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25th October 1968

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3

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Number 4]

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25th OCTOBER 1968

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Devoted to Avatar Meher Baba & His Work

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SWAMI SATYA PRAKASH UDASEEN

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Avatar Meher Baba

THE DIVINE BELOVED

*A MESSAGE
FROM
MEHER BABA*

"Of Teachers there are many. BABA alone is ONE BABA. I live in every heart who loves God for Himself and His Presence alone.

I have been called a promise-breaker. This is not true and I have endured this humiliation for a long time; but the time will come—in the next second—when those who have not fully comprehended MY LOVE nor My mission—when even they shall be re-awakened and know the meaning of my statement to mankind, viz: 'That I love you more than you can understand and more than you can ever love your REAL SELF.' Whoever sees God with eyes Divine will always see Me bowing down before them. I repeat again: My Avataric mission in this material day and age is to awaken mankind to the one single simple Divine Truth that GOD ALONE IS REAL and that there is nothing but God in the universe, I urge all my lovers to hold fast to my daaman, and I urge all mankind to perceive within My long SILENCE the Divine working of the mind of Christ. If this message will enable you to love God more than you have been doing, it will have fulfilled its mission on this Sacramental Day of July 10th 1968. I enfold each of my lovers in my Divine Love."

—Meher Baba

(With the kind courtesy of "THE GLOW")

HELP AND HOPE FOR HUMANITY

By Meher Baba

Originally and finally the freedom of the Self is eternal because known or unknown, it is always infinite. This unlimited and everlasting spiritual freedom exists eternally and infinitely in one and all.

The actual everlasting experience with full human consciousness of this one and only Goal of the Soul is the inevitable and ultimate destination of all life and each individual being.

On the one hand, the phenomenon of cosmic duality with its illusory bindings of wants and needs, of difficulties and helplessness, as well as with its equally illusory freedom of non-lasting peace and plenty, and of passing relief and enjoyment for all men is all ignorance; on the other hand, both with and without the material bindings of the good and the bad, spiritual freedom is always there to be grasped by man.

After passing through innumerable forms in countless ages, under the process of evolution of the phenomenon of duality, man achieves the goal of evolution and that goal is the full human consciousness. Even with that achievement, neither the illusion of cosmic duality is ended nor the goal of Divine Oneness is experienced, because the human consciousness continues to remain captured by the illusory phenomenon of the opposites of duality, such as living and dying, suffering and enjoying, helping and being helped and so on.

It is thus equally immaterial for the human consciousness to be *temporarily* concerned with the opposite expe-

riences under the illusion of duality, like suffering or relief, hunger or plenty, dying or living, because men continue to remain equally ignorant about their own eternal freedom through the opposite experiences of duality. The position then is that of one who has become fully and completely entitled to experience himself as the fountain-head of all freedom, bliss and knowledge, yet who continues to suffer the passing phenomenon of duality with its constant ups and downs of the limited human life.

Under these circumstances, it would be as much a folly to consider the spiritual freedom of man to be suspended even for a moment as it would be to consider that material binding, and the resultant unhappiness, wants and needs, can be ended and fulfilled independently for all time.

Spiritual freedom can and does transcend all the illusory phenomenon of duality because Divine Oneness is always Divine Oneness beyond the beginningless beginning and beyond the endless end. From first to last, the illusion of all material bindings is always illusion, and even its existence as illusion depends upon the background of spirituality or the eternal spiritual freedom of the Self.

The real help to all mankind is to help men to divert the human consciousness as much from pain as from pleasure, and everything non-lasting, to the .eternal experience of the Divine Oneness. That is because until the human consciousness is completely transformed into Divine consciousness, there can never be a lasting solution of the endless problems before suffering humanity.

The more comfort and pleasure ate available to man, the less are the chances for a sufficiently strong urge on his part to give up experiencing even the temporary happiness of name, and fame and riches so as to devote

his full consciousness to experiencing the original blissful freedom of real existence. Greater the bindings, the greater the chances for the quickest relief by actual experience with full consciousness of one's own original freedom once for all.

The often repeated expressions of pity for the starving and the down-trodden are a pitiable expression of ignorance, as the pity is based on the inherent denial of the everlasting freedom of the self. There is no truth in the popular myth that only the well-fed, well-clothed and well-educated people can think of or find God.

On the other hand, rich and resourceful people are comparatively more handicapped with the bindings of temporary self-satisfaction over their comforts and resources than those who feel themselves bound with dissatisfaction and disappointments over their growing wants and needs.

Most definitely, God loves the so called destitute and helpless people most, and the greater the helplessness, the greater should be the dependence upon God for His help, which can be said to be always more eager to be given than it is wished for.

In spite of the existing difficulties, the only real help for mankind is to receive a perfect hope of a really equal opportunity for all the achievement of the everlasting freedom from all bindings. Such help can be given only by One who has himself not only achieved the eternally existing freedom of the Self with full consciousness, but who at the same time also continues to remain conscious of the ignorance of duality that afflicts men in both its aspects of limited knowledge and limited ignorance, limited freedom and limited bindings, limited leadership and limited following and so on.

Such simultaneous experience of Truth and Ignorance is very rarely achieved and therefore every man should

help others to his utmost capacity after taking every possible and practical precaution against the feeling of obliging on the part of the giver and the feeling of being obliged on the part of the receiver. This is best attained by pure love between man and man.

For example, if a man's foot is hurt, he does not take care of it by way of obliging the injured foot. In the same way, the injured foot does not feel under an obligation to the other foot for taking over the brunt of the body weight, nor does the latter feel to be obliging the former. Even if some such complete absence of the element of obligation is not found practically possible, all help and relief must be given all the same after taking the best of care and precaution in all sincerity against the tinge of any feeling of obliging or being obliged to arise as between those who give help and those who receive it.

Selfless love should spring out of the understanding of the fact that by achieving the full human consciousness, every human being has arrived at the threshold of the same Divine Oneness, and that each man and woman does possess a truly equal spiritual opportunity of achieving that Oneness of spiritual freedom, which is as perfectly complete in the one as it is in the other.

THE LIFE CIRCULARS OF AVATAR MEHER BABA

(A COMPILATION OF THE 67 LIFE CIRCULARS)

With an INTRODUCTION by Shri ADI K. IRANI

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THE ILLUSION GAME

By Dorothy L. Levy, U.S.A.

God is Love—the illusion of Maya— Beloved Baba's Game ...
The world in darkness again—God-Man came...
Dark is the night, and light day—
With figures and forms the game is played.

How the shadows (doubts) love to play—
Chasing the sunbeams (faith) around all day—
Images being cast in the light ...
Behind the clouds the Sun remains shining bright.

Shadows playing hide and seek with the Sun ...
All rejoice in the ONE ...
Making our hearts gay and light ...
In His Love ... delight!

This universal play ... Creation God's perfection ...
Each earthly planet is but a tiny reflection ...
Of His Glorious Light. Darkness disappears—
Love dispels all doubts and fear.

When the beam is bright the picture clear—
Beloved Baba will appear
Shining through all channels—ever present and near ...
With all false images erased from our heart-mirror.

Negative, and positive in life's play...
This is the game ... illusion of Maya (shadow)—
Love is the way ...
God-Man is on earth again turning the karma wheel..
For the dreamer (unawakened) the game is real.

*Transcendent Understanding

By Meher Baba

Delusive Knowledge and Real Understanding

Ordinary man identifies himself with 'his own physical body or form. This knowledge of one's self is different from the real understanding of one's own true nature, The delusive self-knowledge consisting in identification of the soul with the body pre-supposes full consciousness. And full consciousness is also absolutely indispensable for true understanding. **When from delusive self-knowledge delusion gets shed, it becomes true understanding.** But for both (i.e., for delusive self-knowledge as well as for true understanding), the ripeness of full consciousness (which is characteristic of human beings) is an inescapable pre-requisite. True self-understanding is the goal of all creation throughout its pre-human and human evolutionary phases. But it is possible only at the human level and in the human form, because in the pre-human form, consciousness has not emerged in its fulness. In fact, life cannot fully understand itself even in its purely bodily aspects, unless there is in the human form an emergence of full consciousness along with all the evolutionary impressions and dispositions. But any man irrespective of his spiritual status can fully know himself in the purely bodily aspect and get falsely identified with the physical body, which is really only a vehicle of the Soul.

* From "SPARKS OF THE TRUTH FROM DISSERTATIONS OF MEHER BABA" VERSION By Dr. Chakradhar D. Deshmukh, M.A., Ph.D. (London), Nagpur.

Pre-human and Human Levels.

The knowledge, which consciousness can yield in any particular form, is **circumscribed** by the psychic impressions and dispositions ingrained in the ego-mind-heart or ego-consciousness. As these impressions and dispositions develop, the knowledge which consciousness can yield also increases. In the human form consciousness can yield full knowledge of the bodily form which is its vehicle. This is at the initial stages mixed up with delusion because of the dispositional Sanskaric identification with the body. But **even such delusive self-knowledge is not possible at the pre-human level of under-developed consciousness. At the pre-human level identification with the bodily form is instinctive rather than self-conscious.**

Analogy of the Mirror

Suppose, a mirror is placed horizontally at some distance and that it is exactly in the line of the eye of the onlooker. Then the onlooker will not be able to see even a portion of his own body in the mirror. Now, if the mirror is gradually turned round its axis through increasingly greater angles, it will yield to the onlooker increasingly greater portions of his reflected form. And when the mirror becomes vertical and parallel to the face of the onlooker, it will give to the onlooker a **full** vision of his own reflected form.

Admixture of Illusion

In the above analogy, the turning round of the mirror through greater and greater angles corresponds to developing consciousness and increasing impressions or dispositions. And since in the human form both are full grown the onlooker can now get reflection of his own bodily form through his conditioned or limited consciousness. The mirror of conditioned consciousness can, however, give full reflection **only of the form. It cannot**

yield the transcendent understanding of the Self, which **has** consciousness. It is only after consciousness is completely **released from the conditioning imprints of gathered experiences** that it can give the understanding of the Truth as it is. **Conditioned or limited consciousness can yield only a semblance of knowledge with a preponderating admixture of unfathomable illusion.**

Conditioning Imprints

The dispositional twists of the imprinted mind-heart are the real cause of the limiting ignorance. The impressment of the mind-heart is due to the engravings of past actions and experiences. It renders the psyche incapable of free functioning. Hence the problem of realising the Truth, is essentially the problem of dis-conditioning or liberating the mind heart by erasing from the psyche the stamped imprints of past experiences. **The mind-heart which is disfigured by the marks of un-understood experiences is like an injured limb.** The influence of the restrictive imprints of the past has to be thoroughly undone. The psyche must be relieved of its acquired and perverting rigidity. Then, it may perceive the Truth instead of embracing illusions **that arise out of the inescapable constraint of ingrained habits.**

Conditioned Mind Heart hides the Truth

The intuitive and transcendent understanding of the Truth is simple and effortless. It only requires the unburdening of the psyche. The psyche becomes modulated and configurated due to the inflexions imposed upon it by the impressive experiences of the false. It cannot, therefore, intuit the Truth. The Truth remains inscrutably hidden from the grasping dispositional mechanisms. The Truth is not in any way remote even from that consciousness, which is helplessly and rigorously determined by the dispositional bends inflicted upon it by the assailment of environmental experiences of **opposites.** But,

there, the rigidity of the psyche prevents intuition of Truth. **As soon as the psyche is released from the influentiaity of the accumulated deposits of the past, it becomes super-mind and unveils the Truth, which so far had been mysteriously hidden by the ego-mind-heart itself.**

Tuition and Intuition

In order to intuit the Truth, consciousness has to be liberated from its ingrained and resistant inclinations. Intuition has been buried under the piece-meal tuition of the assailing experiences of the false. **Tuition is impressed from without, while intuition dawns from within.** Tuition thwarts intuition. Therefore, the teaching of the mind by external impacts has to be counteracted by inner awakening. Then and only then can intuition, in its transcendent understanding, truly judge without yielding to the stupor of uncritical impressibility.

Impressibility prevents the Poise of Understanding

The consciousness is impressed by joy and sorrow, success and failure, good and evil, pleasure and pain and all the other opposites which invoke opposite reactions of attachments or repulsions and the enticing complications of duality. This impressibility of consciousness withholds it from its free function in poise. **Lack of poise prevents it from moving on without the entanglements of attractions or repulsions, i.e. from swift adjustments with the alternating opposites,** which shower themselves upon it in quick succession. For example while meeting joy, it thinks of the joys or sorrows experienced or anticipated in the past. And thus getting divided, it cannot understand the full import of the present joy.

Delusive Legacy of the Past

In the same way, while meeting sorrow, it thinks of the joys or sorrows which it has experienced or anticipated in the past; and thus getting divided, it cannot

understand the full import of the present sorrow. **It cannot thus understand the real meaning of the present joy or sorrow, because of its being under the influence of past joys or sorrows, which also it experienced without understanding.** Thus, there is the **perpetuation of the delusion that binds consciousness to the retarding remnants of past joys and sorrows and other similar opposites.** Instead of slavishly dragging on the past, it should face and accept life in freedom —freedom from clinging and freedom from fear or hope.

Transcendent Understanding is different from Enslaving Impressibility

If consciousness can swiftly move with life, emancipating itself from the overpowering constraint of the past, it does not get involved or distracted; and it can function in integrity retaining its poise or self-possession. Then it can, not only fully understand both joy and sorrow and the other opposites of life, but also meet, face, assimilate and transcend them through the intuitive understanding of their true values. **Transcendent understanding is the other side of intuiting freedom.** Understanding is essentially transcendent and illimitable, while impressibility is essentially a perpetual invitation to enslavement.

Analogy for Imaginative Projections

When one truly understands the real meaning of joy and sorrow and all the other opposites of life, they all, in their own way, confirm the intuitive perception that **all life is really one** and that **it is the everlasting and illimitable reality that transcends all duality.** It is the over-powered and deluded mind which imaginatively creates the illusion of the multi-coloured world of duality and then clings to it, inviting upon itself the turmoil and the discord of separative and limited consciousness. It creates divisions where there are no divisions in reality.

This separative functioning of the deluded imagination is like regrouping sunset colours in clouds according to one's own inclinations and filling the sky with variegated palaces and forests, forts and lakes, mountains and rivers, imaginatively projecting these multi-coloured patterns into a vacuity to which they are all foreign.

Enmeshment in self created Delusion

In the same way, consciousness which is subject to dispositional and impressional determinism seeks and creates an overpowering and false world getting enmeshed in it and projecting into it a false value that must in the end, by its very nature, betray itself. It divides a reality which is essentially indivisible. It clings to a form which is essentially perishable. It glorifies itself in actions which are essentially binding and achievements which are essentially insignificant. It delights and suffers on the background of a vacuity, thus depriving itself of any real happiness or understanding. The only way to live in the sanity of undeluded understanding is to become aware of his **impressional determinism of the ego-mind-heart** and free it from this vitiating constraint.

Transcendent Understanding of the Unconditioned Super Mind

The undeluded and transcendent understanding of the unconditioned Super-mind reveals the Truth which remains for ever an infinite Divinity that sustains itself in unbounded bliss, power and understanding. This is the unchallengeable Truth. The intuitive perception at once exposes the futility and nothingness of the temporal universe of forms and affirms the unaging reality and fathomless significance of eternal divinity. **The Truth, which is self-grounded and self-justifying divinity, needs no complementary supplements just because it overflows with a fullness that knows no deficit.** It is at once the only Being and also its own justification for Being.

GLIMPSES OF AVATAR MEHER BABA

By D. R. Gadekar, M.Sc. M.S.
(California), Baroda

Every day when we open the newspaper in the morning or listen to the news over radio, we come to know that there is some accident, either a rail mishap or an air-crash or a natural catastrophe such as floods (the recent devastating floods in Gujarat and Rajasthan), earthquakes (last year's Koyna earthquake which rocked the 'stable' Deccan plateau) or famine. Even the political climate not only in our country, but in many other countries all over the world has become surcharged with tension. In the 'under-developed' countries ignorance, poverty, hunger and disease seem to be on the rampage. The tense atmosphere amongst the major world powers of today, such as that created by the invasion of Czechoslovakia by U.S.S.R. and other Warsaw pact countries, seems to threaten imminent third world war which may prove to be a major catastrophe in the history of mankind. Keeping in mind the above mentioned world situation, if we study the history of mankind during the past ages, we shall realise that the situation existing today is not new. Vice has had an upper hand over virtue while the world was groping in the darkness of misery and privation and the humanity was en mass yearning for a ray of hope which would deliver it from suffering.

It is during such times that God, from His pristine Beyond the Beyond state, had to descend to this mundane earth, take human form, such as Rama, Krishna, Buddha, Christ, Mohammad or Zoroaster, and lead the humanity to emancipation.

Bhagwan Shri Krishna has said in Gita *:

"Whenever there is a decline of righteousness and rise in unrighteousness, O Bharata (Arjuna), then I send forth (create incarnate) Myself. For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into being from age to age".

There is no doubt whatsoever that in view of the world situation today, the present period too is Avataric, and that God has descended from the heavens and has assumed human form in the name of Meher Baba. He could not have chosen a more appropriate name, the meaning of which is Father of Compassion! Indeed it is a result of righteous deeds we may have performed during many past lives that we are not only living today but also have had the rare privilege to have come into His contact.

I am sure, that in the life of every Baba lover, there must have been some experiences he or she might have had in Baba's contact which are like precious treasures to them which they preserve in the safe deposit vault of the heart of hearts! It is regarding such sparks of loving memories of Beloved Baba in my humble life that I am going to relate to you in the succeeding lines. You may ask me (which is a very frequent question asked to each other among the Baba lovers), when did I come in Beloved Baba's contact? It would be very difficult to answer it. Frankly speaking, I do not know when I came in His contact. Association with the Beloved has come to me as a legacy of our family. My father, Ramachandra Kanhoji Gadekar, who was a living example of Beloved Baba's message of Love and Truth, was one of the earliest disciples of Baba, having come in His contact in 1924, when he was studying for his intermediate examination

* Bhagwatgita IV. 7 and 8. Translated by S. Radhakrishnan (1956); George Allen and Unwin Ltd. London.

at Ahmednagar would often cycle to Meherabad for Baba's darshan. Later he worked as a teacher in the Meherabad school run by Baba during 1925. Gunatai (my mother, who at that time was not married to my father) too would come to Beloved Baba's darshan at Meherabad during those days. As a matter of fact the marriage of my parents took place with the loving consent of Baba. And He, along with Mandali members, was present at the marriage ceremony. Having Baba Love in the family in this way, I do not know when I met Him first!

Later while we were staying at Ahmednagar, Sholapur and Poona, Beloved Biba used to visit 'His home' with Mandali members, many times without any prior intimation which caused great excitement and thrill to all of us. During my childhood, I remember having played and wrestled with Baba several times. In 1958 while I was studying for M.Sc. at Poona, Beloved Baba was staying at Guruprasad and had graciously permitted me to visit Him every day. Even during the examination days, He had asked me to come daily and to take His name before I would begin to write answer books. After the theory examination was over, He had asked me how I had fared, to which I had replied that I had answered the questions to the best of my abilities. He then remarked, 'You must pass in first class'. I said, 'Baba, You know for Yourself what the result is going to be. It is my duty to put in the best of my efforts.' When the practical examination was over, He asked me the same question, to which I had replied in a similar manner. Then He warned, "If you do not pass in first class our 'dosti' (friendship) would come to an end; and you should not show your face to me." I was naturally very disturbed to hear this and replied to the Beloved, "Baba whatever that is going to happen will happen according to Your Divine Will." Before the result was going to be declared, one day Baba had remarked in Guruprasad, 'You have failed in the examination!' When the day of declaration

of result dawned and when I opened the newspaper with a throbbing heart, what did I find? I had not only passed the examination in first class, but had stood first in my subject at the University! 'It is all Beloved Baba's Grace,' I said in my mind. When this news was conveyed to the All-knowing, He sent the following message: "Let us hope you pass in third class in obeying Me. Love—Baba." As I recall this incident that has happened nearly a decade ago how meaningful His message is! To pass the University examination with distinction is one thing and to obey Him who has the whole universe at His command is another. There is a world of difference between the two. When one accepts Him as the Avatar of the Age, there should be complete surrender and 100% obedience. Regarding obedience the Beloved says in His Divine Song*,

"To receive my grace you must obey me wholeheartedly
With a firm foundation of unshakeable faith in me.
And you can obey me spontaneously as I want

When you completely surrender yourselves to me
So that my wish becomes your law
And my love sustains your being "

The Avatar of the Age has given many messages from time to time at different places throughout the world. These messages contain the most valuable and precious thoughts and lay down indispensable guidelines for those who seek to experience for themselves the Ultimate Truth. Particularly appealing to me is a short message given by the Beloved on March 3rd, 1954 at the Collector's bungalow, Kakinda, Andhra Pradesh. The message is as follows:—

* Meher Baba (1957): Listen Humanity; Dodd Mead and Co., N. Y. Chapter 8, pp 190.

"It has been possible through Love for man to become God; and when God becomes man, it is due to His Love for His beings. If people were to ask me 'Have you seen God?' I would reply 'What else is there to see?'. If they were to ask me 'Are you God?', I would reply 'Who else would I be?'. If they were to ask me 'Are you Avatar?', I would reply 'Why else have I taken this human form?'.

"So the only Message I could give and have ever been giving is 'Love God'; and you will find that your own self is nothing but God."

Baba's philosophy of God-realisation is a practical one. For this purpose one need not take 'sanyas' or go to remote places to perform 'tapa' or torture one's body. Baba says it is needless to take such an attitude which indirectly reflects the tendency to avoid responsibilities bestowed upon the individual during the course of his worldly existence. Baba says we must accept the challenge of life and shoulder responsibilities bravely with honesty and sincerity. He however points out that one should not be attached to the worldly affairs. As Bhagwan Shri Krishna has explained in the Gita:*

"He who works, having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf (is untouched) by water."

One's attitude towards life and its responsibilities should be like a lotus leaf born out of mud. Though its place of birth is full of filth it is never polluted by it. Similarly by living in the world and performing one's respective duties sincerely it is possible not to get attached to them. And how this is possible? By constant and sincere remembrance of the Beloved from the bottom of our hearts.

At this stage I am reminded of a very common, though probably unnoticed sight in the villages of our

* Bhagwatgita: op. cit. V. 10

country. When the village girls go to the well to fetch water, after filling the earthen pots up to the brim and carrying two or sometimes three, one above the another on their heads, they start their homeward journey together with their companions and playmates. They walk along the trails gossiping, joking with each other, and many a times singing folk songs. But throughout their walking, talking and other activities, their attention is constantly fixed on the pitchers of water over their heads. One would be surprised to see that not a single drop of water spills from the pitchers. In the same way we should make an all-out effort to constantly fix our attention on the Beloved even though we are engaged in discharging our worldly duties. By constantly remembering Baba we would automatically be going closer and closer to Him.

Swami Vivekananda, who was the first Indian to stun the world with his dynamic and forceful presentation of the Indian philosophy, has, in connection with God-realisation, very rightly observed, *"...Make that idea your life; think of it; dream of it; live on that idea. Let the brain, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success..." He further observes, "To succeed you must have tremendous perseverance, tremendous will. 'I will drink the ocean' says the persevering soul—'at my will mountains will crumble up'. Have that sort of energy, that sort of will, work hard and you will reach the goal."

If we make a sincere and an all-out effort to love Him wholeheartedly, He will, I am sure, out of His infinite mercy and compassion, help us to love Him more and more. **"Ask and it shall be given to you, seek and ye

* *Vivekananda (1937)*: Raja Yoga; Advaita Ashram, Mayawati, Almora.

** *Holy Bible*: St. Mathew, VII. 7; (King James Version), Eyre and Spottiswood Ltd., London.

shall find; knock and it shall be opened unto you." said Jesus Christ to His followers.

Let us make the Avatar of the Age the guiding star of our lives. He has often said, "Love Me and leave the rest to Me." I pray at His feet that He should give all of us the courage and the determination so that we are worthy of loving Him more and more, and thereby qualify to receive His Grace.

JAI BABA!

A Humble Request

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

With loving regards,

Yours fraternally,

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

L I G H T

By

Paul Q. Birchard, U. S. A.

This is my Light.
It is eternally mine,
 and It has always been.
With no beginning
 and no end.
No birth
 and no death,
It is me.

I am the Path
 upon which I walk.
I am the stranger
 on the way.
I am the Destination
 which I seek.
I am the Love that
 surrounds and enfolds
 the Universe.
I am Light.
I am I.

Letter to Bro. Adi K. Irani

From Dr. Allan Y. Cohen. Ph. D.
U. S. A.

It has been almost three months since my last work-report. From this West Coast perspective, there has been a sense of Baba-consolidation, a firming of deeper love and commitment in more and more individuals while the general public becomes gradually more familiar with the Name of the Highest of the High. During the same period, it seems as if the Beloved's Mayavic shadow focuses the contrast of LIGHT and dark, fertilizing a field of realization that He is America's (and the world's) only hope. Especially noted in volatile California, social, political and institutional religious solutions to disorder, prejudice, frustration and human carelessness are of no avail. Thus we find the growing number of spiritual faddists and "gurus," but they have proven to be ephemeral and, ultimately, blind alleys. Increasingly, only one Name stands solid, unquenchably radiant and just downright reliable—Avatar Meher Baba.

In the recent experience of this drop-soul of His Infinite Ocean, I've seen the magnificent way beloved Baba uses the social demand for anti-drug work in great compassion for the users, simultaneously providing otherwise denied platforms for liberating the seeds of His Glorious Message.

On the 19th of April, I was invited to speak to 70 Berkeley junior high school students of mixed races. After the talk on drugs, a Sikh history teacher invited me to talk with his class; much of the time was devoted to mysticism and several of the young people were intro-

duced to Beloved Baba. The next day ended in Los Angeles where I spoke at an all-day youth conference on drug abuse. On April 21, I attended a love-gathering at Filis Frederick's house in Manhattan Beach where I spoke on Baba to about 50 persons. The burgeoning influx of new Los Angeles lovers was a delight to see.

Back in the San Francisco area on April 24th, I participated in a two man panel on drugs before 100 adults at a function sponsored by the John F. Kennedy University League (an opportunity that led to an important future contact). On May 2nd, I received a letter from the Journal of the Association of Research and Enlightenment (the Edgar Cayce Group) asking permission to publish a speech on LSD and spirituality I had given to an A. R. E. group months ago. Interestingly, the letter was dated April 26, the same date of Baba's Truth-charged cable to Rick and myself. I plan to edit the speech soon and send it back to the Journal. Some weeks later, I received word that a journal for college deans and student personnel workers wanted to publish a condensed version of my paper "LSD and the Student". I hope to finish that soon also.

On May 3rd, I spoke to some 500 students about drugs at a Catholic High School in Berkeley after which four discussion groups were held, each led by a Baba-lover: Michael Evans, Rob Miller, Larry Nahem and Mike Johnson. During this entire period, myself and several of the local Baba boys and girls were advising and "acting" in a film against drugs directed by David Parker, who had done a previous film (LSD-25) using Baba-Lovers as advisers, actors and actresses. The film will probably be very widely distributed and hopefully will have Baba-charged impact to the many young people who will view it.

On May 6, I spoke to 13 University students in an accredited class on humanistic psychology—the subject

was "consciousness." Two days later, about 45 students appeared to hear a joint talk on drugs and mysticism with a theology professor and myself; the students seemed particularly fascinated with Baba's description of the seven planes of consciousness. Apparently, some of the television shows done with Rick and myself are still being played around the country—I learned that the Les Crane Show (taped and played in Los Angeles in early March) showed in New York City on May 10th. Made possible by a contact from Baba-lover Minchey, I sent off a tape (May 13th) to Savannah, Georgia for a possible transcription into a disc recording for use in the schools there; a personal trip to talk in Savannah is in the offing for the fall.

A high point in May was a talk on drugs and spiritual development set up for me by the Meher Baba League at San Francisco State College. Their publicity work was superb and the talk (mostly about the Beloved's Ideas) drew an estimated 250 people, the major San Francisco newspaper and the college newspaper. The audience was attentive and seemed very interested in issues raised by the Avatar of the Age. Perhaps a higher point was the "End of Seclusion" celebration (May 21) sponsored by the Meher Baba League (Berkeley) to which about 350 came, hearing talks, seeing films and experiencing entertainment all dedicated to the Beloved. The 22nd of May was a "talkative" one. I spoke first to 700 high school students in Danville, California; later 300 voluntarily reassembled to ask further questions. The accelerated development of the youth of today became extraordinarily apparent as a very, very young looking, freckled-faced lad came up after the talk. He said that he had already used drugs, had given them up, remarked that he had been exposed to some Baba-lovers, and finally exclaimed that he was "stoned on love." His comments sounded like a typical 20 year old. Right after the Danville talk, I drove over to Las Lomas High School in

Walnut Creek and addressed 1200 students at an assembly. After the formal speech, varying numbers of students skipped classes to ask questions for three hours on topics from drugs to meditation.

On May 25th, I flew again to Los Angeles for the day to address a conference of social service workers on controlling drug abuse. That next weekend, Baba's subtle all-powerful touch manifested twice, unexpected from the gross point of view. Radio station KPFA (Northern California) had taped a talk given to Berkeley High School Students and broadcast it on May 31. Two days later, radio station KPAT (Berkeley) rebroadcast a speech I had made over 10 months past. This was particularly interesting because the club which sponsored weekly talks had at least 40 tapes to choose from for rebroadcast: "somehow" they chose to select the one tape which included many references to our Beloved Avatar.

The next few days involved intense writing, compilation and sending off a final report on a year-long research project for the U. S. Government. It was entitled "Relieving Acid Indigestion: Educational Strategies Related to Psychological and Social Dynamics of Hallucinogenic Drug Abuse." and attempted to translate Baba-principles into a plan for preventing and discontinuing psychedelic drug abuse among the American young people. Several of the research subjects became interested in Baba just in the course of the research meetings. A very amusing incident, symbolically reflecting the Beloved's omnipotence and humor, came as Rick Chapman took some of our final numerical data and ran it through a giant computer for analysis. The complex mathematical analysis utilized answers to some 30 questions we had asked LSD users. The results of one program, called an "oblique rotational cluster analysis," told which group of questions were central to all the statistical relationships involved. To our utter astonish-

ment, the machine calmly asserted that the two items regarding Meher Baba were the most important—this seemed to be totally impossible considering the kind of data put into the machine. Later we found that the impact of Beloved Baba had played a bit of a trick with the computer and one minor characteristic of the data ("one-ness" as a matter of fact) inevitably produced Meher Baba as Cluster I. Again, we were reminded that there is absolutely nothing outside of Baba's Loving control and no end to His Cosmic Humor. Even the inorganic machines speak the language of the Avatar.

June 6th initiated a whirlwind weekend in Los Angeles. That evening I spoke to parents and social service leaders in Pacific Palisades, California. The next day (only 48 hours after Robert Kennedy had died) I led a discussion for the forty graduating girls of a Catholic high school in nearby Palos Verdes; the girls were extremely interested in God and metaphysics and responded most enthusiastically. A television appearance with Stan Bohrman was cancelled because of the assassination, and that evening I gave a talk on "Sex, drugs and mysticism" to about 35 at the Anderson Research Center (which has been used as a Baba-Group meeting place the week before).

The evening of June 8th included a talk (sponsored by the Seventh Day Adventist Church) to about 100 young people and adults in Burbank. On Sunday morning, the 9th, I spoke briefly to 400-strong who attended services at the Religious Science Church in Pasadena (the congregation of Lester Bashara). I read and discussed some paragraphs from "The Travail of the New World Order." It seemed especially appropriate considering the shocked and depressed atmosphere lingering from the Kennedy Affair. (Interestingly, the alleged assassin's home stood only six blocks from the Church at which I spoke. My mind also flashed back to March of this

year when I was introduced to Senator Edward Kennedy's staff and had the opportunity to leave a Baba-card on his desk such that on his return he would have to see Baba's lovely visage smiling at him) Later in the afternoon, another full house returned to the Church to hear me talk on "Self-discovery and Unfolding Consciousness" fully garnished of course with Baba themes.

A few times last year, my mind wandered to the San Diego, California area as a Baba-Work vacuum; the metropolitan area contains over one million people, but Rick and I had no contacts down there. Well, Baba sees to everything of course and on June 26th I flew to a suburb of San Diego, having been invited by a school administrator who had seen Rick and I on the Joe Pyne Show. I spent June 27th in Coronado speaking sequentially to 300 junior high schoolers, 600 senior high students, a group of professionals from the community, and finally, to 450 parents. My sponsor down there managed to garner a TV news interview spot on KOGO-TV, a major focal channel. I didn't get to see it shown, but it just so happened that one question the newscaster asked related to the claim that LSD "expanded awareness," and I managed to speak briefly about Baba's statements on drugs and that he was considered the Avatar. In leaving the studio, I recalled that I had used the phrase "famous and controversial" in describing Baba. The more I thought about it, the less comfortable I felt with the connotation of the word "famous" and wished that I hadn't used it. The Beloved granted that wish immediately, utilizing another improbable phenomenal Avataric snap-of-Divine-fingers. Precisely at that moment, the news editor came running down the hall, shouting my name. He caught up to me before I left the building, exclaiming that, inexplicably, the very competent film photographer forgot to synchronize the sound with the picture and informed me we would have to retake the entire interview. I think perhaps he might have been

somewhat befuddled at the wide grin that came over my face.

Rick's quick departure to Denver had me pinch-hitting for him on June 31 in addressing a regional conference of Religious Science youth on Rick's title "Love your neighbor: he is yourself." Last night (July 9th) was another banner evening. Gary Pickering set up a TV opportunity for Rick and I on a local TV station in Sacramento, the state capital. This was a unique opportunity since the interviewer (Dick Cruser) was himself a Baba-Lover. Rick, of course, was in Denver, but it occurred that Filis Frederick was up from Los Angeles and she lovingly consented to do the show with me. It was one half hour long and almost totally about Baba. Dick used the questions in the pamphlet "Who is Meher Baba?" as a guideline and all concerned felt the Beloved's Presence in the studio as well as being very happy about how it went. Further, the full screen was filled with Baba's face for at least 30 seconds—the color plaque (profile of the "young Christ" looking upwards) and the Universal Message photo off the large ("we are all one") poster. After the show, we went over to Dick's house and met with 8 to 10 of the Sacramento Baba-Lovers, Filis entrancing them with wondrous stories of Baba-visits and His esoteric Insights.

Coming up for me is work on a drug book for parents, a Meher Baba League (Berkeley) speech on Reincarnation. another August trip to San Diego, a national conference of Religious Science youth down the coast and a tentative Baba-trip to London in September.

It is probably important to mention the many reports Rick and I receive which reflect great spurts in Baba-work all over the U.S.A.; scores of efforts by His devotees which may never be specifically denoted in human recorded history, but which mark indelibly the

act of Divine Love begetting Love on the Heart-center of consciousness.

We can be but aspiring witnesses to the Mighty Charge of His Love and Truth. We are so unimaginably fortunate to have Him ... having us

AVATAR MEHER BABA KI JAI !!!

Love to all there,

Lovingly,
Sd./ Allan

DIVYA VANI

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—Editor & Publisher

WIND GOD-SUN GOD

By Michael Evans, U. S. A.

Walking;

Baba's wind fingers rippling the grass.
His air touching all with perfect gentleness;
So gentle, only the worshipper of His Beauty
Can feel secure in its caressing.
The breath of Love moves,
Invisible to most,
Except the one
Who opens the ocean of his heart
To its soft strokes of compassion.

His silent smile breaks across
The face of the earth,
As the Son of God rises to show each
God-creature to the path,
And eventually to Himself.
The higher the Light of Love climbs,
The hotter Its force of Fire Truth burns,
Consuming all shadow in its furnace,
Leaving only the Self which is illumined
To reflect God's Glory
So that Baba may see Himself,

Travelers of the Path,
Hang tight to His Daaman!
For though Baba's Sun is His Love,
It scorches those who have tried to shield their hearts
with layers of ego-veil.
And though Baba's Air is His Infinite Peace,
Nothing can trap It, for It is brushed away by the
very motion to possess It.
Take His Daaman in the Divine Name, and Selfless
Service.
Only then will your grip of God grow stronger
As the wind blows away all veils of blindness;
And the Sun reveals everywhere, His all-pervading
Face.

Tear the Curtain – Part III

By Moochewala

(Continued from Sep' 68 issue)

After a second night in Eluru, Ala and his mustached guru-bhai proceeded to Gudiwada by car. There they both rested at a tourist bungalow in the afternoon and enjoyed cool drinks at a nearby store with local Baba-lovers. That evening a Baba-program was held in a large temple, drawing a warm crowd of Baba-hearts, and as midnight approached, Ala and Moochewala fell into their beds with the fervent hope that the arrival of morning would be delayed for at least twelve hours.

By this time Moochewala was thoroughly enjoying the priceless gift from Baba of "almost-utter-final-and-complete-exhaustion-not-to-mention-some-degree-of-tiredness." As he reflects on the situation he has to admit that it was nothing less than bad breeding on his part to tire in the midst of such an unending banquet of love, but tire he did, and the arrival of the 25th of March—the last day of scheduled programs—came to be anticipated with some eagerness.

Morning in Gudiwada did indeed come right on time, and the frazzled party left for Guntur via Vijayawada, where they stopped to pick up a long-time pillar in the Guntur Baba Center, N. V. Ramanaiah.

The Guntur Center has no officers—no president, secretary, treasurer and so forth. "Baba is our president," said Ramanaiah, as Ala and Mooche breakfasted at his home, "and our vice-president, our secretary, our treasu-

rer, our everything. What do we need officers for when we have Baba Who can be everything at once?"

On to Guntur and a nearly unprecedented day of programs. En route to Guntur a stop was made at the Pedakakani Center where arti and bhajans were sung and tea was served. For the rest of the morning Moochewala was taken around to "all places in Guntur Town sanctified by the physical presence of Avatar Meher Baba during his visit in 1954".

One of the places where Moochewala stopped was a mandir (temple) devoted to Sai Baba. It was a small shrine-like building, with a variety of photographs and paintings and a statue of the great Qutub, as well as a photograph of the Meher Baba to Whom Sai turned over the affairs of the Universe. When, during His tour, Baba stopped at this place, He said of Sai Baba that "this grand old man was and is a unique personality in the spiritual world, and He knows, and only a few like Him Who are the personification of Perfection know, that I am the Ancient One."

Another stop on the tour of Guntur was a prominent Shiva temple, where Moochewala witnessed the full drama of ritual worship as it is commonly practiced. One of the local lovers who was showing Moochewala around the town informed the pujaris* of the temple that an American premi (lover) of Meher Baba was visiting their temple. Nothing would do but for the pujaris then and there to intercede to Shiva on behalf of their foreign guest! Moochewala was led to the center of the temple, to the very doorway of the sanctum sanctorum. In the middle of this small, dark vault-like room a Shiva-lingum** stood on a pedestal, and three or four of the pujaris were crowded around it.

* Men who conduct the ritual worship of the temple.

** A stone idol which represents Shiva.

Before telling about the worship which the pujaris carried out, a description of the pujaris themselves might be helpful in order to envision the proceedings. These men wore only an ochre cloth wrapped around their waists—the common sadhu garb—and were covered from head to toe with a variety of paints, powders and ornaments. At the top, for example, just below a head that was either totally shaven clean or covered with masses of long uncut and matted hair, these pujaris wore three stripes painted across their foreheads. These stripes, drawn with white paint horizontally across the forehead, indicated their allegiance to Shiva and Vaishnavites or members of sects devoted to worship of Vishnu, wear similar stripes painted vertically on their foreheads.

On their arms some of these pujaris wore ivory bracelets. Around their necks hung sacred rudraksha beads. On their foreheads, between their eyebrows, a bright **tilak*** marked the 'third eye' of illumination. A couple of the men were covered with a white powder which gave them something of a ghostly appearance.

All in all, these pujaris presented quite an awesome sight. But if a mere description of their appearance seems bizarre, then there is really no way to relate the sight of all of them offering prayers on behalf of Moochewala to Shiva.

The chanting began. Moochewala and his Andhra friends stood cramped in the small doorway watching while the pujaris began the ceremony. One pujari chanted so quickly and with so little expression that he reminded Moochewala of a caller at an auction. Even if he could understand Sanskrit, thought Mooche, he could never hope to catch the meaning of the words this pujari was shouting out. Then suddenly two of the others took up the chant and the first pujari rested. Back and forth

* Spot of dyed paste.

the chanting went, from one pujari to another, faster, louder, louder, faster, until it seemed that they were divided into opposing teams, each trying to out-chant the other!

The chanting turned out to be the bare beginning of the ceremony. Soon one of the pujaris, who appeared to be the chief of the group, reached up to a bronze pot which hung suspended from the ceiling directly over the lingum. While the chief dipped water out of the pot over the lingum, another of the group rang a bell which also hung in the room. All the while the chanting continued in starts and stops. The lingum was washed thoroughly and then smeared with a kind of whitewash. Then, after much rubbing and wiping had transpired, the chief pujari drew three fingers across the lingum thus recreating the sign of Shiva which was on his forehead. The bell rang! The chants grew louder! Then the symbol was wiped off and the lingum was washed thoroughly once again.

At this point the most active pujari picked up a coconut and, dashing it against the edge of the pedestal, broke it in half. He poured the milk of the coconut gently over the lingum—the bell rang! Again the chants exploded into a thunder-crash of devotion.

Suddenly the chief pujari stepped to the doorway and had a word with one of Moochewala's guides. He asked the name of the visitor and then returned to his position beside the lingum. Another flurry of dedicatory chants broke out, a personal touch being added by the interjection of Mooche's name.

More water was poured onto the sacred stone, and the pujari then threw a handful of it out toward the crowd at the doorway—the ones in front thereby received a holy sprinkling. Then followed the petals of a rose, also thrown out onto the crowd after being offered to

Shiva. A great clanging of bells and throaty chanting brought the ceremony to a rousing finale—Shiva be praised, thought Moochewala, for surviving such a terrific onslaught!

Outside in the grounds of the temple, Moochewala was as usual asked to say a few words. It seemed appropriate to take a statement Baba has had inscribed at Mehersthan as the theme of His remarks: "To clothe simple worship with the garments of ceremony and ritual is to expose Me to the cold winds of ignorance."

A Ram-mandir was the next stop, another place which Baba had visited during His 1954 tour. The kindly manager of the temple remembered Baba's visit with great joy, and he guided Moochewala all around the grounds to show him the various buildings. One structure which he pointed out with particular pride was quite tall and shaped like a silo, and it was almost completely windowless.

"Here," he declared, "we have 420 crores of books of Ram's Name." Puzzled, MoochewaJa asked what he meant. "Simply that," replied the manager. "In this building are collected 420 crores* of books, each containing the Name of Ram written a lakh (hundred thousand) of times. These books were all filled by the Ram-bhaktas of this temple."

Somewhat dazed at the thought of such a unique library, Moochewala was next led to a spot in the temple where two devotees, a man and a woman, were chanting the ancient and traditional "Hare Rama, Hare Krishna" chant, in praise of two of the Avatar's past visits to earth. Nearby a sign read: "Here non-stop Akhanda Hari Nama Sankirtan night and day has been going on since 1938."

* One crore = ten million.

O, the glory of His Name! How fortunate are these people who grow up with the knowledge that the perfect mantra and the most direct path to God is THE NAME OF GOD. Strange, thought Moochewala, that the great institutions of higher learning in the West have overlooked this most essential fact.

Yet for all the credit which must go to such assiduous devotees of the Name, it was becoming increasingly apparent to Moochewala why it is that God must periodically return with a new Name and a fresh example of His Truth. For, after twenty-nine years of uninterrupted chanting, the weight of their long record of traditional worship appeared to be a heavy burden on the devotees. Although the kirtan was handed over to fresh devotees every couple of hours, it seemed to Moochewala that a great weight had been passed on all these years. Perhaps that sign was the cause of all the trouble—maybe it would change things if it read: "Here Sankirtan will go on only for the present moment."

"Remember Me constantly," says Beloved Baba, and to this end this temple of Ram stands as a classic example. But always to "constantly" Baba adds "wholeheartedly," for constant remembrance without heart is not a love song but a broken record. So Baba said:

"God does not listen to the language of the tongue and its japs, mantras, devotional songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He only listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the Beloved."

Following lunch and a talk at the local Bar Association, there was a meeting at the Avatar Meher Baba Gun-

tur Center which Moochewala also addressed. These Guntur lovers were truly aflame with a joy and a lovingness which is the privilege only of those fortunate ones who have looked Love in the eye and have never recovered from that Glance. The singing of bhajans and arathi here, which often degenerates into a habit even in the very lifetime of the One for Whom they are composed, was an uncommon outpouring of love from burning hearts.

Tirupaty was Moochewala's next stop as, after nearly five weeks of travel in the heartlands of Baba's Love, his Andhra tour was coming almost to an end. Tirupaty is a place which Mooche had heard much about, for only a few miles outside the town is located the great temple of Sri Venkateswara. As mentioned earlier, Sri Venkateswara is a legendary Descent of God Who fought many righteous battles in the heavens and on earth, a Divine Personality Who enjoys great popularity in parts of southern India, especially in Andhra. Moochewala found it difficult to get any clear details about Venkateswara's life or teaching, even from lifetime residents in that area of Andhra. All that he could eventually glean from what he heard and what he saw was that, for the most part, worship of Sri Venkateswara had degenerated into a wholesale barter.

All around Andhra, especially at railway stations, Moochewala noticed a large number of individuals as well as whole families who sported freshly shaven heads. This temporary baldness indicated that these persons had recently made a pilgrimage to Venkateswara's temple at Tirupaty. It is thought by these devotees, according to long-standing custom, that the greatest sacrifice they can offer to Sri Venkateswara is their hair, in return for which their Lord will fulfil their desire for a beautiful wife, a promotion in their work, wealth, long life, or whatever wish they present to Him with their hair.

N. S. Murthi was the man in Tirupaty who hosted Moochewala and designed the schedule for the day. And what a schedule! The day in Tirupaty began almost before the one in Guntur ended.

After traveling on the "Circar Express" overnight from Guntur, Moochewala arrived at a town near Tirupaty at about 6:00 AM and was met there by Sri Murthi and two other lovers. At 8:00 he met with lovers from Tirupaty in the college guest house where he was put up, and then set out on the Indian equivalent of the Grand Prix. * Murthi had scheduled two programs before noon at villages which were an hour's drive from Tirupaty and from each other.

First to Puttur, 22 miles away, where a talk entitled "The Divine Destination of Human Beings and the Guidance of Sri Avatar Meher Baba" was slated. An Australian doctor who worked in the area presided at the meeting. Moochewala told him that the Avatar had a special feeling for that frontier island, having visited it twice and having chosen His court poet from among its countrymen. Dr. Cranswick, a Christian, was deeply moved by the Truth which Baba lives and teaches, though he appeared no little bit dazed at the thought that Christ might really be here again.

From Puttur to Kalahasti the Murthi car raced, another 25 miles of honking, reeling, bouncing and near-flying. Ala, Moochewala's matchless guide and companion throughout all these days, relaxed with one of his dark, hand-rolled cigars as they drove, while Mooche wondered at the power of Baba's Nazar in keeping the car on the road! These miles, few in number though they may sound to the Western reader, were traveled not on freeways or divided highways but on car-width roads

* A famous auto race in Europe.

which bore a heavy traffic all their own of bullocks, carts, stray cows and foot traffic.

After the program at Kalahasti, Murthi drove his guru bhais to his home in Tirupaty for the mid-day repast. When they had done full justice to Mrs. Murthi's fine meal, the men headed out of the town once again, this time on a sight-seeing mission to Tirumala.

Tirumala is the place where the grand temple of Sri Venkateswara is located. To reach this temple from Tirupaty, one must cross over six hills, Tirumala being situated on the top of the seventh. In days past the journey must have been a lesson in itself, putting a price of long hiking and strenuous climbing on a visit to the temple of the Lord. Still today, for those pilgrims who either are too poor or have too much integrity, the lesson is there for the learning, and the peace and contemplation which come from long walking can yet be had. But most "pilgrims" these days cross the six hills to the seventh by way of a new and well-paved highway, riding either in their own cars or in one of the many temple managed buses which drive to and from the temple every half hour or so.

Moochewala was not able to enter the gigantic block-square temple because he was not a Hindu—a familiar story from earlier travels—but Sri Murthi kindly drove him around the small town of Tirumala to give him a survey of the place. One of the spots they passed was the government hair-cutting depot. Here, in a huge building open at one end, scores of barbers perform the sacrificial haircut for pilgrims at a low rate set by the state. The long, beautiful hair taken from the women is all exported to Japan and brings a high price—for the manufacture of wigs. What a merry go-round this world is !, thought Moochewala.

Lord Venkateswara is said to be the "wealthiest of all the gods." The main temple at Tirumala, as well as

innumerable smaller ones throughout the state, receive more wealth-offerings than those of any other deity in India. Much of these riches has been put to good use in furthering the education of the people—the sprawling and impressive Sri Venkateswara University has been built from temple offerings, as well as the founding of numerous scholarship funds and educational trusts.

The Venkateswara University was in fact the next stop after the hill-top temple. Moochewala addressed an audience of staff and students there, and then, at a nearby Women's College, rasped out a few more words about the untiring Love of the Ancient One before collapsing into his chair.

Dinner had been arranged at the home of Miss Pearson, a Christian missionary and professor of home science at the University. The food, a nostalgic return to American cooking, was a sharp contrast to the chillie-laden Indian fare which Moochewala had grown to greatly relish. Plenty of spice was added to the dinner, however, by the conversation between Moochewala and the missionary, when the young American suggested that the Christ was living once again on earth.

Moochewala spent the next two days in Chittoor and Madanapalle, two small towns which have large contingents of lovers of the Avatar. Right to the end of the tour through Andhra the schedule remained tight, with days packed from dawn to at least midnight with programs and traveling.

In Chittoor the day began with a meeting at the Baba-Center at 6:00 AM, then a talk with a local Christian priest. The talk with this priest, who was an Indian, reminded Moochewala once again of the great sport Baba plays with Himself. Residing in a place where Christ's Love shows itself most abundantly, this man of the church

fought tenaciously to fend off the fact of God's return as God-Man with crystallized dogma imported from the Western world!

In the afternoon Moochewala addressed in quick succession the Bar Association, a gathering of high school and college students, and the local Rotary Club. At one point in a talk he noticed that his host in Chittoor, M. B. G. Shastri, had a great frown on his face. Afterwards Moochewala questioned him about it: "Did you not agree with something I said in the talk?" "Not at all," said Shastri, "I suddenly noticed that you were sagging a bit and swaying back and forth, and I was afraid that you were going to fall over!" But sagging or not, Baba kept Moochewala on his feet through one final talk that night before He tucked him into a very welcome bed of deep and dreamless sleep.

Madanapalle was the final stop on the Andhra tour. Here Moochewala met with Meher lovers at the local Center in the morning, hearing beautiful bhajans and music on the veena from some highly talented lovers.

G. V. Naidu, postmaster in Madanapalle and head of the Baba group, had arranged for an excursion to Horsly Hills after the meeting at the Center. A fine private school was located in this "hill station;" a one-time resort area for the English, and there Moochewala talked to the young students about their marble-playing Companion and had lunch with them. This audience was a great delight, for they understood smiles much better than words.

After a rest in Horsly Hills the party returned to Madanapalle and ran Moochewala through his paces with a couple more talks, just to warm him up for the evening program. Finally, late at night, more than a score of lovers dined together at Naidu's rooftop home, and it was

well past midnight when Shastri drove his companions back to Chittoor. So precious was the treasure which these lovers carried in their hearts that a band of dacoits even tried to ambush the car on its return !

March 25th—Madras. Andhra, like a dream, passed by the windows of the car. Andhra, Baba's paradise. His right hand. Andhra..... vanished, like a dream. Yet the "Jai Baba!" still rings in the ears.

Madras. Two days in Madras ended Moochewala's tour in the South with a flurry of house visits and a "Spiritual Meet" of talks about the Beloved. Mooche was put up in the newly constructed Meher Prayer Hall, the meeting-place of the Tamilnad Baba Center. This Hall was located on the grounds of the huge estate of Sri K. Apparao Zamindar. Apparao was a fine host, a very wealthy man who gave much money to the poor and to spiritual work. His large family was constantly engaged in serving the multitude of guests who were entertained at the house.

Both Dhanapathy Rao, the Andhra Center President, and Moochewala were scheduled to speak at the "spiritual meet," but what a happy surprise it was to all to see G. S. N. Moorthy suddenly appear quite unexpectedly from the north of India and join in speaking praises of the Avatar! After speaking at many Centers between Delhi and Calcutta on the occasion of Baba's birthday, Moorthy had come all the way down to Madras to bid Moochewala a final loving farewell. He told the story of how he had left his ailing father at home to go on this most recent speaking tour. On his return Moorthy found that his father had died, while at the same time Baba's 73rd birthday message had arrived in the mail:

BIRTHS AND DEATHS ARE ILLUSORY PHENOMENA. ONE REALLY DIES WHEN ONE

IS BORN TO LIVE AS GOD, THE ETERNAL
WHO IS BEYOND BOTH BIRTH AND DEATH.

Moorty told how Baba had cabled him saying that his father was thrice blessed: first, for taking His Name at the moment of his death; second, for having written a series of Sanskrit slokas (verses) in Baba's praise; and thrice-blessed, for allowing his son to leave him while he was on his deathbed to do Baba's work.

These days in Madras were the pulling into the station after a long journey. The days were still busy, the train of Baba-gatherings and events was still moving, but the pace was slowing considerably as the tour reached its end. Meals no longer had to be rushed. Time appeared between scheduled happenings for a ride with Apparao's youngest son on one of the estate's fine horses. Time for conversation after dinner and a full night's sleep. Moochewala's sojourn in heaven was coming to an end, and the orbit into which the Avatar had thrown him was beginning to circle gradually more closely to the earth.

* * * *

ANDHRA! Baba's Andhras—paradiso indeed! The heart of the Avatar, a field of love, a ripeness of growing in the love of God which has no match nor rival—but has a mirror reflection of that same Love from Hamirpur in the north.

Baba's right hand .and His left—Hamirpur and Andhra. Love? Speak not of love, oh you lovers of God, until you fall into the rushing torrents of His Love which run through these lands. Ganges, Jumna, Godavari—sacred rivers? Say nothing of these brooklets until you have bathed your hearts in the spate of His Love-tide as it pours through Hamirpur District and Andhra State—living heart-temples of the Living God, the love-harvest

of the Lord of Love. Dear ones, though Baba tours the world a thousand times, though he be hosted and courted by the most lettered and politic and stately and high-positioned of all the earth, His heart will remain with you. You have Him! Jaya Andhra ! Jai Hamirpur ! Tidal wave of Baba's Ocean of Love—Beloved Avatar Meher Baba Ki Jai !

N O T I C E

Pin-Locketts and Chain-Pendants with pictures of Beloved Baba, touched and blessed by Him, are available from Jal S. Irani, 765, Dastur Meher Road, Camp Poona-1, (Maharashtra State), India.

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The 5th Anniversary Of Meher Vihar

**(Baba lovers' Sahavas on 24th and 25th August
at Hyderabad.)**

By Dr. H.P. Bharucha, Navsari

The 5th Anniversary of Meher Vihar was celebrated by a 'Sahavas' programme on the 24th and 25th of August 1968 at Hyderabad, India. Beloved Meher Baba had granted permission for His secretary, Mr. Adi K. Irani, to inaugurate and preside over the function. It was held at Sri Krishna Hall.

The 24th started as early as 4.30 a.m. when Baba lovers had a 'Nagara Sankeertan' i.e. singing Baba's glory and praise while walking from the offices of Meher Vihar to the Sri Krishna Hall. After breakfast all collected at 8 a.m. at the hall for the Baba flag hoisting ceremony. The flag was hoisted by Sri M.B.G. Shastri amid loud cheers of Avatar Meher Baba Ki Jai. This was followed by Baba's arti. Soon after, brother Adi sat on a stage, while Baba lovers from various Centres in Andhra Pradesh squatted on the floor of the hall.

Bhajans were sung by lovers from different Centres. Since most of the bhajans sung were in Telugu, they were like Greek and Latin to Adi and me. We could however feel happy seeing the expression of love on the singer's face. The Parvardigar and the Repentance Prayers were then read out by brother R. S. Prakasa Rao. At 9-40 Swami Satya Prakash Udaseen, President of Meher Vihar read Baba's telegram and Eruch's letter sent for the occasion.

Baba's telegram:

AVATAR MEHER BABA SENDS HIS LOVE AND BLESSING TO YOU AND ALL HIS DEAR LOVERS GATHERED TO CELEBRATE THE FIFTH ANNIVERSARY OF MEHER VIHAR.

ERUCH

Eruch's letter:

Meherazad
18-8-1968

My dear Swamy Satya Prakash,

I read out to beloved Baba the printed Invitation and the Programme you sent to me here for the 5th Anniversary of "Meher Vihar" Celebrations and Baba-lovers' Sahavas for two days on 24th and 25th August 1968.

Beloved Baba was very happy to hear details of the Programme chalked out, and He directed me to convey His Love and Blessing to you and to all Meher-Viharees and to all His dear lovers and workers participating in this 5th Anniversary Celebrations.

Beloved Baba expressed His happiness that brothers M. B. G. Sastry, R. S. Prakasa Rao, V. V. Narayan Rao, N. Bhimasankaram, N. S. Prakasa Rao, N. Dharma Rao, L. Venkayya, yourself and Babji and Bhajan Mandali were taking active part in the Celebrations.

Beloved Baba wants me to inform you and through you to all His dear ones at Meher Vihar that He is always at "Meher Vihar" and sometimes He finds Himself neglected, sometimes taken great care of, and sometimes made happy and sad at one and the same time! He wants you all to know that this state of His at "Meher Vihar" is because of His Love for you all and because of your loving efforts to love and serve Him. He also knows of your deep love for Him and of your untiring efforts

to spread His Message to the masses. He is very pleased, proud and happy; but He says that He will be more happy if all His dear lovers were to forgive and forget one another's shortcomings and wholeheartedly love Him in one another!

He sends His Blessings for the success of the 5th Anniversary Celebrations at Meher Vihar!

Now that dear brother Adi is visiting Meher Vihar for the Anniversary Celebrations, his presence will itself be beloved Baba's Message to you and to all Meher Viharees and to all participating in the Anniversary Celebrations.

All the brothers and sisters at Meherazad join me in sending you all their best wishes and a very hearty greeting of Avatar Meher Baba Ki Jai !!!

With loving regards to you and all dear ones at your end, I wish you a grand and happy Celebration.

Yours lovingly,
Sd. Eruch

Swami Satya Prakash then gave a welcome address partly in English and partly in Telugu. He welcomed brother Adi and Baba lovers from various Centres who had come for the Sahavas.

At 10 a.m. Adi, before reading his address for the 5th Anniversary of Meher Vihar, mentioned that Baba had called him before his departure from Meherazad and had kissed him on one cheek. This was given as a blessing to all gathered for the Sahavas. Thus he had brought Baba's blessings directly.

Adi's address: (This has already appeared in "Divya Vani" August 1968 issue.)

The Telugu translation of the address was then read out by Sri N. Bhimasankaram. I was then asked to say a few words. My presence was most unexpected. I tried to convey that. I felt the physical Presence of Beloved Baba there and that all gathered must be having the same feeling. I suggested that we kiss Adi, so that we get Baba's kiss indirectly. (Cheers from the crowd). Adi promptly interrupted, "It's not practical!"

The Vice-President of Avatar Meher Baba Andhra Centre, Sri G. V. Brahmiah Naidu, then gave a talk in Telugu. Brother N. Dharma Rao later read out messages sent by various Baba lovers from different Baba Centres for the success of the Sahavas.

Bhajans were again sung. I suggested that Adi be given a chance to sing a gazal. He readily agreed and sang one of Jeegar's gazals, which he later explained as it was sung in Urdu. The programme terminated with Baba's arti.

Lunch was served to all sahavasis at the Tajmahal Hotel. (Please do not relate this in any way to the Tajmahal Hotel at Bombay). A variety of hot vegetarian dishes were served which stimulated the salivary glands, but made us drink about a gallon of water after each meal. I am sure Adi enjoyed the food—rice for breakfast in the form of 'idli', rice and curry for lunch but curry and rice for dinner! The common denominator rice remained constant at each meal.

After a nap and tea all got together at the hall at 4-20 p.m. After a few bhajans brother Adi requested the group-head of each Baba Centre to introduce himself and other lovers from his Centre, and to say a few words as to how they had come into Beloved Baba's love fold. The group-head from Masulipatam talked about a Baba Centre run by children. The love and devotion of these

children was very touching. All passed in their school exams, this year.

Many experiences were related by Baba lovers and they talked of how they worked to spread Baba's messages in villages and towns. After an hour or more I interrupted once again, and requested brother Adi to tell us about his experiences during his stay with Baba for nearly five decades.

He began by warning us that Baba experiences in our daily lives were good for telling one another. But experiences of the inner path were dangerous and were binding in character. He told us of an incident that had occurred way back in 1930 at Nasik. One day he had gone to see Baba at Nasik. Baba asked him to go home, have lunch, and return before 12 noon. There was ample time for him, and so he stopped on his way to talk to his brother Rustom at their motor garage. Rustom detained him and insisted that he give a lift to two of his American friends to the Dak Bungalow. There seemed enough time for this and so he waited for the Americans to finish their work with Rustom. Adi was delayed and in order to reach Baba on time, he drove the Americans very fast. Just before the bungalow some children were playing. One child pushed another and however much Adi tried to save her, she was knocked down. Adi had to stop and take the girl to hospital after dropping the Americans at the Oak Bungalow. It was now past 12 noon. He rushed to Baba late and very frightened. Baba was on the verandah as if waiting for him. Adi told Baba all that had happened. On hearing this, Baba said, "I will be happy if you go to jail!" This frightened the wits out of Adi. Baba then said, "Don't worry, go home." The girl died in hospital and Adi was involved in a police case. For four months there was much mental torture, but ultimately he was acquitted. Adi added that Baba had tried to save him by asking him to come before 12 noon. He said that Baba does not

change the destiny of His lovers, for destiny was destined by Himself, but He definitely modifies destiny.

He gave us an example to explain the above statement. He said, supposing two persons, a Baba lover and another who is not a Baba lover, were destined to meet with a motor accident. The man who does not love Baba would receive no help for hours after the accident. When he is taken to hospital the surgeon would himself be ill and so his stay at the hospital would be prolonged to about six months. When discharged from hospital he would be able to just hobble about. On the contrary, the Baba lover who met with a motor accident would receive immediate help. The surgeon would do his best and the lover would be discharged in fifteen days completely cured. This is how Baba modifies the destiny of His lovers.

He remembered a time when Baba had told the Mandali that He could give God-Realisation to each and every one in a flash. But He would not do this for all would then merge in the Beyond the Beyond State of God and thus remain eternally unconscious. On hearing this, the Mandali had told Baba, "You want to enjoy at our cost!" Baba replied, "Yes, and to reduce your suffering I come every 700 to 1400 years amongst you and suffer for you."

Adi told us of an incident in America. Once, an atheist came to him and said, "I do not believe in God or Baba. Why do you follow Baba?" Adi remarked that it was difficult for him to explain his experience of forty years in four minutes. He then inwardly invoked Baba's help and said very emphatically, "God exists; Meher Baba exists; Meher Baba exists as God and I have the intellectual certainty that Meher Baba is God. If the whole world's doubts about Meher Baba's Godhood were to be weighed in a scale against my certainty, my certainty would definitely outweigh the doubts." The

American was greatly impressed by this answer and wished to know more about Baba. Later he became a Baba lover.

Swami Satya Prakash then spoke in Telugu about the Meals and the work done by Meher Vihar. He told us of an accident when he was going by car with friends to attend a marriage at Vijayawada. The car lights failed suddenly. A State Transport bus soon came along, and so they drove ahead of the bus at good speed with the aid of the bus head lights. The driver failed to see one turning on the road and the car landed in a ditch twenty feet deep. Swamiji shouted "Baba" when the accident occurred. Passengers from the bus thought that all the occupants of the car must be dead. To the surprise of all, they were saved and the car also was not damaged. They wanted to help Swamiji's group out of the ditch but he refused their help saying, "Baba has saved us. Start the car and He will help us." All were baffled as the car slowly came out of the ditch and they resumed their journey to reach in time for the marriage.

At 8-15 p.m. Arti was sung. This brought the day's programme to a close.

25th August.

The morning session of the programme was held at Meher Vihar from 9 to 11. The programme commenced with bhajans. Brother Adi also sang two gazals and everyone enjoyed them. After the Parvardigar and the Repentance Prayers as per schedule, the re-dedication of members of Meher Vihar at the altar of the feet of Beloved Baba did not take place. Instead, Adi gave a very enlightening talk on inner dedication rather than external dedication. He said, "The life of dedication begins automatically when we come in Baba's contact. Baba is the ocean of Knowledge, Power, Bliss and Grace. My dedication is internal. If I dedicate my heart completely

without reserve, my actions are spontaneous and there is no chance of conflict. If we resolve to be resigned inwardly to Baba's wishes, then right and wrong do not remain." Baba says there is no such thing as sin. Only internal dedication can solve all conflicts amongst Baba workers. Politicians work outwardly and so are not successful. There may be exceptions. Internal dedication is akin to catching the trunk of a tree, while external dedication is like catching its branches. By loving Baba, obeying Him and thinking of Him, you internally dedicate yourself. Lastly, Adi stressed that for Baba's love one should give up, and for His work, one should give in.

Swami Satya Prakash then spoke a few words wherein he said that as brother Adi had stressed on internal dedication, he did not see the need for external re-dedication of members of Meher Vihar. With tearful eyes he said that he had dedicated internally and externally everything in the cause and service of Meher Baba.

After Arti, all departed for lunch. We again got together at the hall at 4 p.m. Someone asked Adi what the seven-colour flag of Baba stands for. Adi explained that originally a seven-colour flag was brought by a lover from Bombay to Meherabad and Baba himself hoisted it. Baba did not ask the lover to make the flag, but His approval to it gives it importance. Scientists know that seven colours make up white light. These seven colours represent the seven different sanskaras that man is made up of. Red signifies anger, and blue spiritual inspiration. Baba has not explained what the other colours stand for.

Another question asked was about the hand-written manuscript of Baba which has not yet been published, and which was written by Baba in 1925 soon after He started His silence. Adi said, it is true.

Adi then talked of the Manzil-e-Meem days in 1922 at Dadar, Bombay. He said he had always boasted about his physical strength. One day, Baba asked him to wrestle with Him. To the surprise of all, Baba threw Adi about ten feet way! Once Adi was asked by Baba not to talk to any of his friends while going to a commercial college which he used to attend regularly. A very embarrassing situation arose when one day, an old friend sat opposite him in a train. Adi turned his face away, much to the amazement of his friend who asked him several questions and tried to talk to him. Much later, when this order was withdrawn, could Adi explain to his friend why he did not talk to him in the train.

He remarked that during their stay at Manzil-e-Meem, when Adi would sit for breakfast, Baba would see that Adi ate all of it. Very often Baba would ask what one was thinking about much to the embarrassment of the person concerned.

Adi then talked of Baba's mast tours in Hyderabad. One such Mast contacted was Lakdiwala (Lakdi means wood) Mast, for he always had logs of wood around him. He was a Jalali Mast. Once, Baba asked the Mast what he wanted. It was Idd day and the Mast asked for milk and bread. Adi rushed Baba off in his car and brought it. On eating it, the Mast asked for 'Khima' (minced meat). Baba again rushed off in Adi's car and brought it. After eating this he asked for something else. Thus Adi had to drive Baba seven or eight times to fulfil the whims of the Mast. Only after the Mast had gorged himself, did his mood improve.

Another Mast, Chacha of Ajmer was the next subject. He had not moved out of his room for years! He would sip tea and pour the remaining on his body. This went on year after year. Of course he had not had a bath for 30 years and his clothes were stuck to his skin. All he said was Cha Cha (tea tea), betho betho (sit sit), jao jao (go

go). He would offer tea to Adi and Kaka Baria who were sent by Baba to bring the Mast to Him. Adi would refuse to drink it but Kaka Baria would drink it as many times as he was given. Both of them tried to bring the Mast to Baba but failed. Adi told Baba that it was impossible to get Chacha out of his room. So, Baba Himself came in a tonga (horse-drawn cart) and passed by the Mast nearly thirty yards away. He did not get off from the tonga, Baba then ordered the tonga man to take them back home. The next morning He asked Adi and Kaka to try again and bring Chacha to Him. Adi and Kaka went to Chacha and induced him to come. Adi held his hand and said "Come". To the surprise of all standing around, Chacha got up and walked. A crowd followed the tonga in which Chacha was seated. They came to Baba's bungalow in a tonga but Chacha would not alight from the tonga. Baba came and holding Chacha's hand made him get off. Hot water was ready for a bath and it was with great difficulty that Chacha's clothes could be removed. His fez cap had almost become one with his scalp over the years and had to be cut into pieces and slowly peeled off soaked with hot water! After a bath, new clothes were worn by him. Before having lunch, he demanded tea. He sipped a little and poured the rest on his clothes! Adi thought Chacha was on the sixth plane of consciousness at that time.

After Adi's talk, several photos were taken of him with various Baba groups from different Baba Centres. Adi then released the Telugu booklet, "Avatar Meher Baba and the divine experiences of His Western lovers". This book was written by Sri N. Bhimasankaram. Adi appealed to all the Baba lovers to help Swami Satya Prakash with their time, energy, talent and money, for he was doing a great deal of work in the cause of Avatar Meher Baba. He also suggested that each one may subscribe to the Divya Vani, the monthly organ of Meher Vihar and also buy a Telugu book about Baba.

Lastly Swami Satya Prakash passed a vote of thanks to brother Adi and to all the lovers who had come for the Sahavas and made it a grand success.

After arti, the programme ended at 7-30 p.m. by a number of lovers embracing brother Adi until he got into a car. He had to be rushed to the station for he was leaving the same day within an hour. A large crowd of Baba lovers gathered at the station and when the train whistled, loud cheers of Avatar Meher Baba Ki Jai rang out.

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PUBLICATIONS RECEIVED

"61 Questions and Answers on Meher Baba with Appendix" – in English

This new publication is dated 1st October 1968 (the Dusserah Day).

The 61 Questions and Answers are for a good part an adaptation of the tract (43 Questions and Answers) distributed by the Avatar Meher Baba (BOMBAY) Centre at the International Tourist Fair in November 1967—and which has been also printed in all the Baba Journals, and also translated in Hindi and Telugu. But this publication is more up-to-date and comprehensive, since there are many useful additions and amplifications, at some places quoting Meher Baba's own answers.

The APPENDIX is very valuable and instructive and pointedly makes reference to the recent Messages of Meher Baba, such as, "REJOICE because Something Great will happen soon something that has never happened before, something that will not happen for billions of years it will happen of a sudden, not in developing stages, the Time is very near ..." and it lays emphasis on their significance and implications. Part I of the APPENDIX contains excerpts from Meher Baba's own 'utterances' giving from time to time broad hints on the foregoing.

Part II of the APPENDIX contains excerpts from the English translations of the Messages published by a World-Link called 'THE UNIVERSAL LINK', Borup (Denmark) and purporting to emanate from the SAME

ONE COSMIC BEING assuming no name (absolutely Impersonal)—or different names in different parts of the world—in the important period Viz., Christmas 1967 to 21st May 1968, (when Meher Baba wanted all His lovers to repeat the PRAYERS). These Messages from 'Universal Link' refer to Meher Baba as 'LIMITLESS LOVE' and as 'THE NEW MESSIAH'. The publisher is sharing them with the readers more for their instructive value and because there is great 'concordance' with Meher Baba's 'utterances'. from time to time, in a broad and general way, though not in details. Extracts from messages received in the last week of September 1968 from 'Universal Link' have also been included.

The Publisher has taken immense pains in bringing out this valuable booklet with the object of serving a two-fold purpose, namely – (i) making Meher Baba familiar to many who do not at all, or sufficiently, know about Baba; and (ii) helping humanity (the fellow-students in this School of Life) prepare themselves and be worthy of the coming NEW AGE (NEW HUMANITY), especially as Meher Baba has been stressing on '**the Time being very near**'.

Size: Demy one-eighth (8.8"x5.6"), pages 54—of which the main part (Questions and Answers) covers 24 Pages in 10 pts. types, and the APPENDIX (parts I and II) covers the rest of the booklet in 8 pts. types. As usual, good paper and fine printing by the top-rank printers of India.

Published By: A. C. S. Chari (for the Society in West Bengal for Meher Baba), KOMALA VILAS, 73, Rashbehari Avenue, Calcutta-25 (India) - to whom please write for copies.

N.B. Hindi, Telugu and Bengali versions of this Booklet are also under preparation.

(Continued from 2nd cover page)

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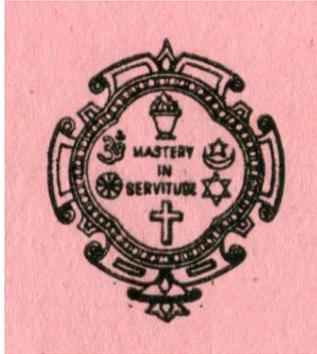
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