

**DIVYA VANI**  
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**September 1968**

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Monthly:

25th September 1968

# DIVYA VANI

( DIVINE VOICE )

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

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Avatar Meher Baba





# LOVE AND GOD-LOVE

By Meher Baba

The force that can overcome all difficulties is the force of love, because the law of God is Love, which holds the key to all problems. This mighty force not only enables one to put the ideal of selfless service into practice, but also transforms one into God. It has been possible through love for man to become God, and when God becomes man it is also due to His Love for His beings.

Love is dynamic in action and contagious in effect. Pure Love is matchless in majesty: it has no parallel in power, and there is no darkness it cannot dispel. It is the undying flame that has set life aglow. The lasting emancipation of man depends upon his love for God and upon God's Love for one and all.

Where there is love there is Oneness, and in Oneness the Infinite is realized completely at all times and in every sphere of life, whether science, art, religion or beauty. The spirit of love and sacrifice is beyond all calculation and cannot be measured. A constant wish to love and a non-calculating will to sacrifice are the best means that man can take to be his best and most joyful self.

Love also means to be willing to suffer to give happiness to others. To the lover it is suffering without malice or hatred. To the beloved it is a blessing without obligation. Love alone knows how to give without bargaining for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice.

Love for God, love for one's fellow-beings, love of service and love of sacrifice, in short, love in every form is the finest 'give and take' in the world. Ultimately it is love that will bring about the much desired equalization of human beings all over the world without inhibiting the mankind.

That the flame of love may serve as a beacon for those who are still confined in the prison of selfishness, love needs to be kindled and rekindled in the abysmal darkness of selfish thoughts, words and deeds.

The light of love is not free from the fire of sacrifice. Like heat and light, love and sacrifice go hand in hand. The true spirit of sacrifice does not reserve itself for particular objects and special occasions. Nor can love and coercion ever go together. Love has to spring spontaneously from within; it is in no way amenable to any form of force, yet it can be awakened in one through love itself.

Love cannot be born of mere determination, though through the exercise of will one can be dutiful. One may, through struggle and effort, succeed in conforming his external action with his conception of what is right; but such action is spiritually barren, because it lacks the impregnating quality of free-flowing love. Like every great virtue, love, the mainspring of life can also be misdirected. It may lead to the heights of God-realization or to the depths of despair. No better example can be given of the two polarities of love and their effects than that of Mary Magdalen, before and after meeting Jesus.

Between these two extremes are many kinds of love. It exists in all phases of human life, though sometimes it is latent, or limited or poisoned by personal ambitions, racial pride narrow loyalties or rivalries, or by attachment to sex, nationality, sect, caste or religion. Pure love has also stages, the highest being the gift of God to

love Him. When one truly loves God one longs for union with Him, and this supreme longing is based on the desire of giving up one's whole being to the Beloved.

True love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose hearts are darkened by selfish cravings or weakened by reliance upon the stimulations of the passing objects of sense.

When one truly loves humanity, one longs to give one's all for its happiness. When one truly loves one's country one is willing to sacrifice one's very life for it. When one truly loves one's friends, one is glad to help them without making them feel under the least obligation, when one truly loves one's enemies, one longs to make them friends. True love for one's parents or family makes one ready to give them every comfort at the cost of one's own. Thought of self is always absent in pure love; a single thought of self would adulterate it.

Divine Love is qualitatively different from human love. Human Love is for the *many in the one*; Divine Love is for the *One in the many*. Human Love leads to complications and entanglements. Divine Love leads to integration and freedom. Human love, personal or impersonal, is limited; Divine Love with its fusion of the personal and the impersonal is Infinite in being and expression. Divine Love makes us true to ourselves and to others and makes us live honestly. It is the solution to all our difficulties and problems. It frees us from every kind of binding; it purifies our heart and glorifies our being.

To those whose hearts are pure and simple, true love comes as a gift through the activitising grace of a Perfect Master, and this Divine Love will perform the supreme miracle of bringing God into the hearts of men. Human

love should not be despised even though subject to limitations; for it is bound to break through these limitations, and initiate an aspirant into the eternal life in the Truth.

God does not listen to the language of the tongue, which constitutes Jap (Mental repetitions), Mantras (Verbal repetitions), Zikr (either kind of repetitions) or devotional songs. He does not listen to the language of the mind which constitutes meditation, concentration and thoughts about God. He listens only to the language of the heart, which constitutes love. The most practical way to express this language of the heart, whilst attending to the duties of daily life, is to speak lovingly, think lovingly and act lovingly towards all mankind, irrespective of caste, creed and position, understanding God to be present in each and everyone.

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 Perfect Master, who is God's personal manifestation. We can also love God by loving our fellow-beings, 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. When we love God intensely through any of these channels we finally know Him to be our own Self.

The beginning of real love is obedience, and the highest aspect of this love, which surpasses that of love itself, is that which culminates in perfect obedience to and supreme resignation to the Will and the Wish of the Beloved. In this love are embodied all the yogas known to saints and seekers.

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# BABA IS LOVE

By Adi K. Irani. Ahmednagar

God as God is absolute and pure. God as man is limited and is a mixture of good and evil. God as God-Man is in everything and in every being and has everything and every being in Him. To be blessed by God-Man or the Avatar, one has at first to know about Him; then go closer to Him in mind and heart and finally to love Him whole-heartedly.

Varied are the causes and experiences of those, who have loved Him and sacrificed their all or a part of their all, according to their individual capacity. But the object of them all has been one. The glorious One, whose being is God, whose mind is the minds of all brought together, whose heart is of an unceasing flow of infinite mercy and whose actions are of an ever-growing magnitude for man's release from suffering. He is Avatar Meher Baba.

No matter what the circumstances are, which motivate a man to turn his attention to Meher Baba, his eventual success (if he is firm and convinced) of a complete self-attachment and dedication to Baba, leaves no room for a comparison of a selfish or unselfish motive with which he begins to love Baba. To begin his life of love and service to Meher Baba, any cause could be good enough. A desire to become rich or famous or shine as a hero of some feminine person or get over a crisis in life or an aspiration to realize God, would all be levelled up in the flood-tide of Baba's Love Blessing, if one loves Him wholeheartedly. What one begins with a whimper of interest

ends with the thud of His Oceanic Love. But one needs to have a discreet understanding of Baba's stature of highest spirituality as the source of His blessing, by which man's heart's desire is fulfilled. And in grateful acceptance of His gift he continues to hold on to His daaman firmly. An half-hearted, time-serving show of love to Meher Baba can never be useful materially or spiritually and one who goes in for this kind of love making with Meher Baba with the sole object of fulfilling his material desire is bound to become disillusioned.

Every man's mind is grooved with ideas set in by his surroundings, circumstances, upbringing and inherent propensities or sanskaras. They may be helpful, frustrating or destroying. But the fundamental thought that Baba gives with love is of a forceful Love which does not fall short of the strength of any grooved-in concept or set thinking but contains it harmoniously. And with the exuberance of His Love, He embraces one and all (having diverse views, thoughts and habits) as part of the One Supreme Being whom He consciously and continuously experiences, which others do not. To push all towards the realization of this Truth, Meher Baba lives and works.

To serve Meher Baba, despite differences of class, religion and temperament, is to give oneself an unique opportunity of serving the Source of everything that includes religion, family, nation and the entire humanity. By serving Meher Baba, you serve the universe.

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# \*Release From The False

By Meher Baba

## **What is Truth?**

Truth has nothing to do with the present organised religions. It is far beyond the limited dictates and bare doctrines of religions. Truth implies simply giving up **Maya, i.e. release from the false**. The false expresses itself through the bindings of **Kama, Krodha and Kanchana**—lust, anger and greed. Anybody can aspire for the Truth; and every one can attain it. Here there are no restrictions of caste or prejudices. The more you think of the false, the greater is your anxiety and the greater the fears attendant upon it. And what are these fears and anxieties? They are the refuse, the "badbu" of your own mind. The Maya or Illusion is so severely strong that it subdues and captivates even great heroes. To subdue the forces of ignorance is therefore the real task before true heroes, who are very rare. He, who is disinterested in materialistic life, becomes either the greatest sinner or a real Master in spiritual life. The great Masters of their times, have been most disinterested in materialistic life. They were the heroes of the spiritual world.

## **Controlling and Restraining**

Seek that Truth which will give you ever lasting bliss and real knowledge. You will then be able to raise others also and save them from the entanglements of the world. Keep your mind quiet, steady and firm. Do not submit to desires; but try to control them. One who cannot restrain his tongue cannot restrain his mind; one who cannot

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\* From "Sparks of the Truth from Dissertations of Meher Baba"  
Version by Dr. Chakradhar D. Deshmukh, M.A., Ph.D. (London)

restrain his mind cannot restrain his action, cannot restrain himself; and one who cannot restrain himself, cannot gain his Infinite Self.

### **False Life**

To give up the false life does not mean committing physical suicide. But it means living without any thought of the self. It is to invite an utterly selfless life or living death. Giving up the false life means the death of all thoughts, desires, and even the ego-mind itself. People die a thousand deaths; but they are where they are, chained to the wheel of births and deaths.

### **Surrenderance**

Once you surrender yourself to a Perfect Master he has to do his duty towards you. He cannot escape that. The only thing which is required is that you should have unbounded and unswerving faith. And that will enable him to do his duties towards you. So, take your Guru to be your God. And give unto him the surrenderance of full faith and the ungrudging service of unfaltering love.

### **Truth-Realised Master**

The Truth-realised Master is here to give. He comes down for duty. He is the fountain of spiritual force; and the waters of pure spirituality flow from this source as in a river. Whoever needs it and has a desire may bring his vessel and fill it with knowledge and bliss, each as he deserves and according to his own requirements.

The disinterested services of thousands of selfless workers cannot come anywhere near to what one God-realised person can achieve for humanity. One who realises God gets the authority for service. His very existence is a boon to mankind, and even to the universe. God's grace bestows on the soul the human form; but the Master's grace absolves it from the round of births and deaths.



It is difficult to understand the grace of the Master. If, by temporarily hurting, you permanently effect a healing, your apparently cruel act of hurting is, in reality, a blessing. Similarly, if, by effecting temporary healing, you are creating a permanent hurt, this apparently kind act of yours is, in reality, a curse. A doctor cutting open a boil and causing much pain to a patient may, at first sight, be considered an enemy. But when all impure matter is removed and the disease cured, he is, after fuller appreciation of the results, considered to be a friend. So the Master is at first taken to be an enemy when he tries to remove the sins, take away the desires and wipe out the impressions of the aspirant by imposing strict discipline. But when, through the grace of the Master, the ecstasy of union with the Divine Beloved is attained, he is seen to be a real friend. There is always a difference between the apparent and the real. Of course, one should go to a Perfect Master. To consign one's soul to an imperfect Master is like making a mad man sit on one's chest with a razor in his hand.

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# Message sent on the occasion of the First Anniversary of Avatar Meher Baba Anakapalli Centre

On 19th August, 1968

**From Adi K. Irani, Ahmednagar**

Time is long but life is short. The time of Avatar Meher Baba's Manifestation is fast nearing, as often "remarked" by Meher Baba. We have to avail of this interim period, to the best of our abilities, to spread His Message of Love and Truth and to make people conscious of the presence of the Avatar.

We should have a clear understanding as to where and how the work should begin. It should begin with ourselves and end with a multitude of people and finally into the Infinity of Meher Baba. During its course from the beginning to the end, it should have a harmonious functioning amongst the co-workers. We should identify ourselves to this harmony.

There will always be differences of views and methods but the feeling of oneness with the Baba Cause has to be pre-eminently held before the mind's eye in a spirit of accommodation with others. Until this is done we cannot march hand in hand together and make the work speedy and effective.

There should not be a feeling of suppression of thoughts and plans. But unless such thoughts and plans are made to be agreed upon without discontent and disharmony amongst the workers concerned, the movement of work will run as on one wheel of a cart.

Anakapalli Centre has made a brilliant beginning under the able guidance of Brother Kutumba Sastri. He

is a methodical and meticulous worker with a clear understanding of methods and means. I am sure with his continued and unreserved interest, the first anniversary in its wake will bring in many a future anniversary with development on all sides needed for a bigger and wider expansion of Baba work. Greater expansion needs greater tact, humility, labour and understanding of opposite views and difficulties and a sense of balanced judgement. All these can come with the exercise of a resolute mind, determined effort and hard work—all grounded in a conviction that it is He who is the Heart of our hearts, the Mind of our thoughts and the Soul of our souls—beloved Meher Baba, who is the Source.

I am happy Brother Amar Singh Saigal has accepted to go over to Anakapalli Centre and address a public meeting. His dynamic assertion on Meher Baba's Avatarhood and His deep rooted conviction are exemplary. I often feel so inefficient for a forceful expression as that of Amar Singh. It has, I am sure helped many a wavering soul to stabilize his or her faith in Baba as the Highest of the High.

Meher Baba's Will prevails always and everywhere but we should rise up to the fulfilment of His Wish in our daily thought, word and deed as the crowning glory of our life.

May He Bless all those who are resigned to His Wish, as much as those who exert to do it now and all those who would do it hereafter.

Think not much but to resolve. Resolve not much but to act. And when you act, think not about anything but for the love of whom you act—your Beloved Meher Baba, who loves you more than you love yourself.

Jai Baba!

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# MEHER BABA : MAN OF LOVE

By M. McINNERNEY, U.K.

"I have come, not to teach, but to awaken."

— Meher Baba

In a world of illusion there are those who have been stirred to find a new reality, a meaning beyond the usual meanings laid out by society. A search that removes the usual rewards and satisfactions of a material existence. No matter how the search, when it is sincere it has the same beginning, a genuine needful urge from the soul. And many have found this urge bear fruit through love for the great Avatars that have lived on earth, such as Zoroaster, Christ, Mohamed, Buddha and Krishna or through the great mystics that have lived with every age. But the one common fact that has united all true seekers whether he be Christian or Buddhist is "Love" and the urge through conscious self-effort to be united with the one indivisible infinite self which is God. It is this link, the love for God or a living Master, which has provided the initial ego shift, the first act of humility, which becomes a forge to fashion out the inner-balance of true harmony which the soul creates in its journey towards God-consciousness and final realization.

It was this initial urge which brought many different people, of many different colours and creeds and from all parts of the world to Meher Baba and it was love which established the working relationship by which many began the hard work towards inner-discovery. For, as Baba says: "My life is to arouse the sleeping soul to a realization of its own divinity and My method, by attrac-

ting men and women through love." This He does with the utmost humility.

Meher Baba takes the practicality of every day living—the million and one experiences, great and small, that occur during what we would term as a normal day and uses them as would the blacksmith the hammer to fashion out the perfect Shoe. For example, no one, I feel, who has experienced his first true love for a woman can ever forget that experience of never wanting to leave her side, constantly she is in your thoughts, night and day, though it may sound cliché, the situation has been real for many men and women, and it's this situation, Baba tells us, which if allowed to deepen and grow, when two individuals lose themselves in each other, when thoughts become one, when selfishness is lost to selflessness, when the possessive and jealous love of the initial period is entirely replaced by a self-giving and expansive love then this is a love close to divine love, only one step removed from loving one to loving all. This is gained through an individual's conscious and intelligent efforts in the handling of his own every-day life.

**Baba Says:**

"My work is not to teach but to awaken, to awaken man to the truth that in reality everything is God and that the individual can become that everything through love: love for God which, in ultimate reality, is himself."

Baba has kept silence for over 40 years to symbolise that fact, that He need not teach, for it is the dawn of that realization to the fact that God does exist in everything that brings the aspirant to Baba. Without that dawning of true love for God, words are mere words, the intellect a means but not an end. For it is with love that we learn humility, it is with love that we begin to perceive, through the mists of illusion the truth within us.

Baba's mission in life is to arouse the sleeping soul to a realization of its own divinity, and His method by attracting men and women through love. To arouse people, to awaken them, is what He aims to do. By loving Baba by offering Him every part of oneself—the greed and generosity, love and hate, anger and joy, pain and pleasure, he creates a dynamic situation within oneself, a potential to see every internal working as part of the divine struggle to self-awareness and ultimate God-realization. It's not an easy battle and Baba is the strength to give oneself inner strength. Great Mystics have lived on earth and their lives have that dynamic quality which have been symbols to mankind of their love-affair with God.

Zoroaster - Christ - Mohamed - Buddha - Krishna have lived on earth to teach mankind that which Baba has set out to awaken to us to, that it is our own conscious effort, our own struggle to self-awareness, our own love for God which begins to weaken the illusion and strengthen the reality of the divinity of our own sleeping soul. This He repeats, that He lays down no precepts, and when He releases the tide of Truth which He has come to give, men's daily lives will be the living precept, the words He has not spoken will come to life in man.

To those devout followers of Baba He is, as He clearly states, the God-Man. He was Rama, He was Krishna, He was Buddha, Christ, Mohamed, Zoroaster, now He is Meher Baba—that same one who had come into this world of confusion and chaos which is inevitable and no one is to blame; what had to happen has happened, and what has to happen will happen. There was and is no way out except through His coming in our midst. He had to come, and He has come. He is the Ancient One. Without question Meher Baba is the most authoritative and controversial spiritual Master living today, whose life and words are alive with the spirit; He is in the words of the late C. B. Purdom truly reflected in this poem of Kabir, the fifteenth-century mystic—

He is the real Sadguru, who can reveal the form of the Formless to the vision of these eyes:

Who teaches the single way of attaining them, that is other than rites or ceremonies:

Who does not make you close the doors, and hold the breath, and renounce the world:

Who makes you perceive the Supreme Spirit wherever the mind attaches itself:

Who teaches you to be still in the midst of all your activities.

Ever immersed in bliss, having no fear in his mind, he keeps the spirit of union in the midst of all enjoyments.

The infinite dwelling of the Infinite Being is everywhere: in earth, water, sky, and air:

Firm as the thunderbolt, the seat of the seeker is established above the void.

He who is within is without: I see Him and none else.

#### **Dr. ALLAN COHEN'S VISIT TO BRITAIN**

One of the most active of Baba's followers, Dr. Allan Cohen is coming to Britain on Sept. 12th. and is hoping to stay in this country, giving lectures and interviews for television and the press, until October 1st. Tentative lecture dates have been arranged at Centre House in Kensington and at the Arts Laboratory in Drury Lane, Arrangements are being made for Cohen to speak also at Colleges and Universities throughout the country and there is the probability of a large public meeting being arranged.

Dr. Allan Cohen, a psychologist counselor at the Berkeley University and assistant professor of psychology at the John Hopkins University has written and lectured

widely on the topic of drugs and consciousness enhancement; to this end he was a student and colleague of Drs. Timothy Leary and Richard Alpert, participating in the early research on psychedelic drugs from 1961-4. In 1964 Cohen rejected the use of chemicals as a means of personal growth and turned to researches into alternative methods of unfolding consciousness through nonchemical approaches with a view to life enhancement. This direction brought him into contact with Meher Baba and since that contact Dr. Cohen has been lecturing throughout the United States, at many Universities, on national television and radio about the importance of seeking inner-truth through the natural means that is inherent in every individual. For Dr. Cohen his work is now private and personal and his services incredibly available. Free to non-official clients "I don't like taking money from people for trying to help them", and his help is going mainly to young acid heads. For after every trip always the end of the road is oneself and this is where all the basic problems start. The practical reality of living a day to day existence becomes for Dr. Cohen and many others the beginning of the real trip, the real conscious tool to forge and fashion a real self.

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## Tear the Curtain - Part III

By Moochewala

After the meeting in Ramachandrapuram, Moochewala and Ala rode to Kakinada to spend the night. The following morning they celebrated Baba's dawn with three breakfasts at different lovers' homes, and then they left for Tuni-Payakaraopeta by bus.

Tuni is a small town about 40 miles up the coast of Andhra from Kakinada. There Sri Sathiraju hosted lunch and Gutury Kannabai provided dinner, and a public meeting was held in the middle of the town. The real entertainment took place later that night in the Government Tourist Bangalow, where Ala and Moochewala were to sleep—an uproarious scene, with various very dedicated lovers of the Lord of Love arguing like crazy with each other about certain details in the tour schedule!

It was either five o'clock in the morning or four when Moochewala and Ala began to bounce by the bus towards Narsipatnam—they were too sleepy to know exactly what time it was or, for that matter, whether they were even on the right bus. On the way they stopped at a village full of Baba-lovers who had never yet seen Baba, and those villagers sang about their hearts' Beloved with a real and powerful longing. Two girls, so young that their age could hardly be counted, sang with their hearts on their lips, sang to Him Who was not a stranger but their ancient friend, with such intensity that the age of their ageless souls showed through their new young bodies.

Moochewala said a few words of around-the-world greeting to his heart-brothers in the nearby school, and then he and Ala proceeded to Narsipatnam with E. Ramarao, sub-treasury officer there.

The meeting that evening was more than usually plagued with technical hassles. The audience sat in total darkness while the lights played coy, and when finally the lights came on, the microphone would not work. Moochewala talked into it anyway—he talked for some time with apparent unconcern that it wasn't working—and then he suggested to the increasingly bemused listeners that our ritual and ceremonial worship of God was nothing more than talking through a dead microphone.

One question asked after the talk rang a familiar bell—"If Baba is All-Powerful, then why doesn't He eliminate all the ignorance and the suffering in the world at once?" Mooche suggested that if the gentleman were serious in wanting to know the answer to that question, he could look in no better place than '**God Speaks**' where the purpose of this game of Creation is made as clear as the limited human mind can see it. Why doesn't the president of a University put an end to the trouble of running the colleges and the work and effort of the students? Perhaps the purpose of the institution has not yet been fulfilled .....

Another man wished to see Moochewala alone, and he told him of an experience he had had in recent days. Simply through jnyana yoga (the path of Knowledge), he said, he had achieved a state a few days back wherein he experienced suns, moons, planets—the whole universe!— coming out of him. Then, just one day before, he not only experienced the whole universe coming out of him, but he felt that he was the universe! How, asked this Narsipatnam, can I always have this experience?

The man assumed that his experience was the final one—nirvikalpa samadhi—and that he had simply let it slip through his fingers. Mooche discussed the different planes of consciousness as Baba charts them out, and he pointed out the supreme importance of having a Perfect Guide who can lead one past all intermediate experiences to the irrevocable realization of God as one's own Real Self. Yes, said the man, but I want to keep my experience.

India, thought Moochewala, doesn't need LSD—the possibilities of addiction to bizarre experiences are already abundantly available.

The next two days were spent in Kakinada, a kind of two-day Sabbath giving Moochewala a chance to rest before the final two weeks of traveling. Soon enough, however, he was on the road again, after barely enough time for a dip in the Bay of Bengal.

To Vijaynagaram by bus, where a morning meeting was held in the temple of Venkateshwara, Moochewala elaborated on the idea that a man who says that he is God is either deluding others, deluding himself, mad..... or he **is God in human form.**

In Bhimunipatnam that night, where the Vamsadhara River joins the sea, Mooche talked in a high school about the big School of God's Creation. God gives His atma-children simple toys at first, like stones and metals—simple toys for early learning. After stone-class and metal-class the atmas move on to other grades, seven in all, comprising the elementary school of evolution. As the children grow in consciousness, they are promoted to vegetable-class, to worm-, fish-, bird-, and animal-class. When they finish animal-class, their primary education is complete.

In God's School of Creation everyone goes to college. As soon as the soul-children finish playing animals, they

begin the human-class, which is said to have a rather thorough curriculum of eighty-four lakhs of courses.

At any one time only a very few of the children of God enter into post-graduate work. From the College of reincarnation they eventually enter into research on their own Original Question, "Who Am I?" The study here is extraordinarily intense and advanced, yet sooner or later all the atma-children must launch into this final term of study. As soon as they discover the Final Answer to their Question in the unbroken experience of "I Am God", their education is complete, resulting in Bliss for all and a Master's degree for some.

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Moochewala met the lovers in Srikakulam the following morning in a rice mill outside the town. One of the lovers asked how one should remember Baba—whether he should concentrate here, or here, or here, and he pointed to the forehead, the heart, and the solar plexus.

"Where does a widow concentrate", Mooche asked, "when she remembers her beloved husband whom she has lost only recently? Does she focus on her 'third eye' or adopt a yogic posture? Such a widow needs no special asanas or exercises, no meditation room, no spot on which to concentrate in order to remember her husband. She has **no choice but to remember him**, with a gnawing pain and a deep longing, because she has been separated from the one she loves.

"In a case like this the memory of her husband has a profound effect on the recently widowed woman. Her mind is so absorbed with the pain of her loss that her agony is written on her face. If you would speak with her, you must expect sharpness in her voice, for she is in no mood to talk of trivia when her love is lost. And though such a woman may have been quite active before, her activity is all but paralyzed now—in her pain she has withdrawn into her home.

"If 'remembering' can be so life-changing in the case of the widow, how much more powerful can it be when the object of one's remembrance is the Divine Beloved himself! Baba's beauty leads the mind like a magnet to Him. Remembering that He is with you, that He is ONE with you and with all, remembering His Love equally for all—such remembrance draws the mind to deeper and more profound understanding, to an intuition of true brotherhood and to thoughts of love for Oneself in all. Likewise, when one's words are warmed by the remembrance of Baba's Love, they will reflect more and more of His understanding and compassion. The mind becomes Truthful. Words become loving. As for one's actions, when one remembers.... when one dwells on the reality of Baba, striving to see Him as He really is—the One Beloved God in all things and creatures—then loving service is the only action which comes naturally."

That afternoon Moochewala took the bus to Visakhapatnam, accompanied by Ala and Sri Suryanarayana, manager of the restaurant in the Waltair railway station. The K. M. Gandhi family was his Visak host, providing a fine dinner before the evening program in the middle of the town.

The program was held in a prominent Shiva temple in town, and a fairly large audience had gathered to hear what the American with a moustache had to say about religion. The talk ran its usual course, discussing Baba as the Avatar and His Message of Love and hope to mankind. It was about this time in the tour, however, when Moochewala was becoming increasingly aware of the traditional ritual forms of worship widely practiced in India, and he was increasingly moved to try to understand them from the point of view of Baba's messages and discourses. As the talk came to a close, he warned that it was not enough to simply wave a flag that the Avatar is here or offer fruits to a photograph. Not

for nothing does Baba urge us to strive to see Him as He really is, to lay aside ritual for a whole-hearted and constant remembrance of Him as the Only Reality. The first of the eight messages which He sent to be inscribed on the walls of Mehersthan, in Kovvur, puts it plainly:

Tear the curtain of set ceremonies and rituals and you will find that I am the Worshipped, the Worship, and the Worshipper.

At the end of the talk, a local Baba-lover who was presiding over the meeting came to the microphone to say a few words. He expressed his appreciation and thanks to Moochewala for his talk, but he was not able to go along with everything he had said.

"I agree," he said, "that rituals and ceremonies should be left behind as an aspirant becomes sufficiently advanced spiritually, but such a high degree of spiritual achievement is really very rare and for the few. The ancient scriptures refer to rituals and ceremonial worship as an early stepping stone for the masses who are not advanced spiritually, and I think that most of us, being quite ordinary, require these traditional rituals in our approach to God. I'm a doctor," he concluded, "and if a patient of mine has a crippled leg and needs a pair of crutches, I don't tell him to go without them—I give him the crutches!"

So there we are, thought Moochewala .... spend an hour or so telling them that Baba urges us to go beyond rituals to find the Reality of Him, and the president unravels the whole case just like that. Moochewala couldn't hold his breath and he headed for the microphone for the final word.

"What the president has related," said Mooche, "is indeed the traditional view toward karma-kanda\* here in

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\* Ritual worship prescribed by the ancient scriptures.

India, and it is good that we have the chance to consider this side of the story also. But since we are speaking about the Way of the Avatar—the **present** Avatar—and since many of the people in the audience may be hearing about Meher Baba for the first time, it seems important to me to clarify what He Himself has said."

And Moochewala again pointed out that while Baba certainly does not demand that one must abandon his traditional form of worship, He does emphasize that only through **pure** worship—spontaneous expression of love and praise for the Divine Beloved, whatever the manner of expression—can He be realized, and seen as He really is. "As for the crutches, no sane man would use them when he didn't need them. The Avatar has come to awaken this hypnotized humanity to **pure** worship, to remind us that at this rare and precious stage of being human, we are fully equipped to know God Himself directly as our own Self, and so to urge us to abandon the age-old habit of mechanical worship, which only perpetuates the illusion that He is anything other than ourselves.

"Some years ago, as Mehersthan was about to be inaugurated, there was a great controversy about what part rituals and ceremonies should play in the inauguration and in the everyday worship of Baba. Baba's disciple Eruch was called on by Baba to write a letter outlining Baba's views on the question, and some excerpts from that letter should serve to put the whole issue of **karma-kanda**, or ritual worship, into good perspective:

... Meher Baba as the Avatar of the age wants you to believe that He does not want the true worship of His lovers to be entwined by rites and ceremonies of 'Yagna' and 'Hom-havan' or any other forms of ritual.

Baba does not want His lovers to ever offer their prayer to Him padded by any sort of formal

practice or set customs. Any ceremony on which the rust of the past ages of formal observance has long since set in should never be entertained in His House of Worship.

Baba has been often stressing that He has come again as the Avatar of the age to cut out clean through the thongs which restrict the voice of true worship to God to the point of strangulation.

Beloved Baba further clarifies that when love for God is expressed spontaneously, then it is worshipping Him indeed; and such outbursts of true worship can be seen sometimes in the form of an offering of flowers and garlands, in singing hymns and bhajans and Arti, in ecstatic dancing or rolling in the dust, etc., etc. When such expressions are spontaneous—**not formal**—and are in praise of the Highest of the High, they constitute true worship of God, for this reaches Him and is acceptable to Him.

But when the mind expresses itself in patterns of **formal** rites and rigid ceremonies, it is nothing more than an empty echo of the habit of countless generations, performed automatically without '**heart**'. Baba says that such a worship not only does NOT reach Him, but holds the worshipper more firmly in the grip of ignorance."

The following morning Moochewala met with a group of women lovers in the Gandhis' home out near the port of Visak. Then the pre-train dash, a habit those days, for the "Puri-Hyderabad Express" and another stopover in Kakinada before pushing on to Nidadavolu.

4-30 A.M. was departure time from Kakinada as the 15th of March rolled around. A little before noon the



sign outside the windows of the train read Nidadavolu, and that was the clue for the blurry-eyed American to strap into his knapsack and stumble toward the exit.

Confusion was rampant. The telegrams advising a change of schedule had either not been sent or not delivered and plans in this small village were totally upset. The preceding evening's program had been missed and this morning's meeting delayed. Nevertheless, lovers were still gathered, taking patience from their love of the Infinitely Patient One, and a local doctor who was not a Baba lover opened the long overdue program. The doctor declared that he really had no religion, that his work was his religion, his work of serving humanity through his medical practice. He appreciated all that he had read of Baba's messages and discourses, but he really saw no need to become involved in spirituality or the Avatar when he was already serving his fellow man. Why, in fact, so much fuss over the Avatar's service to mankind—are there not many who serve their fellows?

Moochewala spoke appreciatively of the doctor's work for his fellow man, but he added that he felt that it was in fact important to become involved with Baba even when one is already pressing the limits of his capacity to help and serve mankind. For however great the service which a man gives, that service still has its limits. The service of the Avatar, however, is unique, for it is at once the service of all Creation. How can this Be? Baba works not just at one place, at one time, with whatever people are near to Him. He is Infinite Consciousness. He is infinitely present everywhere, working everywhere, at every place, on every plane. Like the ocean, which supports and sustains the life of all the creatures in it, whether they live in the depths or on the surface, so Baba is at once the Lord and Slave of All the Universe, serving all, guiding everyone and everything to their ultimate destiny of discovering themselves to be God Himself.

Baba's service reaches without limit to all, and His help is perfectly gauged to the needs of each part of His Creation. This kind of service is of an entirely different stamp than the service of the ordinary 'good man' who works for mankind. Yet, limited as each one of us is, our own service can be transformed into the service of the Universe itself, by simply doing all for Baba. To work for Him, to serve Him, Who serves the Universe, is to take part in that Universal service. As Baba says, "To faithfully love God-Man is to truly worship God."

The afternoon was spent in Narsapur, twenty miles away, where at a meeting of lovers in a local temple one man asked if Baba's Mercy would bring Him to cure a small child's blindness.

"Why do you ask?" queried Moochewala.

"I am simply curious," replied the man.

"But why are you curious about this, about a child's blindness?"

"No particular reason," said the man. "I would just be interested to know if Baba would in His compassion give sight to a young child who could not see."

"This man's son is blind," said one of the crowd. That is why he asks about this."

The least of blindnesses," replied Moochewala, "All of us suffer in many ways, but we all have one kind of suffering in common. We are blind to God, Who is our very Self. Baba knows what real suffering is—He knows what is important. He says that when He breaks His Silence, the miracle He will perform will not be to give sight to the blind, but rather to make us blind to illusion and alive in the vision of God. Do not worry for your son. You know well that Baba is with him."

That evening to Jinnur, where a meeting of many lovers crowded into a school-room late in the night. Since Moochewala's mastery of Telugu still centered on the words for rice and water and the like, a translator was as usual necessary for the meeting. This night, however, not one but four translators were required, as one by one they gave up on this Americanized version of the English language.

The following morning, the 16th, another meeting was held in Jinnur—the Meher Samithi, a group of lovers and workers from all around the region which meets together regularly for work in the Avatar's Cause. Moochewala joined with them in their love talk, and in the afternoon he rode by car with some of the local lovers to Palakole.

A lover's meeting was followed in the evening by a public program in the famous Shiva temple in Palakole. This temple is very tall, having seven separate tiers with balconies at every level. As one climbs up the very narrow stairway—sometimes one has to crawl on hands and knees—at every tier the scope of his vision increases. At the bottom only the grounds of the temple can be seen; at the top the entire countryside comes into view.

"So," said Moochewala, "does the aspirant's experience increase as he 'ascends' the spiritual path. With every plane along the way more and more of the limitations of our vision are shed, and closer and closer does the aspirant come to not seeing merely his body, or his dear ones, but all Creation as Himself. But whereas the man who climbs to the top of the temple loses his visual perspective as he descends, the aspirant who meets God and becomes God on the seventh plane of his spiritual ascent never again loses that perfect perspective. Always thereafter he sees himself as God, God as All.

"Before the sun went down tonight we all saw clearly that it was the brightest light in the sky, in fact the only light. Yet now, since dark has come, the moon appears as the brightest light and the stars appear as many, many other lights. For the man who becomes God, surely for him then the sun shines forever, though day and night continue to come for those who have not become absorbed in the vision of the sun. How strange it must seem to Baba as He watches many of His children run after saints and yogis, masts and every type of guru, when, as Avatar, He sees Himself to be the very source of the Light which the saints reflect!"

On the next day Moochewala traveled to Bhimavaram where he was put up in the college guest house. He rested there a bit before visiting the Mahila Mandali, a devoted group of women, whose simplicity in their joyous worship of the Avatar brought one of Baba's Mehersthan statements to mind: "No thing can house the Ancient One that does not house love." These loving women knew little about the planes of consciousness or the details of the spiritual journey. They knew only that their hearts longed for their Beloved, that they wished to see Him present before them and within them in all His Divine Beauty—so they remembered Him with their hearts and they sang their love to Him. What joy for Moochewala to bask in the love-songs of these present-day gopis! His hosts who had arranged the day had great difficulty in pulling him away from such a love-feast in order to rest before the talk that evening in the local college. A Baba-lover who was formerly principal of the arts college, Sri Laxminatharao, presided over the meeting with much warmth and informality.

That night, after the talk in Bhimavaram, Moochewala rode by car to Tadepalligudem where he stayed with K. Koteswararao at his Ganesh Rice Mill. Sri Koteswararao was a fine host, putting Moochewala up in a grand

style. Attached to his rice mill were luxurious living quarters, including air-conditioning in the room in which Moochewala stayed. For the first night in almost two weeks, Moochewala did not have Baba's darshan in the form of the mosquito! This bedroom was filled with beautifully framed photographs of Baba as well as images of Lord Venkateswara, the legendary Incarnation of God who is popularly worshipped throughout much of Andhra and southern India.

The next day Moochewala spent quietly at the rice mill, talking with various lovers as they came by to visit. As the morning began, Sri Koteswararao announced that the tailor had arrived to take Moochewala's measurements.

Many westerners might have wondered if this wasn't a not-so-subtle way for their Indian host to say that he didn't like the way they were dressed, but Moochewala was by this time well acquainted with this custom. Far from an insult, in southern India it is common practice that a host provides his guest with some new article of clothing as a token of his happiness at the guest's visit. The host calls a tailor to measure the guest for an Indian shirt, loose-fitting pajama pants or some other article. By the end of the day the clothing is finished and delivered—fast service which makes America appear sleepy by comparison!

That night Moochewala wore his new Indian clothes to the program which had been arranged as an open-air affair at a local high school. A large number of people had gathered at the school, sitting beneath a black star-filled sky. They were a patient audience, despite many discomforts and distractions. For one thing, as chronically usual, the program started late; in addition the people hadn't eaten their evening meals; mosquitoes were building up their forces for an all-out raid; the necessity of hearing a talk first in English and then in translation

added further tedium; and finally, there were many restless children who had come simply for the "film show" of the Avatar and who had no patience for the words which preceded it. Nonetheless, the audience was patient—until the rain came. This final blessing from the Avatar to His lovers caused a brief interruption in the program as everyone gathered beneath the verandah roof.

To set the stage for talking about the difference between the teaching of a Perfect Master and that of the intellectual pundits, Moochewala had begun to talk about his own teaching experience in a college in Gujarat. He had taught English there to students who had studied the language for six years, yet they could barely speak or write a sentence. It was not long before Moochewala discovered the cause of this slow learning. The teaching of English, he began to see, was largely a one-way traffic, with the professor reading, in Gujarati, rules about English grammar while the students copied the rules down, in Gujarati, in their notebooks.

Day after day the same scene occurred—the professor speaking about English in Gujarati, the students writing about English in Gujarati, but no practice in English! The result was that the students had a headful, or at least a notebook-full, of knowledge about grammar rules and definitions of nouns and adjectives, but they couldn't express themselves in the language they had been studying.

This pattern seemed to Moochewala to be typical of so-called "spiritual teaching" not just in India but throughout the world. Some pundits at Benares, for example, set up their sitting platforms by the side of the Holy Ganga; they chant loudly and expound the ancient truths taught in the Vedas and in the Gita that "I am God" and "Atman and Paramatman are One"; their students eagerly fill their notebooks with this sacred lore;

and the scene is repeated day after day, in the same manner as the teaching of English in Moochewala's college, as if these spiritual students were preparing for some great Final Examination to be handed out by God at the end of the yuga.

Well, indeed the examination will come as this yug comes to a close, but it will be a test of the heart rather than of the head. Notebooks full of words will be of little use when the Word Itself explodes within our hearts—the password to the new humanity will not be found in the classroom. So it is that Baba does not teach, but touches the heart of man to wake him up to the unteachable Truth that God is God.

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From Tadepalligudem to Eluru in the night, where the superintendent of police hosted Moochewala and his guide, Ala. They slept well that night at Rama Krishna Chetty's house and awoke early for a fine breakfast before starting out on a long day.

The first stop of the day was at the garden of the late Katta Subba Rao. This garden had become somewhat rundown and overgrown since Subba Rao passed away, but it had much more to commend it than simply its natural beauty and calm. It was here that Baba and the mandali stayed for 5 days when He came to Eluru in 1954 during the 'fiery free life'. Oh, what joy radiated from every tree and leaf, from even the stones and broken branches which lay about. Moochewala felt like lying down and rolling all over the garden! Blessed place!

Most blessed was Katta Subba Rao, to serve the Avatar night and day with such loving care—the accounts of Baba's stay here glow with wonder at how Subba Rao worked night and day to attend to every need of his Beloved and the large party with Him. He attended to every chore with great love and provided meals together with

tea and coffee and every kind of snack for literally scores of men. But surely Subba Rao did not wonder how he had managed to stay up nights and work without stopping days—he must not have wondered about a thing, for it seems obvious that he was drowning happily in the Love-Ocean of the Avatar.

The enchanting thing about this garden was that, despite the fact that some of the trees and bushes in it had died, it seemed that a deathless ecstasy gleamed from within the entire place, like the face of a man who had died in the vision of God.

From this glorious garden the party was driven to a reception put on by a group of Associated Merchants in Eluru, and then to the unveiling of a portrait of Baba at the "Eluru Jewellers' and Bullion Merchants' Association Hall". Just an excerpt from the welcome address given to Moochewala by the Associated Merchants will give a taste of the atmosphere of that morning:

"We feel very great pleasure for having seen, touched, bowed down, and mingled in the company of the Ancient One, who is in the physical form in the name of Meher Baba in the present cycle, which could not be got to the greatest Rishis making penance for hundreds of years. We feel it that it is our lot of grace released from the ever-flowing fountain of Divine Grace of Shri Meher Baba."

In the afternoon Moochewaia visited the group of Meher Mandali, devoted women lovers of Beloved Baba, and he listened joyfully while two sisters sang out their hearts in bhajans devoted to the Avatar.

The evening program put on by the Eluru Baba Centre drew a large attendance, including several lawyers, scholars and local city officials. Rama Krishna Chetty



presided over the meeting and Moochewala was scheduled to deliver a lecture.

Since it had been a day full of impromptu talks at this place and that, Moochewala was definitely beginning to experience somewhat of a "strained brain" in trying to cook up a new and fresh way of talking about the Ancient One in every spot where he was asked to speak. Consequently, for the evening program he decided to read out a brief article he had recently written about the low state of spirituality in the world, even in India, today, and the desperate need for the revitalizing presence of God in human form. This 'speech' began as follows:

"In Benares, holiest city in the holiest of countries, the alleys and gullies along the bank of sacred Ganga are stuffed with trash, and the countless mandirs and temples bearing the different names of God reek a noxious stench. The trash in the alleys is a raging sideshow of 'holy' trinkets—plastic Krishnas, voluptuous Sitas, gaudy prints and icons of every member of the Hindu family of deities. The stench in the temples arises from food and flowers rotting at the feet of lingams and idols of stone-offerings which lie unwanted and unnoticed by the God behind the gods. Her Holiness Mother India squints painfully through opaque cataracts of ritual blindness."

Owww! What an uproar resulted when Moochewala finished reading. Although the major portion of his speech focussed on the Avatar of the Age and His limitless Love, the very first comments he made about "rituality" had rankled many listeners. "If you look for faith, you will find it," said one man who spoke his mind after the talk, and the audience gave him quite a good hand. The stinging remarks about ritual worship had been taken as an insult against India and her religions.

Moochewala felt that he should make clear his point and spoke a few more words. He wanted the audience

to know that he loved India very deeply, and that it was his love for India which made him feel hurt at seeing so much ceremonial worship.

Ram Chetty, while making some closing remarks, told an interesting story. He had grown up to be a Rambhakta, that is, a devotee of Ram-Avatar. He was consequently accustomed to taking Ram's Name in his prayers and japa. Then he met Baba, Who declares that He is the Ancient One, that He was Rama, Krishna, this One, that One, and "now I am Meher Baba." And when asked how to worship, Baba says "Remember Me constantly and wholeheartedly" and "Take My Name."

Now Ram Chetty was somewhat puzzled about what Name to take—should he take Ram's Name, which he had cherished and relied on for so many years, or should he take Baba's Name, since he believed that Baba is the Avatar, the very same One as Ram Whom he had always loved?!

This bewilderment was finally resolved when the matter came to Baba's attention and He told Ram Chetty that he could take the Name of Ram which was so dear to him. Oh, Baba—You are so kind and loving to Your dear children. You are not particular about how we approach You, as long as we approach You!

Singing bhajans, reciting prayers, doing Nama-japa with Your Name or with any Name of God that is dear to Your devotee, offering garlands or even rolling in the dust in joy—all forms of worship please You when they come from the heart of Your lover, when it is love and not habit which prompts his worship, when the outer form of the worship is filled and bursts with the inner substance of 'pure worship.' And however much Your lovers insist on expressing their love for You in outward forms of worship, that much more do You insist that we turn

within and discover our hearts to find You as You really are: "The heart of man has always been the ancient temple for the worship of the Ancient One."

Besides Ram Chetty, two other men were especially kind to Moochewala and made many of the arrangements regarding programs throughout his stay in Eluru. Both men worked much to spread Baba's Message in Andhra—one was K. Narayana Rao, who accomplished almost all of the necessary translating of speeches for Moochewala. Narayana Rao had founded the journal Avatar Meher some years back. The other kind host was Dr. Shankar Sri Rama Rao, who was the current editor of Avatar Meher, which spreads Baba's messages and discourses to lovers all over the State.

*(To be continued)*

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## DIVYA VANI

(An English Monthly)

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—*Editor & Publisher*

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# MEHERAZAD NEWS

From one of the Mandali

9th September, 1968

By the many calendars at Meherazad and other gentler reminders, I know that you are waiting to receive this letter. I too have been waiting to write it, waiting till I might capture the only news that you are waiting to receive: that Baba has announced He will give Darshan, But alas, this much wooed announcement continues to elude, appearing joyfully close at hand and painfully out of reach, seemingly near but far off as the horizon. While the world of Baba-lovers is suspended in the vacuum of a breathless waiting, while the lovers yearn for His smile and strain for His call, Beloved Baba gives no indication yet as to when they will see Him. He tells them:

BE PATIENT. WAIT IN MY LOVE. THOSE WHO WAIT FOR ME NEVER WAIT IN VAIN. YOU WILL SEE ME, BUT WAIT TILL I CALL.

HOLD ON TO MY DAAMAN—AND WAIT FOR MY CALL.

The 21st of May 1968 marked both an end and a beginning—end of the interminable seclusion (when Baba secluded Himself from seeing His lovers), and beginning of a period referred to as 'exclusion' (when His lovers are excluded from seeing Him). In short, on May 21 Baba came out of Seclusion and stepped into Exclusion without a change of the restrictions that covered the former. And, we understand from Him, this period of exclusion is the threshold leading to Inclusion, the time that will include all to His darshan!

The Work that walked hand in hand with the seclusion, did not stop when the seclusion did—it went on till the end of July. "How I kept it going over the last stretch to its completion, I alone know!" Baba told us. He said, "You cannot have a seed of an idea how crushing the pressure was, for it is beyond human understanding. On the final day my body felt as though it had been through a wringer." We had at least some measure of visual evidence of the impact borne by the body, when He looked so infinitely tired after the work. And we had occasional crumbs for our imagination, when He was in the mood to let fall some remark on some angle of the work. From one of these we learnt that a labour it was for Baba, during these specific hours daily when He worked entirely away from the gross plane, to retain the link with His physical body. He had to take great pains, He said, to keep the thread-fine link from snapping! Another absorbing remark fell on another angle. It was at one of those times when we begged Him to be less neglectful of His health, to go slower by working less hours, and Baba said: "That would mean once again prolonging the Work and postponing the date of its conclusion. If now I allow that to happen, it will indefinitely postpone the result and set it on a different course."! And so He kept working on, while we were in Poona and for weeks after we returned on 1st July to Meherazad.

While the universal Master slaved for His creation, we struggled to be worthy slaves to His wishes. With all the bans and restrictions on visitors and correspondence, we were yet unable to punch a hole in our work-lined days for a breath of idle leisure. We were occupied as ever, doing the endless little nothings that are everything when they are done at the Master's bidding. There wasn't much difference in the duties allotted usually to each. The difference was in the mettle of our obedience, obedience that was constantly tested and sharpened against our thousand weaknesses. Baba does not mow down one's

shortcomings—He often makes them serve one in serving Him. When He accepts the 'all' that we surrender to Him, He accepts the myriad weaknesses that bind us and makes them serve Him for our release. In His hands, our chains become reins. How often have we seen this transformation! As a single instance, take the inordinate inquisitiveness that is part of our Baidul's nature, a weak point that exasperates those around him. That weak point became his strong point in serving his Master, in his years of arduous service as an expert Mast-hunter. Baidul's nosy nature was an indispensable asset in ferreting out from inconceivable sources, the whereabouts and history of masts (God-intoxicated ones of the Path) whom Baba wished to contact during His many Mast-tours—information that often was jealously guarded by the masts' devotees! And so, in diverse ways, He lets our imperfections serve His perfect plan. As Baba once remarked to the disciples around Him, with a twinkle that He could not hide, "You are all nothing but broken-down furniture. But, it is I who have selected you, so you must be what I want."

It was on Tuesday the 30th of July 1968, that the work was concluded. On that evening Beloved Baba declared:

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.

At the time when we crossed the date-line of May 21, we barely glanced at it. But later when we looked back and saw it receding rapidly, we were surprised to see that it had raised no dust storm from agitated minds. Beloved Baba's statement that something great will happen soon after 21st May had filtered through newspapers to the

public's ear. So it was hardly surprising that a number of His lovers were apprehensive about being questioned and challenged by individuals they met, and armed themselves with answers. But when they were questioned, as sure enough they were and still continue to be—by friends, neighbours, acquaintances, strangers—they found themselves disarmed, for the question most often put to the lovers was the same one that the lovers were asking themselves: "When will Meher Baba give darshan?"!!!

The greatest event for Baba-lovers is being with Baba. In their heart-scales no event can weigh more. Knowing their longing, as only the Beloved can who suffers His separation in them, Baba says: "I know that they are impatient to see me. And what about me? I also am impatient for them to see me. But the time has yet not come—so my lovers and I, we must wait a while longer."

With the expectancy rising higher, the impatience sometimes spills over, specially from the Western sea of His young lovers whose eyes thirst for their first glimpse of Him. To be nearer to His abode when His call comes, a number of these young ones have hitch-hiked from America, and from France and Australia. Some have hung on to the outskirts, waiting out their vigil close to Delhi and managing to renew their visas again and again. Some have come up to the threshold, to Adi's office at Ahmednagar. Each one's longing, conveyed in a letter to Adi, reached Baba. Each one received from Baba a message and instructions. The message was a treasure of His Love, the instructions were a test of their love. One and all proved true lovers. Rubbed against the Beloved's flint-hard instructions to return home without seeing Him, to wait till He calls them, their love was not found wanting. They carried out the instructions, not just on the whole but in each part. We old-timers bow down to these young ones' love that has the strength to

bow down to His will so completely. To give a breath of the agony of longing and obedience that came in all their letters, I quote from one boy's letter. J.P., waiting in Delhi since many months, wrote in reply to Adi's advice to return to U.S.: "My heart has been so long set on seeing Beloved Baba that it won't listen to reason. I have been longing to proceed south to be nearer to Baba. Leaving India, turning even my physical back on Him, is beyond my powers at this point. But I am not saying I won't go home or can't go home or that I wish in any way to go against Beloved Baba's wishes. I wish to do exactly what Baba wishes me to do. If it is His Will that I return, then I have faith that it will be revealed to me and that Baba will help me carry out His Will. Avatar Meher Baba Ki Jai !"

If the longing of His lovers is mounting, so is their number. In East and West, the number has grown to such an extent that we cannot imagine the next Darshan being arranged on the lines of any gathering or sahasvas held in the past. We wonder how it is going to be managed when Baba's call bursts the dam of waiting to let His lovers in! But there is an old saying "When God tells you to ride, He will provide a horse." When the Beloved calls, His lovers will be shown the way. At times we find that in answer to their call, some are shown the way to His darshan within them. As we have come to know over the years, such experience is not so very rare among newly awakened ones—and quite a few times it has happened to individuals who had never heard of Baba! Each time we come to know of someone having received His darshan inwardly, we are re-awakened to the fact that He is everywhere. Take the instance that was mentioned in a letter received by Jal from James Taylor, one of the Baba-boys in U.S.A: "The other day a recent vintage Baba-lover in Berkeley told us that he and a friend had planned to go to India to see Baba. They were going to write to Adi to that effect, when one night



Baba gave them His loving Presence internally ..... they were so overwhelmed by His shower of Love .... they now know He is everywhere."

Some others He has called to Himself in eternal darshan. They lived for Him and now live in Him, for Beloved Baba tells us:

THOSE WHO LOVE ME NEVER DIE. THEY LIVE IN ME ETERNALLY.

Baba also says:

NO ONE COMES AND NO ONE GOES, AND NONE KNOWS HAPPINESS OR WOES.

The occasion that gave birth to this rhyme was a cable recently received from His dear lovers Adi & Dolly Arjani of Pakistan, conveying news of the fatal accident to His teen-age lover, their son Faredoon. Every now and then we receive a telegram or a cable, from inland or overseas, informing us that some lover and worker of Baba has dropped his or her body—the body that housed His Love-flame and served as a beacon for others. Within two months, two of His beloved and dedicated workers in the U.S.A.—Beryl Williams and Warren Healy—have come to Him. So also has His stalwart worker in England Douglas Eve. "Beryl was and is mine for ever." "Warren's love for me was unique." "Douglas is eternally blessed." These are the first words we received from Beloved Baba when the cables concerning their passing away were read to Him—words from the Eternal Source—undying testimony of their love for Him, of His Love for them.

For the world, while oblivious of it, the greatest event is when God visits the earth as Man. Of all the planets in all the galaxies among all the universes, Earth alone is where this miracle happens, again and again.

But when it happens, poor Earth is unconscious; it is like a king who is crowned in his sleep and misses his coronation. The God-Man (Avatar) visits the Earth when it is dark in pain and sorrow. He comes in the dead of night, and only a few see Him by the light of His Love and follow Him in adoration. The Dawn comes after He leaves, and with it comes the growing awakening, the remorse, the agonized waiting for His return, the resolution not to miss Him the next time ... many a 'next time' slipping through many a worn out resolution until, at last, that time is here. It is in this time, now! This God-visit is to be different. Our Earth-world will not be left asleep in darkness. The Compassionate One will shake it awake, and it will witness His Love's rising in the dawn of His Word. All the world, our God-Man tells us, will know Him when He breaks open His silence and gives to it The Word.

Already we see it is different this time. In bygone Advents it was **after** the God-Man dropped His body that His faithfuls set out with His message across and over the lands, brought out books on His teachings and life, made pilgrimages to the places where His feet had walked, set up houses of worship in His name and service. In the present Advent, all of this is being done now—all this and much more, while God is among us in the Man-form of Meher Baba.

Meher Baba's Message-carriers, His "workers", starting out in handfuls are now moving on in landfuls. They are a continually expanding body covering many lands, its thousand limbs moving forward with a swiftness that astonishes them. As a reporter, I find it more bewildering than astonishing. It is not possible any more to keep up with the agility of each limb, one can only follow the movement of the whole! Phrases in the reports that come in, phrases like the ones I am quoting here, give an idea of the course His Love is taking in different lands.

(Australia):" ...the flow and movement of beloved Baba in Australia is quickening, the root structure is strengthening & spreading." (England): "It is amazing how Baba has brought things about—His work is indeed speeding up, and there is an extraordinary sense of urgency!" (Iran): "In the Love of beloved Hazrat Meher Baba, Muslims and Zoroastrians get together, work together, eat together, as children of the One Father, as members of His ever growing Persian family—what can one call this except a miracle?" (U.S.A.): "There is a growing sense of Baba-consolidation and a firming of deeper love and commitment in more and more individuals, while the general public is becoming more familiar with the Name of the Highest of the High." ..."The many new lovers that are cropping up in all places in every corner of the United States, are clearly the Beloved's children, in the Beloved's family." We see many countries coming to life, part by part, with Baba's Love-touch. The world is like a huge mansion at night and window after window lights up as the switch is turned on in each room. The latest window we see lit up in His brilliance is the state of Texas in U.S.A., where a Baba-group has formed—a sturdy young group of boys and girls who have set out to proclaim His Message through "HEMISFAIR 68" being held in San Antonio, Texas. A group newly born, whose first step is a stride!

The books on and by Meher Baba, so far published, are over a hundred. Avatar Meher Baba Centres are all over the world—the 'houses of worship' that have the fragrance of His living presence—trees in bloom, not pressed flowers from the pages of a past. Each Baba Centre, the product of the joint love of His lovers, is christened with His Name combined with its birthplace or some expression of the lovers' love-fancy. His Name is woven into their personal lives too, as when naming their home and children. For example, place-names: Meher Cottage, Meher House, Meher Manzil (abode), Meher Astana (threshold). And, personal names: Meher-prasad (boon),

Meher-kumar (son), Meher-prem (love), Meher-jyoti (flame), Meher-dil (heart), and so on. As there are many young lovers by the name of Meherwan (or Merwan), in our conversations we refer to them by their parents, like 'Rhoda's Meherwan' or 'Gaimai's Meherwan' or 'Burjor's Merwan'! In Satara we knew a Christian carpenter who named his first grandson after Baba. We were so proud to hear that, so happy to see the bonny baby boy—and so startled to hear grandma calling him 'Meherbaba'! It took quite a bit of gentle persuasion to convince the family that this was not the way to do it, that the name should simply be Meherwan. Either they could not remember or pronounce the name properly, but a happy compromise was reached and the boy was named Meherban (associated in their minds with 'meherbanee', an Indian word for 'thanks').

The Beloved's Name is not confined to heart and home. It often enters His lovers' business or public interests. Today, in different parts of India, there are private businesses and public establishments that are registered under these names: Meher Pharmacy, Meher Tea Shop, Meher Foundry, Meher Agencies, Meher Cloth Shop, Meher Dispensary, Meher Farm, Meher Park, Meher Market, Meher Cafe, Meher Nagar (township), Meher Puri (housing colony), Meher Vihar, Meher Academy & Tutorial College, Meher Poultry Farm, Meher Gardens and perhaps others that I am not aware of. And now there is to be a Meher Cinema! Being constructed in Agra (near Delhi) by His devoted Krishna Prasad family, the 'MEHER' Cinema will be equipped for showing 70 mm films, the first of its kind in the U.P. (northern India). Lastly, I must mention one locality named after Him which was not named by His lovers, but by a Governmental body. In Poona, the locality where Baba's childhood home is situated, the section with the alleys where Baba played as Meherwan, was officially named

"Meher Moholla" by the Board of Poona Cantonement a number of years ago.

This Advent, this God-Man era, is indeed different!

In a message to His lovers, Beloved Baba said:

"Love makes the Formless and Infinite become enformed and finite as the God-Man among men. Love me more and more because for the sake of Love I have come among you."

Baba tells us to love Him more and more, for to love Him is to love our Self. He has come to awaken us to the knowledge of what Love means, for we have forgotten. We have forgotten to love our neighbours because we have forgotten to love our selves—else, there would be no room in us for the greed and hatred and jealousy and fear that is lording over men and nations. When Baba refers to the world and its affairs, His fingers form a cup-like hollow circle denoting a Zero—the nonentity that points to the Entity, the illusion that is the clue to Reality. Smilingly, Beloved Baba also refers to it as a Potato. Surely, we tell ourselves, He has a rotten potato on His hands at the moment, with a lot of cutting and cleaning out to do! But He is being infinitely patient, as He was telling the mandali a few days ago. Baba said : "Of all my Advents, in the present one I am exercising my patience to the utmost!"

Since the Beloved completed His work on 30th July, we receive more of His company. Every morning and afternoon He spends some hours in the Hall with His men. Before settling in the chair, Baba takes a walk up and down the Hall, with dear Kaka waddling beside Him like a protective hen. This touches and delights Baba. Kaka also provides a variety of light-hearted entertainment every day, with some act of merriment, or with his many mispronunciations of names and words that he

cannot remember. Undaunted by his loss of memory for the commonly used words, Kaka has practically invented a new language which he speaks with supreme confidence and relish. A further touch of jollity is added when Francis gives his own translation of the Kaka-language. More than once Baba has said, "While everybody adds to my burden, Kaka removes a fraction of it!" When Baba leaves the Hall, it is at the time appointed by Himself. No matter how keenly He may appear to attend to discussions that come up or listen to articles and news items that are read out, He never fails to keep an eye on the wall clock. Baba's punctiliousness in the matter of time has always amazed us. But, as one lover puts it: the Eternal One, having bound Himself in Time, observes the minute rules of the game! Although Baba does not give spiritual discourses or explanations these days, the mandali receive an occasional pearl from the ocean of His whim. This is sometimes in the shape of a rhyme. Among the ones received in the last two months, are the following:

One morning in July, His fingers moving rapidly to spell out words read by Eruch, Beloved Baba said:

"GOD ALWAYS EXISTED  
GOD WILL ALWAYS EXIST.  
HE IS NEVER CHANGING, EVER THE SAME—  
AND ILLUSION IS HIS ETERNAL GAME."

This one was given by Baba in August:

"EVERLASTING, NEVER ENDING  
NEVER CHANGING, EVER THE SAME  
AND HIS ONENESS IN ITS FULLNESS  
PLAYS IN MANYNESS HIS GAME."

At another time, His fingers spelt out:

"Coming, Coming, Coming—CAME!

One of the mandali said it sounded like the auctioneer's call in reverse! With a smile in His eyes, Baba said: "None of you can know what it means." A few days later Beloved Baba added on another line, making it:

"COMING, COMING, COMING—CAME!  
I AM TIRED OF THE ILLUSION GAME."

**!!! Jai Baba!**

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## Publications Received

**43rd Silence Anniversary of Avatar Meher Baba:** This is a beautiful brochure published, on the occasion of the 43rd Anniversary of Avatar Meher Baba's unique silence, by Avatar Meher Baba Bombay Centre, "Meher Hall"—Navyug Nivas, 167, Lamington Road, Bombay-7. It contains, besides life sketch of Beloved Baba, some of the most illuminating statements Baba Himself has made from time to time as to why He observes silence? When will He speak? What will be the effect of breaking His Silence?

**Avatar Meher Baba (in Chhatisgarh language):** Published by Avatar Meher Baba Bilaspur Centre, Bilaspur (M. P.)

This is a small booklet written by Sri Shyam Lal Pathre. It contains brief life sketch of Beloved Baba, few songs and important Baba's messages, which will be very useful to those conversant with the language.

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## Readers' Opinions

Thank you for continuing your very excellent magazine. Every article of and about our Beloved Baba is like giving us another corner of His Daaman to hold fast to ...

— Mrs. Ann Forbes, U. S. A.

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It is always a joy to receive this most precious—INSPIRED journal, filled with Baba's loving messages and poetry that He lets be released through some of His children. A beautiful attunement in thought here ...

— Mrs. Dorothy L. Levy, U. S. A.

\* \* \* \*

I like the magazine very much.....

—Mrs. Meryl Baulch, Australia



## News In Brief

**Avatar Meher Baba Jabalpur Centre:** At Jabalpur, to celebrate Beloved Baba's 43rd Silence Anniversary, public meetings were arranged on 16th & 17th August '68. Dr. G.S.N. Moorty was specially invited from Kharagpur to speak on the occasion. The meeting on 16th August 1968 held in the Club Hall in the M.P. Electricity Board Colony at Rampur was presided over by Sri A.R. Abdullah, Dr. Moorty addressing the meeting said, "Though Baba is apparently silent, He speaks internally to every heart. To hear Him there, one has to withdraw himself inwardly and in SILENCE hear Baba's silent speech."

The next public meeting was held on 17th evening at Shahid Smarak Bhawan Hall—the beauty spot of the city. The audience mostly educated was more than 450. Sri Girijanandan Debey, Principal of the local Vidyapeetha presided over the meeting. After the devotional songs by Kumaris Meera Pankhraj and Lata Limaye, Sri A.R. Abdullah introduced Dr. Moorty to the audience. In his lucid and very impressive talk, Dr. Moorty spoke on Baba's Silence and His Work. He said that though Baba is silent, He has captured millions of hearts all over the world. His Silence is so much effective that His lovers never feel that He is silent. He further added, "...With the brake of His Silence, which Baba has been applying, the speed of the disastrous events all over the world has been checked. If Baba breaks this brake, we know not what would be the fate of the world." A special message received from Beloved Baba for this occasion was read over by Sri R.P. Pankhraj, Secretary of the Centre.

—R. P. Pankhraj

**Jodhpur:** A meeting of the devotees of Beloved Baba was held on 14th July '68 which lasted for about two hours. It was the first meeting at Jodhpur, when it was decided to have a Baba Centre with Sri A.U. Vasavada as Secretary.

—A.U. Vasavada

**Avatar Meher Baba Khammam Centre:** On 12th May '68 Poornima Sammelan of the devotees of Beloved Baba was held at Tagore Memorial Hall. Sri B. Sundarlal, B.A., B.L. Munsiff Magistrate presided over the function. Sri M.B.I. Sarma, Lecturer in Hindi, Govt. Arts College, Khammam and President of the Centre spoke about Baba's Avatarhood and the importance of His messages. Sri Ch. Subba Rao also spoke on the occasion. In the end, Sri Sundarlal eulogized the salient features in the Universal Prayer, dictated by Baba.

The next Poornima Sammelan was held on 10th June 1968 in the local Vignana Niketan. And on 7th August '68, the Sammelan was held in the Centre at the residence of the President. All the local Baba lovers were present.

—M.B.I. Sarma

**Avatar Melier Baba Srikakulam Centre:** A special meeting was held in the Centre on 8th August '68. The occasion was to celebrate the successful completion of the talks in Telugu on 'God Speaks' by Sri Madepalli Ramarao. Sri Ramanayya Chetty, Advocate presided over the meeting. After the Prayers, Sri Ramarao briefly explained the essence of 'God Speaks'. Later he was felicitated with new clothes, etc., on behalf of the Centre.

—P. Sambamurthy

**Avatar Meher Baba Chittoor Centre:** In pursuance of the decision of the Centre to hold 43 meetings outside Chittoor town, the Centre Bhajan party visited Mogili Kanuma on 16th June '68. After Baba Sankirtan, a meet-

ing was held in the local Sri Mogileeswaraswami temple, which was addressed by Sri V.R. Aswartham. On 23rd June, the party visited Vallimalai, Murugaswami temple on the top of a hill. After Sankirtan, Baba's photo was installed in the temple. Later the party visited the Asramam of Sri Mounananda Swami, and performed Baba Sankirtan in the presence of Swamiji.

On 12th July '68, Sri G. Suryanarayana of Ramachandrapuram Centre narrated Baba's life story in the form of a ballad at the Centre meeting, which was highly appreciated.

—V. R. Aswartham

**Avatar Meher Baba Arepalli Centre:** A special meeting was held at Arepalli in Guntur Dist. on 28th August 1968, which was attended by more than 200 villagers. Sri J. K. Subrahmanyam and others spoke about Beloved Baba's life and His Avatarhood on this occasion. The meeting was arranged under the guidance of Sri N. V. Ramanaiah.

—J. K. Subrahmanyam

**Avatar Meher Baba Guntur Centre:** Bros. N. V. Ramanaiah, D. Ramiah, Ch. Subba Rao and M.K. Viswanatham of Guntur Centre visited Santhagudipadu, Muppalla and Rompicherla on 7th July '68. At Muppalla, a public meeting was held which was attended by about 300 persons. The public meeting at Rompicherla was presided over by Sri J. K. Subrahmanyam. Sri N.V. Ramanaiah, while addressing the meeting appealed to the audience to accept Beloved Baba as God in human form, who has come to sow the seed of divine love in the hearts of the entire humanity. Sri M. K. Viswanatham and Sri Ch. Subbarao also spoke on this occasion. In Rompicherla village, punitive police is stationed since the last one year at the cost of the villagers due to factions and people do not gather for any meeting at one place. However this

meeting was attended by about 300 persons, who heard about the Avatar of the age with rapt attention, and made it a grand success.

Sri N. V. Ramanaiah and other Baba lovers also visited Pedaravuru on 10th August '68 and participated in a special meeting arranged by Sri D. V. Subba Rao, M.A., Head of English Dept., V. S. R. College, Tenali. The meeting was presided over by Sri K. Umamaheshwara Rao, B.A., President of the local Panchayat. Kumari Vijayalakshmi recited the Prayers and also narrated the life of Avatar Meher Baba. Sri N. V. Ramanaiah, Sri Sivudu Siva Rao and Sri N. Satyanarayana also addressed the gathering. Though it was drizzling, the meeting attended by more than 500 men and women was a great success.

The first monthly Gathering of Baba lovers and workers of Guntur Dist., was held on 11th August '68 at Meher Centre, Tenali at the residence of Sri E. Lakshminadha Rao, Principal, V. S. R. College, Tenali. More than 60 Baba lovers from several Centres in the Dist. attended the gathering. After Sankirtan by Pedakakani Bhajan Party, Sri N. V. Ramanaiah explained the origin of the Guntur Centre and also the formation of about ten Centres in the Dist., with the active co-operation of other Baba lovers. He stressed the need for co-operation and understanding among all lovers working in the Cause of Avatar Meher Baba for the proper propagation of His Name and Messages. Sri E. Lakshminadha Rao spoke about the importance of Baba's Work, its sanctity and the need for the doctrine of love to be practiced in day to day life by one and all. Sri J. K. Subrahmanyam of Muppalla Centre expressed that every lover should work with the discipline of a soldier in spreading Beloved Baba's Message. Sri D. Ramiah, Sri N. Kondala Rao, Sri B. Subba Rao and Sri Siva Rao also spoke on the lines of work to be done in His Cause.

—N. V. Ramanaiah

**Meher Prachara Mandali, Meher Mandapeta:** Baba lovers of Alamuru, Meher Mandapeta and Kaleru met at Meher Mandapeta Centre on 26th June '68, under the presidentship of Sri P. Veerraju and resolved to visit the neighbouring villages on the first and last Saturdays of every month to spread Beloved Baba's Name and His Messages. They also decided to assemble at Mandapeta Centre on third Sunday of every month.

The first meeting was arranged at Jonnada on 29th June '68 under the presidentship of Sri Ramanaiah. Later Baba Centre was opened by Sri P. Veerraju at the residence of Sri N. Venkata Reddy. The next meeting was organised at Valluru.

—K. Nagabhushanam & Y. Ramarao

**Avatar Meher Baba Anakapalle Centre:** The first anniversary of the Centre was celebrated on a grand scale on 19th August '68. Sardar Amar Singh Saigal, M.P., was the chief guest and speaker for the occasion. Many prominent lovers from other Centres also participated in the day long programmes. The programme commenced with 'Nadaswaram' at 5 a.m. There was Sankirtan from 8-30 to 10-30 a.m. by Sri N. Sai Baba of Guntur. Later the Centre had its annual meeting to review the progress of the work and elect its office-bearers. A grand and unique reception was accorded to Sardar Saigal by all the Baba lovers on his arrival at the Railway Station. More than 600 lovers had their lunch, arranged by the Centre at the local Theosophical Lodge. In the afternoon, there was Baba lovers' Sahavas, when Sardar Saigal narrated his experiences with Baba and in His work.

The public meeting was held in the evening in the Theosophical Hall, which was presided over by Sri D. Ramachandra Raju, Chairman, Anakapalle Municipality.

Sardar Amar Singh Saigal in his very inspiring talk spoke at length about Baba's Avatarhood and exhorted the audience, consisting of about 2000 persons, to follow His divine messages of Love and Truth. Sri T. Kutumba Sastry and Sri N. V. Ramanaiah also addressed the gathering.

—B. Dayakaram

**Meher Vihar, Hyderabad:** On the occasion of the 5th Anniversary of Meher Vihar, Baba lovers' Sahavas was held on 24th & 25th August '68. Sri Adi K. Irani, Secretary and Disciple of Avatar Meher Baba inaugurated and presided over the Celebrations. It was a very unique and happy occasion, when besides the local Baba lovers, more than a hundred prominent lovers from all over Andhra participated in the Celebrations. Dr. H. P. Bharucha from Navsari and Sri Gulabdas Panchal from Bombay have also attended the Sahavas. Messages invoking Baba's Blessings for the success of the Sahavas and their own best wishes were received from many of the prominent Baba lovers all over India. Beloved Baba was pleased to send His Love and Blessings to all His dear lovers gathered on this occasion.

## APPEAL TO OUR DEAR SUBSCRIBERS

The Annual Subscription for "Divya Vani" for the current year commencing from July '68 to June '69 is payable in advance. We would, therefore, request all our dear subscribers to kindly send the amount as early as possible, and enable us to serve them more promptly and felicitously in Beloved Baba's Cause.

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

—Editor and Publisher  
'Divva Vani'

*(Continued from 2nd cover page)*

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