people, each person benefitting according to his or her own receptivity. I give updesha in the form of instructions to those who have surrendered to Perfect Masters; and I give help in the form of general advice to a few who long for the Truth. All this, of course, is effective in accordance with the worthiness of the recipient.
15. Perfect Ones can impart Divine Knowledge, bestow Divine Love and shower the Grace of God-union by a mere glance, touch, or a single divine thought.
16. I feel very happy, and give my love and blessing to all. If my gesture of love is understood even by one among you all, my coming here today will have served its purpose.

BABA.

ADI K. IRANI,
Meher Publications,
King's Road, Ahmednagar.

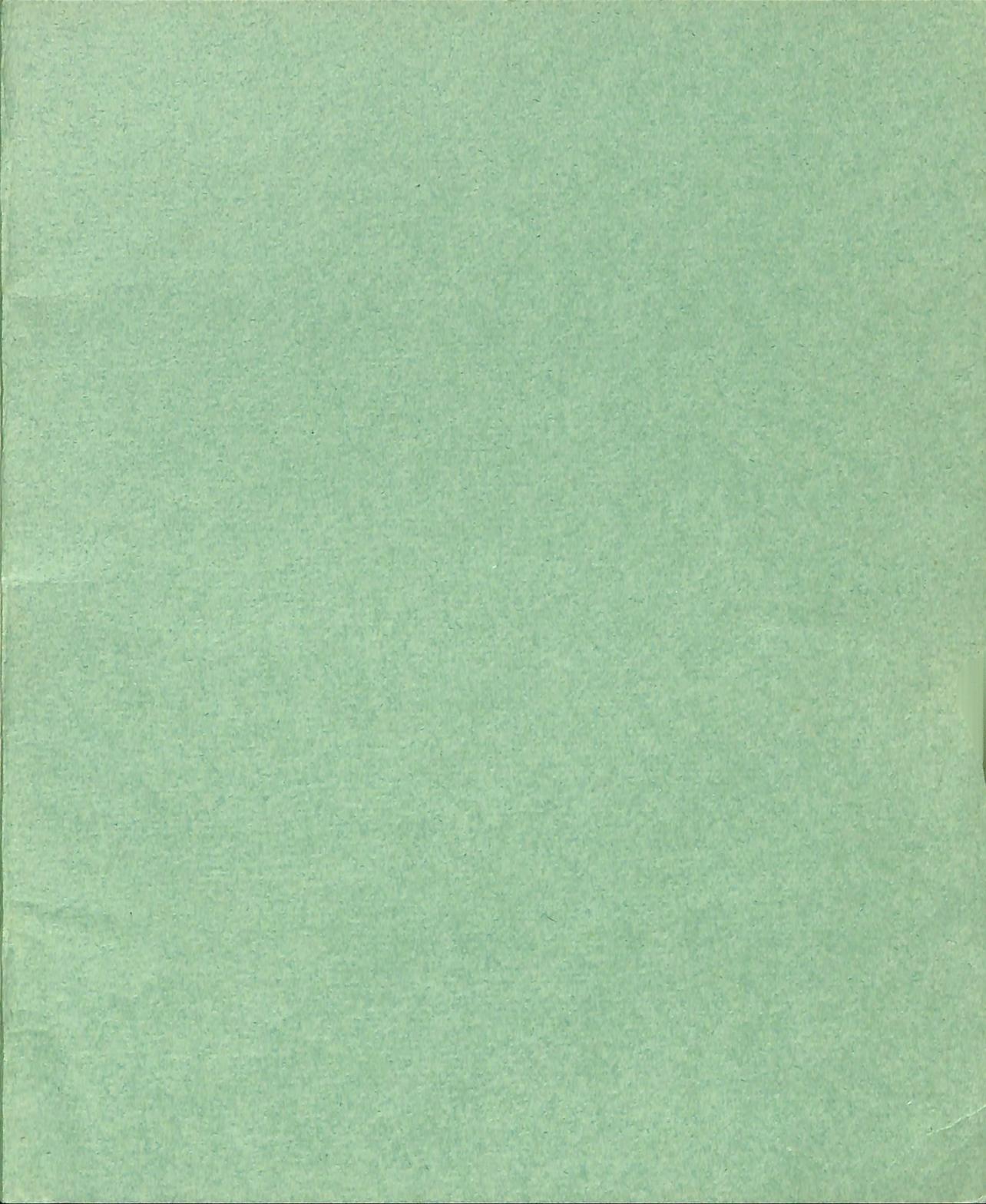
The first part of the report is devoted to a description of the general conditions of the country, and to a statement of the results of the various expeditions which have been made since the first discovery of the gold fields. It is found that the gold fields are situated in the western part of the country, and that the gold is obtained from the quartz veins which are found in the mountains. The gold is obtained by crushing the quartz and washing it in water, and the gold is then separated from the waste by means of a mercury amalgam.

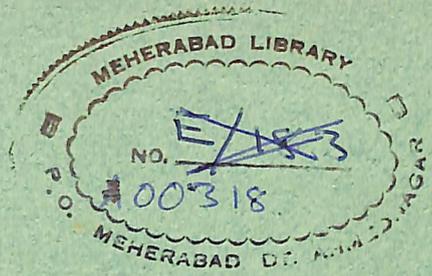
The second part of the report is devoted to a description of the various expeditions which have been made since the first discovery of the gold fields. It is found that the expeditions have been made in various directions, and that the results have been very different. In some cases, the expeditions have been successful, and large quantities of gold have been discovered. In other cases, the expeditions have been unsuccessful, and no gold has been discovered. It is found that the success of the expeditions depends upon many factors, such as the skill of the explorers, the amount of capital, and the state of the country.

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