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Monthly:

October 1971

DIVYA VANI

(DIVINE VOICE)



AVATAR MEHER BABA

(giving His Last Darshan at Guruprasad, Poona from 2nd to 4th May 1965)

The Meher Vihar Trust – Rajahmundry-3

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Devoted to Avatar Meher Baba & His Work

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The Qualifications of The Aspirant

PART II

(Some Divine Qualities)

The Qualities Necessary for Spiritual Life are
Interdependent upon each other

If the inner life of man is to be harmonious and enlightened, he has to develop and express many divine qualities, while he is engaged in his daily duties. Each quality, by itself, may not seem to be extremely important; but it is not right to consider it apart from its necessary relation with other important qualities. In spiritual life, all these qualities, implement and support each other; and their inter connection is so vital that not one of them can be completely ignored without detriment to many other essential qualities. So, considered in its true function, *each of these divine qualities turns out to be absolutely indispensable for a complete life.*

Patience and Persistence:

Every man is a rightful heir to the Truth; but he who would inherit it must be spiritually prepared for it: and this spiritual preparation sometimes takes several lives of patient and persistent effort. Therefore, one of the first requirements of the aspirant is that he should combine *unfailing enthusiasm with unyielding patience.* Once a man is determined to realise the Truth, he finds that his path is beset with many difficulties, and there are very few who persist with steady courage till the very end. It is easy to give up effort when one is confronted with obstacles. This might be illustrated by a story of a man from Poona. He once read a spiritual book which impressed him so deeply that he felt like renouncing everything. He left Poona, went to a jungle near the city, and sitting under a tree he began to repeat God's name with a rosary in his hand. He kept doing this all day in spite of much inconvenience and dwindling enthusiasm. After sun-set,

he heard from all sides the cries of frightened animals, and though these cries grew louder and louder in the gathering darkness of the night, he persisted in his determination. But when he saw through the darkness a huge bear coming towards him, he fled away for saving his life and ran for seven miles at top speed until he fell unconscious in a shop in Poona. As he became conscious again, he related his adventure to those who had gathered around him, much to their amusement, but that finished his mood for renunciation.

Accepting the world as it is:

Spiritual effort demands not only physical endurance and courage, but also unshrinking forbearance and unassailable moral courage. The world is caught up in *Maya* and is addicted to false values: therefore, *the ways of the world run counter to the standards which the aspirant has set for himself*. If he runs away from the world, that does not help him, he will again have to come back to the world for developing that quality which would enable him to face and accept the world as it is. Very often his Path lies through the world which he has to serve in spite of his not liking its way. *If the aspirant is to love and serve the world which does not understand him or even is intolerant to him, he must develop infinite forbearance.*

Forbearance:

As the aspirant advances on the Path he acquires, through his contact with the Master, an increasingly deeper understanding of true love; and this makes him painfully sensitive to those impacts from outside which not only do not taste of love, but actually bring him into contact with cold contempt, cynical callousness, agonising apathy and unabating hatred. All these impacts try his forbearance to the uttermost. Even the worldly man suffers in the world which he occasionally finds indifferent or hostile; but he is thick skinned and his suffering is less acute, because he does not expect anything very much better from human nature and thinks that these things are inevitable and

incurable. But *the aspirant who has tasted of a deeper love knows the hidden possibilities in every soul: and his suffering is very acute because he feels the gulf between that which is and that which might have been if only the world had even faintly appreciated the love which he has begun to understand and cherish.*

Moral Courage and Confidence:

The task of forbearance would be easy if the aspirant could get reconciled to the ways of the world and accept them without challenge. But, *having seen the higher, it becomes an imperative duty of the aspirant to stand by it, even if the whole world opposes him.* Loyalty to the higher truth of his own perception demands unshakable moral courage and readiness to face the criticism, scorn and even hatred of those who have not yet begun to open out to the truth, and although in this uneven struggle, he does get unflinching help from the Masters and other co-aspirants, he has to develop the capacity to fight for the truth *singlehanded*, without relying upon external help all the time. *This supreme moral courage can only come with supreme confidence in oneself and the Master. To love the world and serve it, in the ways of the Masters, is no game of the weak and the faint-hearted.*

Freedom from Worry:

Moral courage and self-confidence should be accompanied by *freedom from worry*. There are very few things in the mind which eat up as much energy as worry; and it is one of the most difficult things not to worry about any thing. Worry is experienced when things go wrong: but in relation to past happenings it is idle merely to wish that they might have been otherwise. *The frozen past is what it is: and no amount of worrying is going to make it other than what it has been.* But the limited ego-mind identifies itself with its *past*, gets entangled with it and keeps alive the pangs of frustrated desires; so worry continues to grow into the mental life of man until the ego-mind is burdened by the past. Worry is also experienced in relation to the

future when this future, is expected to be disagreeable in some way. and in this case, it seeks to justify itself as a necessary accompaniment of the attempt to prepare for coping with the anticipated situations. But, *things can never be helped merely by worrying*. Besides, many of the things, which are anticipated. never turn up or if they turn up at all, they turn out to be much more acceptable than they were expected to be. *Worry is the product of feverish imagination working under the stimulation of desires; it is living through sufferings which are mostly our own creation. Worry has never done any one any good; it is very much worse than mere dissipation of psychic energy, for it substantially curtails the joy and fulness of life.*

Cheerfulness, Enthusiasm Equipoise:

Among the many things which the aspirant needs to cultivate, there are few which are as important as *cheerfulness, enthusiasm and equipoise*; and these are rendered impossible unless he succeeds in cutting out worry from his life. *When the mind is gloomy, depressed or disturbed, its action is chaotic and binding*; hence arises the supreme need of maintaining cheerfulness, enthusiasm and equipoise under all circumstances. All these are rendered impossible unless the aspirant succeeds in cutting out worry from his life. But worry is a necessary resultant of attachment to the past or to the anticipated future; and it always persists in some form or other until the mind is completely detached from every thing.

Control and Dispassion are the conditions of one-pointedness:

The difficulties in the Path can be overcome only if the aspirant has one-pointedness. If the psychic energies are dissipated in worldly pursuits, the progress which he makes is very slow. But one-pointedness implies dispassion concerning all the allurements of the phenomenal world. The mind must have turned away from all temptations, and complete control should have been established over the senses. Thus, *control and dispassion are both necessary for*

Time is now

By *DOROTHY L. LEVY*

Living the now of each day is a way of life for some—
Yesterday has passed, today here, tomorrow for some will not
come.

Greet the sunrise of each morning; thankful for another day
To fulfill our destiny along life's way.

There will be many disappointments, and difficulties to
meet—

The journey home is long and rough; many will retreat
For it takes faith, and courage when stricken with pain—
Many are desirous of physical pleasure only, their relief from
suffering in vain.

Evolutions have passed—according to God's Plan ...

This IS His Universe: we, have a part to play in each life-span.
Christ in all—many not yet awakened

Living in a dream world—trying to escape reality, feeling lost
and forsaken.

God-man coming back into the world for the LIGHT of man ...
He, knows the evolution of the soul; our weakness

understands.

In the age of Jesus He said, "LOVE YE ONE ANOTHER"—
"In this age Avatar Meher Baba said, "LET YOUR LIFE
ITSELF BE MY MESSAGE OF LOVE AND TRUTH TO
OTHERS."

And, "I HAVE NOT COME IN THIS AGE TO TEACH BUT
TO AWAKEN."—

With all this destructive force in the world, in His Love we are
not Lost—or forsaken.

God IS—ever present yesterday—today and tomorrow—
Avatar Meher Baba IS our Loving Universal Mother-
Father-that

"LOVES US MORE THAN WE CAN EVER LOVE OUR-
SELF".

Children's Corner

My dear Children.

In my last letters I told you of great men, who loved their fellow-men and Served the lowly and the lost. But my dear little ones don't be afraid that you cannot do Service as they did and hence you Can't be loved by God. Perhaps you may not have their Strength or wealth or Knowledge. But you do have the opportunities to Serve others in your own little world, with your little might. Do you know that attending to the physical needs of the sick, of the old, of the disabled is also Service to divinity? You need not go far and wide in Search of doing Service. You are doing Service when you are helping the old, attending the sick, and also by trying to please the people around you. You may not be aware of the wonders that are brought out merely by serving others. They may be your neighbours, they may be your friends, they may be the poor and old people that live near your School, they may be your own kith and kin, no matter who they are, it is your Service to them that brings untold happiness to you.

Once there was a Sanyasi (a man who denounces the Comforts of the world and who Spends his whole time in meditation). One day he was sitting under a tree in meditation. A bird's excreta fell on his head. It disturbed him. He gazed at the bird with angry eyes. At once the bird was burnt to ashes. When the Sanyasi saw this he was at first perplexed and then he was full of pride of his 'Yogic' powers (powers, which are obtained through Stern discipline and Control of mind and meditation on God).

As was his custom, one day he went to a nearby village for alms. He stood before a house and cried out 'Bhavati Bhisham Dehi' (mother! Give me some food) The mistress of the house was then serving her sick husband and so she could not come out. Though he stood there for

sometime repeating his request, no one turned up. He became very angry and began to pour out hot words. At this the woman came out and said "I am not a bird to be burnt to ashes by your curse". He was astonished at this woman's powers, who could know the incident of the bird, which happened in a far off place. She is just an ordinary woman, who daily attended to her duties and prayed regularly. Apart from her daily chores, she attended on her sick husband with all the love and warmth of her heart. It is only through her service and devotion that she got such wonderful powers. She directed him to go and learn more from the butcher of their village.

When the Sanyasi went to the butcher, he invited him saying "Oh! You are sent by that woman. Is it not?" The Sanyasi was surprised. He asked the butcher how he could get such powers. The butcher replied "I know nothing. I only serve my old parents with all love and devotion and do my duties honestly".

The Sanyasi realized then that powers are got not only by going into the forest and meditating on God, but also by doing one's duty and by serving others. Have you not read that,

"Little deeds of kindness
Little words of Love
Make this earth an Eden
Like the Heaven above"

So dear children, always try to sow an act of kindness and you will reap a harvest of happiness.

Yours
Aunty Sreelatha

GLIMPSES

of

The God-Man Meher Baba

Mast Ashram at Mahabaleshwar

1947 — Part I

By BAL NATU

The Unpredictable Whim of God

God is unpredictable, but more so the God-Man. Since December, 1944, I had no opportunity to live at close quarters with Shri Meher Baba. The Baba-circulars of 1945-46 brought no hopes of meeting Him; but all of a sudden the year 1947 set on foot the tidings of joy. Unfathomable and concealed are His ways ! Shri Baba awakens by giving *darshan*, as much by delaying and even denying it. Life is strange and would ever be so! Unexpectedly there looms a cloud of sorrow, and unawares a delightful sunshine disperses it. Happiness seems to stand on a bank of the river of Life and as we reach there, it mysteriously jumps to the other bank, with its mischievous smile, signalling and cheering us for a fresh bid! .

Life is pain, life is pleasure; but it is never static, never stale. It ever moves between the two opposites. Through it works the law of *karma*. It is the outcome of the Original Whim of God to achieve perfect balance, with no deflection in this mighty Illusion. In its perfection, Life would express creative beauty and ever renewing freshness. Shri Meher Baba once remarked that it is all implied in that beginningless, unpredictable Whim. How well one knows it! How miserably one fails to live up to it!

Human Form, The "Scion of Light".

Shri Meher Baba specifically stated that it is only through human form, on this planet, one can step on the spiritual Path, Could this be an achievement of a single

life? About life after death, I had my doubts, quite the strong ones. But living scepticism is better than dead presumptions, born of fear and traditions. It was not good just to lose myself in some kind of philosophy. Wordy, logical and meta-physical exhortations spread over different scriptures failed to satisfy me. I neither allowed myself to be bound by some set themes and theories, nor did I condemn any. For me, that was a welcome release. So, with an open mind I read the series of Discourses by Meher Baba, on "Reincarnation And Karma". It added to my understanding a bit which, I must confess, was quite shallow. However, I vaguely felt that the human form is the "Scion of Light" or the "Priceless Pearl".

The words of the God-Man have a magnetic effect. He has no opinions; He *knows*. And He is the incomprehensible Beyond, the uninferable Sentience. He reveals the limits of the words, and as they graciously come from Him with natural ease, they emit the perfume of His Wisdom. They astir something within you; and the awakened heart releases the intelligence which is superior to the calculating and bargaining reason. So, a free meditation on the words of the God-Man is a tie that links you to Him.

But is it so easy as that? Not so for me, sure. I must admit that the weaknesses in me did not leave me, particularly the emotional part of me. Nevertheless, the heart and the mind were geared to a new level. Heart leaped forth to love Shri Baba, not so concerned with the ... interpretations of His discourses; mind with its computing strategy was after survival and proofs of Shri Baba's Divinity. The tussle reminds me of the two lines composed by one of Baba's dearest disciples, Francis Brabazon, The composition, the *ghazal* was read out to Shri Baba, three times successively; and the lines as far as I remember, are:

Love delights in poetry and parables, of itself it is sure;
Mind demands the prose of logic, because it is insecure.

And I being more mind than heart, read with great interest and comments Meher Baba's discourses, including those on Reincarnation.

Reincarnation and *Karma*.

Karma literally means any thought, feeling or action. The working of the law of *karma*, as explained in details by Meher Baba helped me to maintain poise and peace not only on the intellectual level but much deeper. In those days I would often ask, myself, "Why should I suffer? And so severely!" The study of Discourses made me put a counter question, "Will it be just to have 'favours' throughout my life?" God shakes one through pleasures and pains until one submits to His Will voluntarily and happily, as the turning of the sun-flower towards the sun. This delicate performance is gracefully achieved through the ingenuity of the law of *karma*. The time of appreciation of this fact varies widely with different individuals according to the spiritual needs of the persons concerned, which are not necessarily the same. About "Reincarnation And *Karma*" Meher Baba stated the following:*

"In the successive incarnations, there is not only a thread of continuity and identity, but there is an uninterrupted reign of the law of cause and effect, through the persistence and operation of *karma* ... The intermittent incarnations in the gross world are only apparently disconnected. *Karma* persists as a connecting link and determining factor, through the mental body (mind), which remains a permanent and constant factor through all the lives of the soul.

"Before *karma* is created individual has a sort of freedom to choose, what it shall be; but after it has been accomplished, it becomes a factor, which cannot be ignored and which has either to be expended through the results which it invites or counter-acted by fresh and appropriate *karma*. Fate is not some foreign and oppressive

* Discourses by Meher Baba.

principle. Fate is man's own creation, pursuing him from past lives; and just as it has been shaped by past *karma* it can also be modified, remoulded and even undone through the *karma*, in the present life."

A Dive Into Life Divine.

I did not accept Meher Baba 's words as mere comforting answers to my ailing questions; they were and are entirely different from the arm-chair rationalizing opinions. Mind is often tempted to withdraw from the immediate present, and gets lost in the hope-land of future. The words of Meher Baba help one to have "alert acceptance" of the things and events as they are. One accepts oneself for what one is, whatever it be. And therein lies the never fading glory and the strength of His statements. About the law of *karma* that directs each and all to the "Purposelessness In Infinite Existence", Meher Baba propounded: *

"The law of *karma* is, in the world of values, the counterpart of the law of cause and effect, which operates in the physical world..... If a person has done an evil turn to some one, he must receive the penalty for it and welcome the evil rebounding upon himself; and if he has done a good turn to some one, he must also receive the reward for it. What he has done for others, he has also done for himself, although it may take time for him to realize that this is exactly so. The law of *karma* might be said to be an expression of justice or reflection of the unity of life, in the world of duality.

"The life of reincarnating individual has many events and phases. The wheel of life, makes its ceaseless rounds, lifting the individual to the heights or bringing him down from high positions; it thus contributes to the enrichment of experience. Ideals left unattained in one life are pursued further in the next life; things left undone are finished; the edges left by incomplete endeavour are rounded up; wrongs are eventually set right. The accounts

* Discourses by Meher Baba.

of give and take between persons receive renewed adjustment by the repayment of *karmic* debts and the recovering of *karmic* dues. At last, out of the ripeness of experience, the soul through the dissolution of the ego-mind enters the sole Unity of Divine Life."

Shri Baba Gestured "A Lie"!

While dealing with the topic of reincarnation, by and by, I intend to mention a remark of Meher Baba and a short explanation given by Him, though in later years. In summer 1959, Shri Baba was staying in Guru Prasad at Poona. My school had a long vacation and Shri Baba permitted me to stay with Him for six weeks. On some afternoons, He visited Bindra House where Jessawalas reside. The *mandali* used to accompany Him. Previously Shri Baba had advised a maid-servant in the house, to give up the habit of petty thefts. Finding that she had again succumbed to the same weakness, He called her near. The delightful expression on His face vanished and with a stern look He gestured, "If you commit a theft again, you will be born as a pig, in your next life!" In India pig is regarded as the filthiest animal. The very thought of becoming a pig greatly upset her. With an expression full of remorse she promised never to repeat that odd habit.

As soon as she left for some household work, Shri Baba's face looked aglow with a glitter of delight about it. He turned to the *mandali* standing near Him, including Francis Brabazon who had recently come from Australia, for an indefinite stay with Meher Baba. With a spark in His eyes, He quickly gestured, "Once you get a human body, there is no retrogression, no returning to the animal form." Without any further comment, He changed the subject. I gathered, it was only to help the maid servant that Shri Baba gestured "a lie"! His life ever functioned beyond the conventional ideas of good and bad, right and wrong. In the literature of Hindu saints and Masters, I had come across some stories of animals and birds having been human in the past lives and vice versa. Devoid of

proper context, a remark from the Master particularly with individual appliance, may not be taken literally, apart from its immense personal appeal!

Mind, Its Appearance and Total Disappearance.

On one of the earlier occasions, Shri Meher Baba explained, "Hindus believe in the process of reincarnation; the Christians and the Muslims do not. Hindus exaggerated and over-emphasized this theme; others treated the subject as blasphemous. When Krishna explained reincarnation, it was in context with the gross body. When Jesus and Mohammed remarked, "There is only one birth and one death." It was in reference to the mind. The very first separate appearance of the mind is the birth of an individual and its total disappearance rather annihilation, is death. Mind is born once and it dies once. In the light of this understanding, what the Hindus, Christians and Muslims believe is true." Meher Baba has skilfully blended Vedantism, Mysticism and Sufism like "beads on one string". He has linked with inimitable grace, the aspects of Truth revealed in His past Avataric Forms.

In the series of articles on Reincarnation and in the booklet Divine Theme, Meher Baba has explained in an appealing way, with the help of charts, "the journey of the soul to the Over-Soul". At the occurrence of the beginningless Beginning—the Whim (*Lahar*), the One Indivisible Over-Soul, gets seemingly divided into infinite number of souls. With this, commences the first process of Evolution of consciousness and the simultaneous collection of impressions (*sanskars*). The evolution of forms, pre-stone forms to human form, is the by-product. The Evolution of consciousness culminates in giving the soul a human form. Henceforth, the soul has to reincarnate again and again, to spend the impressions (*sanskars*) gathered in the process of Evolution. The same soul is born as man or woman belonging to different races, nations and religions. This is the second process or Reincarnation. As the "tight twists of impressions get loosened", begins the third pro-

cess of Realization or the Involution of consciousness. When all the impressions are nullified or wiped out, the impressionless consciousness gives the soul the experience of Its unity and identity with the Over-Soul. At the outset, the soul *exists* with the Over-Soul, unconsciously; now, it *lives* as the Over-Soul, consciously. What a mysterious timeless movement! In fact, the *Lila* (Divine Sport), of Evolution, Reincarnation and Realization is the "three-in-one" process in the Eternal Now.

Thus, from the birth of a baby to the passing away of a person, it is a marvelous voyage of the soul, from the Unborn to the Unknown. And during the visible part of this enigmatic sojourn the law of *karma* is the compass that steers the wheel, on the uncharted Ocean of Life. What Meher Baba has explained, struck me as being so true that it dispelled my doubts about reincarnation and the Goal of life. Of course, I do not wish to thrust my findings on others. It is left to the readers to perceive the truths revealed through the Discourses of Meher Baba. Finally, I wish to close this topic with a remark from Meher Baba: "The so many 'deaths' during the One whole Life beginning from the evolution of consciousness to the end of the involution of consciousness are like so many 'sleeps' during One Lifetime."

A Stable Turned into *Mast-Ashram*.

Now I turn to the events in Shri Meher Baba's life during the year 1947. From Niranjanpur, the place of seclusion near Dehra Dun, Shri Baba with the *mandali*, arrived at Mahabaleshwar, in December, 1946. There, He stayed in Aga Khan's Bungalow named Florence Hall. It had a very large compound. There was also a big square stable, with a corrugated roof and a huge teak-wood door as its only entrance. The stable was by the side of the main building. Shri Baba asked His *mandali* to repair it and keep the place clean. Then He got it partitioned into about 18 small rooms. The partitions were made of *tattya* and bamboos. Meher Baba wished to continue His work

with the *masts* in this stable. He commenced this phase of work in the last week of December, 1946. The first one whom He contacted was Ali Shah, one of His favourite *masts*, ever smoking and ever smiling. In addition to some other *masts*, Shri Baba had some mad persons and destitutes too, in this *ashram*. So, this had been a triple *ashram* for *masts*, mad and disabled old persons. The main work in this *ashram* was done in January, 1947.

For the first two weeks Baidul was in charge of the *ashram* management, looking after the various requirements of the *ashramites*. Next came Kaka Baria and B. D. (Poppa) Jessawala. Shri Baba's work with these people would begin after 8 a.m. First, He would bathe some *masts*. Then He would "closet Himself" with some of the *masts* for the "silent conferences", the big door would be closed and none of the *mandali* would be allowed to remain inside the stable. By 11 a.m., Shri Baba Himself would distribute the food to all these 'guests'. He would feed some *masts* with His own hands. He once remarked, "In bathing them I bathe myself; in feeding them I feed myself." This outward routine continued more or less till the last week of January, 1947. After this Shri Baba closed this Mast-Ashram. By the way, I would like to mention that this particular stable has a special importance for many Baba-people. On 16th October, 1950, when Shri Baba was in New Life, He allowed His disciples and devotees to assemble at Mahabaleshwar for His *sahavas*. The gathering was held in this very stable and here Meher Baba delivered the unforgettable "Baba's Sermon". He personally handed over a copy of the Sermon to each one present and instructed to meditate daily on it.

Silent Dhondi Bua and Laughing Kabir.

The mad and the destitutes in the *ashram* need no special mention: but some of the *masts* do. The worth-mentioning *mast* was Dhondi Bua. He was a *mast* of the fifth plane. He was brought from Wai, a nearby township.

He was of a *jamali* nature though occasionally, a ripple of frown would cross his face. There was, "the light of a smile in his eyes." At the corners of his eyes, there were delicate crow's feet. On his wrinkled face one would often notice a puzzled look. His voice was exquisitely sweet and inviting. He wore a loose long coat with sleeves that reached below his fingers. It looked queer. The pockets of his coat often bulged with sundry, odd things. Shri Baba liked him very much and remarked that Dhondi Bua was on the verge of entering a *majzoob*-like state. He was kept in the *ashram* for over three weeks.

Kabir was another interesting *mast*. He was from Kurduwadi. I used to see him rolling in the streets or lying near the urinals with a peculiar delight about his face. Baidul took him to Mahabaleshwar. Kabir had the loudest laughter. When outside the stable, he laughed and laughed so loudly till the leaves and the trees around were drowned in it. It seemed that he often laughed whenever there was a welling up of his love for the Beloved, God. On the other hand his skin, rather the entire body looked very dirty. The two uneven rows of his misshapen yellow teeth added to his exterior ugliness. But in spite of this, "there was a sense of some inner luminosity to which his outer shell did the poorest justice". Kabir had the habit of making signs in the air. While having his meals, at each morsel, he would roar with laughter. It was said that at Pandharpur, as he lived near a cemetery, he ate even the remains of the corpses! So oblivious was he about the things he consumed! He had a strange ecstatic look. Dr. Donkin wrote, "Kabir was a source of amazement to all, for never had one seen quite so strange and intermingling of an inner brilliance with so repellent and bestial a shell". Kabir was kept in the *ashram* for ten days.

Shah Saheb, The Smoker; Jumma, The Docile.

Shah Saheb was perhaps the emigrant *mast* of Africa. With almond-shaped eyes, he muttered incomprehensible phrases to himself. In the beginning, he was seen either

sitting quietly, gazing absent-mindedly at anything whatsoever, or resting flat on the ground swathed in a blanket. He was such a chain smoker that even his body had that peculiar 'rank' smell of tobacco. Sometimes he looked dazed and sometimes he seemed quite happy with himself and his life in the *ashram*. When the *ashram* was closed Shah Saheb was very reluctant to leave Baba-atmosphere. As an exception, Meher Baba allowed him to stay on, till He shifted His head-quarters to Satara.

Jumma was a born *mast*. He was from Baramati, a prosperous township in the district of Poona. In such a type of *masts*—*madar-zad*, the love for God is an untutored and inherent flowering. Jumma had some traits of a jamali *mast* too. He was very docile, and seldom spoke unless spoken to. Tall, slim, with very supple joints of arms and hands, his movements resembled to "the writhings of a snake". He was in the *ashram* for about ten days. Casually, I may mention here that after over a decade and a half, without giving me the name of this *mast*, but just a bit of description, Shri Baba sent me a message, to contact this *mast*, feed him and then report the matter to Shri Baba. This was my only direct participation in Meher Baba's work with the *masts*. More about this when I come to that incident.

An "Adept Pilgrim" From Bhor.

The other two persons brought to this *ashram* were Pahelwan and Vasudeo Swami. Pahelwan means a wrestler. He was quite young and would perform some physical exercises at the slightest suggestion. He had a very good physique indeed but the mind was least interested in worldly things. As regards the physical body, Vasudeo Swami was his opposite. He cut a pathetic figure. He could not walk; he had to be lifted by persons for calls of nature. He had a plaintive voice. It was the result of the agonies he bore. In spite of these tribulations he had, like children, a great liking for toys. He also showed great delight in wearing valuable rings. The villagers of

Ale, where he lived, respected him and looked after his needs; because his 'madness' had a divine touch about it, He was God-mad. His delicate physical frame could not bear the cold of Mahabaleshwar and so he was sent back, within a few days. Pahelwan, however, stayed on for a period of three weeks. Through different types of *masts* and the mad, Shri Baba carried on His work on different levels of consciousness. Perhaps, it was for this that He had such varied types in the *ashram*.

A visit of an "adept pilgrim" to Mahabaleshwar in January, 1947, is worth mentioning. Eruch brought him from Bhor, a distance of about forty miles. He told this pilgrim that he was being taken to his (Eruch's) elder brother. To this the "adept pilgrim" promptly replied, * "Not to your elder brother but to Meher Baba who has in Him the whole universe." He further remarked, "He is this world, that which is above and below. He is in me and in every one." After reaching Mahabaleshwar, Eruch told Shri Baba about this incident and He decided not to have him in the *ashram*. Shri Baba did not even see him, personally. That was not necessary. The next morning after breakfast, he was taken back to Bhor. He was known to the people as Bhorwala Baba. He left the *ashram* in the same delightful mood. Perhaps, in his higher state of consciousness, he was "seeing" Meher Baba all the time. Sometimes, Meher Baba personally contacted the "adept pilgrims" who had recognised His Divinity as the Avatar of the Age; in some cases He declined to meet them. This much we know and beyond this it is all blank.

Meher Baba kept Himself busy with the activities of the "*Mast-Ashram*", the whole day. The schedule during such phases of His work was of clock-like precision. When He was in the company of the *masts*, one could almost sense the vibrations of compassion and peace flowing from Shri Baba into the dazed being of the *mast*. He personally fed the *masts* with His own hands, as also from His inexha-

* The Wayfarers by William Donkin,

ustible spiritual granary, for about a month, On 28th January, 1947 Shri Baba offered His services to about a score of poor people and the *ashram* at Mahabaleshwar for the *masts*, the mad and the destitutes, was closed.

"Avatar" By Jean Adriel.

Being engaged in the *mast*-work, Shri Baba was not in a mood to give a special birth-day message for this year. As per Zoroastrian calendar it was on 15th February. Baba-lovers at different places in India and abroad, celebrated the Day as a private function. The following two cables, from the West, were received by Meher Baba:

1) Our hearts sing "Happy Birthday To You". Beloved, in Spirit with You (we are), always longing reunion with You.

2) Glad You were born that we may be re-born in Love, Malcolm Schloss celebrated Meher Baba's birthday at San Francisco (California). It was a lovely evening and the small group that gathered there, 'felt' Shri Baba's Presence.

It was in this blessed month that Jean Adriel published her book Avatar, the life story of the Perfect Master, Meher Baba. She dedicated the book, "To The Living Christ Whose Beauty The Very Heavens Cannot Contain, But Whose Presence May Be Found In Every Humble Loving Heart". Jean Adriel very skilfully propounded the Advent of the Avatar, Meher Baba and a few phases of His work. In India, the book was well received by the Baba-people. Keshav Babu (K. N. Nigam, Editor, Meher Pukar), was so impressed that he translated Avatar in Hindi. In casual talks, some Baba-lovers, particularly from Andhra Pradesh expressed to me with a feeling of gratitude the "spiritual debt", they owe to Jean Adriel for writing Avatar. With apt references to her personal experiences, she has very frankly and lovingly presented some of Meher Baba's ways of cleansing the heart of its blemishes and filling it with subsequent ecstasies. I too read the book with great interest. It was a delightful and creative reading. Her writing reminded me of Meher

Baba's words addressed to her, some day in 1937. While explaining to Jean about the "inner drawing and withdrawal" of the Divine Presence, Shri Meher Baba dictated on His board, * "It is my way of working. I draw you to me, and push you away; then I draw you closer and push you further away, until, at last, I draw you so close that you become one with me, forever." Meher Baba in His omni-presence plays the Game of hide and seek with every individual, through triumphs, and through tragedies, in a fascinating way!

On Mission To The West.

In December, 1936 Meher Baba invited about 15 Westerners mostly from America and England, for a five years' stay in India, if He so desired. Princess Norina Matchabelli, Countess Nadine Tolstoy and Mrs. Elizabeth Patterson were among the invitees. In June, 1941, these three devoted disciples were sent to the U.S.A. on an important mission to establish Meher Centre and to prepare the ground for Shri Baba's fourth visit to America. After reaching the States, Norina felt a deep and definite call from within, to speak to the people about Meher Baba and His mission. Through her "stirring and appeal-making addresses" some spiritually-minded persons were greatly touched and felt convinced about Meher Baba's Divinity; some had wonderful experiences as they listened to her talk. Adi K. Irani wrote, † "For five years Norina Matchabelli carried on the ... mission until she got the Master's order to cease to work through the spiritual light-motion, since it had fulfilled its purpose and she was summoned back to India In 1947."

Nadine Tolstoy during the last period of her stay in India was observing silence. After her return to the West, she fell sick and later passed away in April, 1946 to live "more than ever" in Baba's Being. Mrs. Elizabeth Patterson came off successfully in establishing Meher Centre—

* Meher Baba Journal, October, 1939.

† Fragments From A Spiritual Diary by Princess Norina Matchabelli.

On-The-Lakes at Myrtle Beach, in South Carolina. Some Baba-people in America had not met their Beloved Master since January, 1935. They were anxiously awaiting His next visit, which was overdue. There were also those who had heard of Meher Baba through Norina, Elizabeth and other Baba-people on the West coast. They were eagerly looking forward for their first meeting with Meher Baba, in 1947. However, as Meher Baba was deeply engaged in His special *Mast*-work in India, He postponed His visit till 1948.

Special Message For The Westerners.

In March, 1947, Meher Baba conveyed His decision of the postponement of His visit to the West through a special message. He called Elizabeth and Norina back to India after circulating this message to His dear ones in the West—Meher Baba's message: *

"The world is now drawing very close to the great upheaval.. This upheaval will entail great suffering to humanity, but this suffering will work a profound change of heart and will sweep the world clean for the new and vital phase that must follow. "..... I know how patiently many of you who have not seen me for several years have been awaiting a re-union, and I know there are also many devoted souls who are eagerly looking forward to meeting me for the first time. I want all of you, dear ones, to endure the extra period of separation with a courageous patience and, in spite of your disappointment, to continue and persevere in your present work and faith until I come. You must rest assured that I shall come and should always remember that in spite of this temporary separation from my physical presence, my real and infinite presence is eternally with you."

There were some more changes in the above plan and Meher Baba visited the U.S.A. not in 1948 but in April, 1952.

* Recollecting by Kitty Davy-The Awakener Vol. VI No. 2.

"May God save us from this Soul!"

Apart from the above message, the following two cables were sent in March, 1947 to some of Shri Baba's disciples in the West. Whenever Shri Baba was not in seclusion, He would attend to the correspondence, received from His followers spread over the world and would dictate replies and guide them. To one of them He cabled: "Wait, see and decide as you think best. Love." To another: "Try to overcome the possessive instinct which predominates lust and greed." Excepting a few standing orders, Meher Baba encouraged His followers to exercise the dictates of their conscience and His help consisted in its unfoldment. The words sent, would be instrumental in this vital functioning of the heart, backed by reason.

One of Shri Baba's devotees in Madhya Pradesh (India) was repeatedly writing rather pestering Shri Baba with a number of letters requesting to relieve him from the financial burden. In such matters Shri Baba directed His followers to face the situation bravely with all humanly possible honest efforts and then allow the Will of God to take its course. It is also a fact that if one remembers Meher Baba whole-heartedly, in the darkest hours of his life, one receives help from the most unexpected quarters. In reply to the "volley of letters", sent by this devotee, Shri Baba, whose humour was like a whiff of fresh air, joked: "May God save us from this soul!" He however, directed a cheering reply and sent him His love-blessings. And Shri Baba's blessings, aglow with His love, have been a tower of strength to His devotees.

By this time I learnt from Pandoba about Shri Baba's forthcoming visit to Madras, on the south-east coast of India. "At last, after a period of two years, Shri Baba has graciously condescended to see His devotees, a good news! Shouldn't I try to be present at Madras?" I thought. It was a slender chance, no doubt; but it was a chance, and I could not afford to miss it. The very thought offered a partial comfort. But it didn't remain partial, for by the

end of the month I received a letter permitting me to attend the *darshan* programmes at Madras. It was a blessed beginning of recurrent contacts with the Master, in the year, 1947.

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¹(To be continued)

THE WORD

By MAUD KENNEDY, England

An arrow pierces my heart,
A voice speaks.
From whence?
Above, below, around
or within?

It speaks,
Like the wind in pine trees
and distant thunder coming,
like the sea murmuring
or a dove in heavenly woods.
It grows,
It reaches ecstasy,
It tells me all I ever wished to know.
It thrills, it transforms
It is the Beloved who speaks,
as if a sword ran through me.
O Life! O Love, AWAKE!
It is Baba who speaks
THE WORD.

PRAYER

By MAUD KENNEDY, England

O my Lord of Light and Love
Shower Thy Divine radiance upon us here
Let Thy Rays of Joy and peace be felt,
So we shall become rivers of Light.
Let us flow with the stream of Baba's Love.
I submit my whole SELF to Thy care,
I offer my life to thee.

* Meher Baba: His Life and Teachings

by DUDLEY EDWARDS

PART I.

Meher Baba (means Compassionate Father) was born in Poona, India on February 25th. 1894 as Merwan Irani. He went through his junior year in College as a very bright, literate and well-liked youngster. At the age of 19 he came across Hazrat Baba Jan, a Sufi Perfect Master (or God-realised teacher.) By kissing Baba on the forehead (the spot where the third eye is) she performed the function of making Baba realise his Ancient State, that of being one with God. For some time afterwards, he was unconscious of the ordinary world. The agonising process of "coming down" to share the consciousness of human beings took place over seven years under the guidance of Shri Upasni Maharji, an acknowledged Hindu Perfect Master to fully establish Baba in the State of Christ consciousness, i.e. knowledge of being the Avatar i.e. God-Conscious while simultaneously Human-Conscious. Baba's life has been characterised by Love, Compassion and Service to others. Highlights have been the establishments of hospitals, schools and ashrams for the Insane and God-intoxicated. Baba has personally fed thousands of the poor, blind and crippled, washed lepers and cheered the otherwise infirm. Baba himself is crippled as the result of two car accidents, one in America and one in India. He has voluntarily travelled thousands of miles undergoing great hardship in order to rescue the "masts", who are individuals trapped between higher planes of consciousness because of the lack of a spiritual master. Further Baba has held "darshan" (open meetings) with literally hundreds of thousands of Lovers and devotees. He has supervised the spiritual training of hundreds directly and countless more indirectly. He never touches

* Sent by Miss Delia Deleon in September 1968 to: 'Divya Vani'
Editorial office located then at Hyderabad.

money except to give to the poor, is strictly celibate and lives in very simple surroundings with his closest disciples (mandali) near Ahmednagar, India, and he is described as having a superb sense of humour.

Religion.

Being the Avatar, Baba proclaims that He belongs to no religion. All religions belong to Him. For this reason people have been able to come to Baba from all religions and still keep up their religious practises. He does not ask the Christian to cease being a Christian, but to be a true follower of Christ. That is, to do what Christ said. He does not ask the sceptical man or woman of today to accept any dogma, but in the spirit of humanity to obey God in his heart.

"I allow vegetarians to follow their diet and non-vegetarians to eat meat, fish etc. I do not interfere with any religion and permit all to follow their own creeds, unhindered, when faced with Love for God, external ceremonials have no value."

"No religion was ever intended to be anything more than the gateway to God as Truth."

"Religion is for Man, not Man for religion."

"I intend to bring together all religions and cults like beads on one string, revitalizing them for individual and collective needs."

His Silence.

Baba doesn't perform miracles, though many have been attributed to him. He says that when things like this happen, it is only people's faith in him that has worked the miracle.

"The moment I break my Silence and utter the original word, the First and only Miracle of Baba in this life will be performed."

"This will be the Miracle of all Miracles."

Baba has been in Silence now for over 40 years. All his books he has done by means of an Alphabet board.

and he also communicates by hand gestures. Many people ask why does Baba give explanations in books if he is supposed to be silent. Baba says that he is moved by his Compassion to appease the intellectual convulsions of the mind of man. And Baba is in silence for the purpose of breaking his silence. Of this he has said,

"He who harbours the Lightning must first be a cloud for a long time. And the further the Archer draws back the Bow the more momentum is given to the Arrow."

"When I break my silence it will not be to fill your ears with spiritual Lectures. I shall speak only one word, and this word will penetrate the hearts of all men and make even the sinner feel he is meant to be a saint, while the saint will know that God is in the sinner as much as in himself."

Reason.

Baba says that initially one should apply his reasoning powers to what he says. To accept everything without reason would be to make an idol of him. But even this reasoning must fall by the wayside for Baba says,

"To find the truth, one not only has to depend upon analysis and intellect but on the heart."

"Intellectual understanding is not so important as experience through the heart. God is the only reality and he cannot be analysed, reason cannot reach him when one, through Love, finds him, one finds him in everyone. We must seek God in every day Life. The great goal of Life is to know God, The Infinite one in everyday life. My love will help you to love God as he ought to be loved. God is beyond understanding. The moment you think you understand God you misunderstand Him. You miss him when you try to understand him."

Everyone seems to have a preconceived idea of what Christ would be like but may be that is why so few people recognise Him when he does come. They somehow expect him to have the same body and retrace the same steps.

But the Avatar's methods always differ, for he is after all working within the domain of time where everything changes. Baba asserts his identity with previous Avatars e.g. Zoroaster, Rama, Krishna Buddha, Jesus and Mohammed. The truth which the prophets imparted, has been always the same, but they have presented it in their own way and clothed in a terminology which would be immediately understood and accepted by the people of their times. In this Age Baba has decided to utilise the printed word and film. This has had its effect. In particular in America, Baba's statements on the confusion that exists between real spiritual experience, and the illusion of spiritual experience resulting from using the so-called mind expanding drugs, have had a very great impact. One of the leading exponents of Baba's point of view in this problematical area is Dr. Allen Cohen, originally associated with the early experiments of Dr. Timothy Leary and Dr. Richard Alpert, Concluding that use of L.S.D. produced insight but no positive motion, Dr. Cohen embarked on a wide-ranging series of appearances on T.V. and radio, and before all types of audiences. As a positive replacement for the dubious results of drugs, he followed the guide lines of Meher Baba to a more challenging but more revealing pursuit of the inner man.

PART TWO

Discovering that which you have never lost.

For the sake of Love I ask you to apply your reason to the following words and I hope that right interpretation will enable you to discover that which you have never lost.

Psychology and Philosophy.

When reading books by various psychologists and philosophers I often stopped short of finishing them mainly because although these were the works of great men, for the most part they were still theories and consequently there were always aspects I could not accept. This left me with a feeling of disappointment as though I were expecting

one day to open a book without theories and speculations, but rather the absolute truth written by someone with absolute knowledge.

Illusion.

After a time however I began to despair of such a one existing. It is at a stage like this that one begins to think that the only criterion in life is oneself, and knowing this to be imperfect, a person can get very depressed: it is at times like this that Maya (illusion) can get a tighter grip. But if one can remain objective one has the best opportunity to observe the workings of Maya and thereby gain a little ignorance of what ignorance is.

Ignorance - Separateness - Two - Duality - Illusion.

This life in illusion is made of opposites e.g., Black and White, Hot and Cold, Hard and Soft etc., and the individual consciousness observing all this also works in opposites with a pendulum motion so much time in misery, then the inevitable swing to happiness.

In the beginning of creation there was a simplicity of duality and now that has gathered momentum into a great complexity in illusion, and now we are at a stage where man is trying to claim "ownership" of that illusion. He has guards to guard what he feels he owns and then guards to guard the guards. "The root of all our difficulties individual and social is self-interest." People don't just buy petrol for their cars they vote to buy a tiger which doesn't exist. When a person dies in Coronation Street, viewers send flowers to a non-existent funeral. ("too much of nothing can drive a man insane"—Bob Dylan). In this world of illusion most of us think that we are the body, but it only requires a little meditation to realise that this is not so. It is consciousness which has identified itself with the body, and the more time it spends giving credence to bodily sensations the more it's going to believe that it is the body and the harder it's going to be to recognise its

true self as God formless timeless and infinite. People identifying themselves with the bodies believe that they are different from each other, like Mr. Policeman, Mr. Popstar, Mr. Black, Mr. White, Mr. Young, Mr. Old, Mr. American, Mr. Russian, Mr. Protestant, Mr. Catholic, Mr. King. Mr. Beggar, Mr. and Mrs.—

"Everyone is a rightful heir to the Truth. The Souls of all men and women of all castes and creeds are really one. Do not waste your precious life-span in differentiating between and judging your fellow man, but learn to long for the Love of God."

By pointing out these divisions I'm illustrating why there is so much despair at the present time, though while trying to desist from this pattern of behaviour, Escapism is not the answer (the poppies in Berkshire don't grow so pretty.)

"God is not to be sought by running away from life but by establishing Unity with the One in the many. Far more blest is the Atheist who discharges his worldly responsibilities accepting them as his honourable duty than the man who presumes himself a devout believer in God yet shirks the responsibilities apportioned to him through Divine Law and runs after Sadhus, Saints and Yogis seeking relief from the suffering which ultimately would have effected His Eternal Liberation."

Nor is blaming others. For through past incarnations we all helped to make the Earth what it is today so let us stop blaming the follow members of the crew on this giant spaceship for if we do, we can be sure that we're not doing our job properly (like the little boy who peeps through his fingers to see if any of the other boys are praying with their eyes open.)

For those who saw Kubrik's film 2001, I give you these words of Baba's. "Whether men soar to outer space or dive to the bottom of the deepest ocean they will find themselves as they are, unchanged, because they will not

have forgotten themselves, nor remembered to exercise the charity of Forgiveness. All this world confusion and chaos was 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 my coming in your midst. I had to come and I have come. I am the Divine Beloved who loves you more than you can ever love yourself."

Energy.

As life is being stepped up to a higher level of consciousness there is a new rate of energy and this can cause anxious people to search in all sorts of directions. It can take the form of trips to Glastonbury searching for the Holy Grail, but one doesn't have to take the body anywhere. This was the legendary mistake of most of Arthur's Knights, for the Grail is within everyone wherever one may be.

"To find God is to come to one's own self. Do not search for God outside of you. God can only be found within you. For his only Abode is the Heart. I am the Ancient one, The one residing in the Heart. To know Reality is to become it. It is nearest to you—for in fact it is you."

One should conserve one's energy, for too many people dissipate it. Getting nowhere running around the circumference of the turning wheel, from one religion to another and from one master to another. Only when you decide on the one path for you, are you going to journey down the one spoke to the hub of the wheel where you will be motionless and timeless, where you will become the whole wheel and beyond.

Love

God is infinite in all his attributes i.e. Infinite Love, Infinite Compassion, Infinite Power, Infinite Knowledge and Infinite Bliss, and these attributes being Infinite include every finite aspect and particle of each for if it did not include the finite, it couldn't possibly be infinite. So every time

you love you are receiving some flow from the Infinite Ocean of Love (God), To realise this is difficult, for it means a lessening of the ego. e.g. it is not I who loves, for when one truly feels love for another, there is no thought of I, and it is when there is no thought of I then you can receive a flow from the Infinite.

"To realise God we must Love him losing ourselves in his Infinite Self."

"Start learning to love God by beginning to Love those whom you cannot. You will find that in serving others you are serving yourself. The more you remember others with kindness and generosity, the less you remember yourself and when you completely forget yourself, you find me as the source of all love."

"To get nearer and nearer to God you have to get further and further away from I me and mine."

"The Dawn of Love facilitates the Death of Selfishness. All narrowness limits Love,"

Everything is motivated by Love, nothing repels. If one entity moves away from another, it is because it is attracted to a greater force. Baba explains that in the beginning there was the Infinite Ocean of God, but the Ocean was unconscious of its existence. Latent within the ocean was the urge for consciousness. This urge gave rise to a bubble in the ocean, the first drop soul, and then to myriads more, each following its own apparently separate course of development. It is through this illusion of separateness that God's consciousness is gradually developed and perfected.

It is interesting to note that Venus the Patroness of Love and who presides over birth and helps to develop creative imagination was herself born of the foam of the Ocean.

"God is Love and Love must Love and to Love there must be a beloved. But since God is Existence, Infinite and Eternal there is no one for him to Love but

Himself. And in order to love Himself he must imagine Himself as the Beloved whom as he as the Lover imagines he Loves."

"The Entire Evolutionary Process is within the Domain of Imagination." "Beloved and Lover implies separation and separation creates longing, and longing causes search, and the more intense the search, the greater the separation and the more terrible the Longing."

"When Longing is at its intensest, separation is complete and the purpose of separation which was that Love might experience itself as Lover and Beloved, is fulfilled and union follows. And when union is attained the Lover knows that he Himself was all along the beloved whom he loved and desired union with, and that all the impossible situations that he overcame were obstacles which He Himself had placed in the path to Himself."

"You are your own obstacle to freedom and merely wishing is not enough. The falseness of the phenomenal world consists in its not being understood as an illusory expression of the Infinite Spirit."

"The humour of the Divine Love-Game is that the one who is sought is himself the seeker. It is the sought who prompts the seeker to ask, where can I find him whom I seek?"

"The seeker asking where is God? is really God saying where indeed is the Seeker!"

"From the Beginningless Beginning I asked one question, "Who am I? and I gave one answer, I am God!"

It was on first meeting some of Baba's lovers that I was immediately struck by the amount of love these people had for Baba and how it flowed from them like a beautiful river whose source was Baba the One with Absolute knowledge who was the one I had been so long searching for though I had never lost Him.

Baba Lovers' Seven Days' Sahavas at Hyderabad

By Bro N. BHIMASENKARAM

The Sahavas was inaugurated by Dr. Hukmat Rai Kapil Meher on 24th August 1971 at Meher Ashram Post Office Street, Himayatnagar, Hyderabad-29. A large number of Baba lovers were present on the occasion. Many Baba lovers who came from out-stations who were present for the Anniversary Celebrations as mentioned in Divya Vani for September 1971, have remained to participate in the Sahavas which extended up to 30-8-71. On the 25th morning there was a symposium on the subject: *Baba lovers and their duty at the present juncture*. The same subject was discussed in the evening and several members partook in the talks. On the 26th morning and evening the subject was "*Baba Work, a Realistic approach*". During his talk Dr. Kapil Meher suggested that we should start doing Baba's work as we had done in the beginning not minding if our efforts were fruitless, and forgetting what we had done in the recent past. During the rainy season every one knew there would be greenery all round. Similarly in those days there were continuous rains of Baba's Love. Work should be given to Baba lovers according to their nature and habits. When the spare parts of the machinery were properly fitted only then it could function, and could attain high speed. The present circumstances and atmosphere demanded hard and sincere Baba Work from all Baba lovers.

Bro N. Dharma Rao in his talk on the subject narrated at length, how Swami Satya Prakash Udaseen adopted a realistic approach to Baba work, ever since he came under the benign guidance of Avatar Meher Baba early in 1961. The International English Journal Divya Vani, devoted to Avatar Meher Baba and His work was started first as a Quarterly in that year only, gradually converting it into Bimonthly and then monthly since

1965. Swamiji toured extensively all, most all the Districts in Andhra Pradesh and also some important places in Northern India, spreading Baba's Message of love and Truth. Next, he concentrated on the work of publishing Baba literature in Telugu for the benefit of the large number of Baba lovers in Andhra Pradesh who are not conversant with English, and all the 10 Books published are much appreciated by one and all. Lastly now Swamiji got "Avatar Meher Baba Mission" inaugurated by the Chief Minister of A. P. just two days back and it is the most realistic approach to do Baba work.

The subject for the 27th was: *Work of the Mission and the Way of Life*. Dr. C. D. Deshmukh wished that the Mission would become international as the Ramakrishna Mission. Dr Kapil Meher talking about the Mission's work gave some points for adoption:

(a) There should be top quality devotional music with a small 10 minutes speech about the benefit from the Mission.

(b) Dramas should be played showing that the Mission is very helpful to solve difficulties of all.

(c) Religious film shows are most helpful. In between there should be a talk of 5 or 10 minutes to tell what the Mission can do for the suffering humanity.

(d) There should be children's dances based on dramas written in respect of Baba's love.

(e) These programmes should be arranged at different places in different localities in villages, towns and cities.

He then said "Truly speaking we are not living the life of love. We cannot sacrifice; we cannot forgive; we cannot tolerate. When these qualities have evaporated from us we should overpower our weakness by being alert and practising them. We must keep a battalion of strong guards against the working of our mind. We should find out the ways and means of killing our mind up to

the maximum limit. If we will not do Man-o-Nash i.e. destruction of mind we cannot be successful in spreading Avatar Meher Baba's Message of Love and Truth through the Mission according to our desire. On 28-8-71 Dr. Deshmukh and others gave talks on *Self Discipline and Mutual Love*. On 29th the subject was "*Individual Sadhana and Practical suggestions for Field Work*". Swami Satyaprakash Udaseen, Sri K. V. Suryanarayana, Smt, Jagadamba and several others participated in giving talks. On 30-8-71 morning when the Sahavas was wound up, there was a review of the Week's engagements by Sri Swami. Satyaprakash Udaseen. With Arati to Beloved Baba the Sahavas came to a close.

FOURTH ANNIVERSARY OF AVATAR MEHER BABA CENTRE: ANAKAPALLE. 22-8-1971,

By Bro B. DAYAKARAM, SECRETARY

Avatar Meher Baba Anakapalle Centre is found attractively decorated with festoons etc., since early morning on 22.8.1971 for the fourth anniversary of the Centre. The usual full size bust portrait of Beloved Baba is garlanded at 6-00 A.M. and the function started with Nadaswaram. The whole atmosphere of the centre is felt love inspiring and attractive with luminous lights, festoons and portraits. The lovers felt elevated and happy with their fourth year's march in Baba's love. Arati was performed to Baba at 6-25 A.M.

At 6-30 A.M. while the Sun is throwing light in the East, the seven coloured flag, the symbol for the path of Divine light, was hoisted amongst big cheers of "Avatar Meher Baba ki Jai" by Brother Vadapalle Subbaraju, an ardent lover from Pippara, West Godavari District. The lady lovers sang Pathak Geeth. Dr. P. S. R. Swamy spoke briefly on the significance of the seven coloured flag. Bros Subbaraju, Somaraju and Latchiraju, lovers from Pippara and Kesavaram expressed their love experiences of Beloved Baba. The function continued with Puja and

Sankeerthan and Tirth Prasadams were distributed. After a short break, tea was served in the centre. The programme continued with Sankeerthan by several lovers. Tapc recorded Sankeerthan programme of Br. Balagopala Bhaskara Raju of Thadepalligudem and the usual Sunday sankeerthan programme of the A.M.B. Centre, Anakapalle are relayed and the whole atmosphere is charged with the inspiring melodious songs.

Lovers from several places like Hamsavaram, Nakkapalle, Visakhapatnam and Thummapala along with local lovers, have participated in the function. The group of lovers singing melodious and inspiring Namasankeerthan seated in-front of Baba, at 10-15 A.M. They are so immersed in love that the Harmonist could not move his fingers exactly after 43 minutes performance, while the songsters and other lovers remained calm and motionless feeling that instants' experience of happiness of that Divine Infinite Silence, depicting the 43 years silence observed by Beloved Baba. This feeling was really elevating and lovers shed tears of joy and inexpressible happiness. Arati was again offered to Baba in their joy. The function was continued, with songs and Sankeerthan by several lovers till 12-00 noon.

The evening programme commenced by 6-30 P.M. with lovers (both boys and girls) of Bala Vihar Centre. They sang several songs individually and collectively and performed dance, prayer and Kolatak programmes which were very appealing with love from their innocent hearts. Br. T. N. Ratho, B.A. LL.B., lover from Visakhapatnam spoke on love messages of Beloved Baba and narrated some incidents of His inspiring love. Dr. P. S. R. Swamy spoke briefly on the progress of fourth year's march of the lovers of the centre towards their goal and expressed thanks to all those that contributed, participated and co-operated in the year's progress and the day's programme. The function terminated at 9-30 P.M. with the slogans "Avatar Meher Baba Ki Jai" after offering repentance prayer, Arati and distribution of Tirth Prasadams.

Jai Baba !!!

*AVATAR MEHER BABA GOES TO ANDHRA PRADESH

Darshan Programmes at Eluru:

At about 15-00 Hours, Baba left His residence to attend the Darshan Programme at Ramkoti, Eluru and arrived there at about 15-15 hours (23-2-54). Shri K. Radha piloted the way, wearing all red dress, on a motor bike, running ahead of Baba's car. As at other places, the Pandal here too was well decorated and some photos of some past Masters like Guru Nanak, Swami Daya Nand of the Arya Samaj, Ram Krishna Paramhans, formed the decoration material. Sankirtan was in full swing, when Baba reached there. On entering the Pandal, Baba first sat on the chair placed for Him but just to make every one present, to feel that He is one of them, He came down and sat on the ground for a while, resuming His original seat thereafter. Explaining that action on His part, Baba then spelt on the board at about 15-20 Hours on (23-2-1954) .

"I am one of you, that is why I sat on your level. It is not just an idle show but my eternal experience of being one of you."

"I know that you are all mine for ever but I want you to make me yours; then you will realize that every one of you is Baba."

Under Baba's orders His message 'Guidance of Perfect Masters or Avatar' was read by the same Mandli member who had read other English Messages of Baba and their Telugu translation by the same Andhra lover of Baba who had read translations of other Messages.

Baba's 'Arti' was then performed by Shri Venkatarao who was the president of the local reception Committee and

* From the Diary of Baba's Andhra Tour written by Shri Kishan Singh, Dehra Dun. Continued from Aug. 71 issue of Divya Vani.

there after Baba distributed the prasad. The arrangements for its distribution were so good and satisfactory that Baba gave Prasad with both the hands, simultaneously distributing to ladies with one hand and to gents with the other. The audience could easily be taken as 20,000. Just when Prasad was being distributed, a Mast came in the queue to receive it. He was all naked except with a loin cloth around his waist. His eyes were shining like stars. Pouring out his heart he was constantly shouting 'Ram, Ram, Ram, pointing towards Baba. He started tickling Baba in his own Telugu language, coaxing him to break his silence. In order to divert his attention, Baba embraced him and started feeding him with a banana, with His own hands. He then pointed but to the Mandli that he was the only man in the crowd who could understand Baba.

Baba's Return to The Garden at Eluru

On returning to the garden, Baba again took His seat in the pavilion outside His room. At about 19.40 hours a Muslim gentleman, known as Ghus Baba, with red head-dress, came to see Baba for His blessings which Baba gave to him telling him in Urdu simultaneously that he should so lose himself in Baba that he should see God and God only. When he left Baba's presence, Baba sent Ramjoo immediately after him with the words that the man should go on thinking of Baba and think of Him to such an extent that he attains 'Fanah'. Amongst the people, who came for Baba's darshan, was one Mowna Swami. On the last visit of Baba to Eluru, this Swami, of his own accord volunteered to stay in Shri Katta Subbarao's garden and work as Pujari (priest) in the temple which was to be constructed in that garden in the name of Baba by Katta Subbarao. Baba agreed to it and ordered that Swami should stay permanently at Eluru. Not acting up to those orders, he had left that Station in the meantime. So, through a Telugu speaking interpreter, Baba asked the Swami of the reasons for his leaving Eluru, to which he replied, that because he was not properly treated there, he left Eluru. On that Baba said at 20-35 hours:—

"Is that the thing. You ought to have died rather than have left the place. For God, all inconveniences are nothing. They cannot be used as an excuse. Now, from the day I leave Andhra, you stay at some place, say in a small place for 40 days. Don't take food, only if hungry take milk, and night and day repeat Baba, Baba. If you observe this order, I will be pleased; if not you will have wasted this life. So, for 40 days don't eat anything. Whenever you feel hungry take tea or milk, nothing else. Don't leave that place for 40 days—only when you want to clear yourself in the morning. I am God so you must stick to my orders."

The Swami began to weep at this stage and Baba stopped dictating for a few minutes but He again reiterating His orders, said at about 20.40 hours:—

"From 5.3.1954 for 40 days, night and day, don't sleep even for a minute. One cup of milk, one cup tea, you can take, nothing else. Water you can drink as much as you can take. But not to leave the place where residing,—not even to Bazar or outside the town. Say "Baba, Baba." Even if you go mad after me or die, Don't break the orders and don't make the show. Don't let any one bow down to you or fold hands before you or follow you. Have no followers. Simply repeat Baba. If you obey 100%, you will get a glimpse who Baba is.

At about 21.15 hours, Baba again emphasised upon the Swami, the importance of His orders, when the Swami was apparently looking very depressed and said:—

"Don't be nervous. Do it with love, wholeheartedly. If you will do whole heartedly I will help you. Then you will have a glimpse of Baba."

On the 4th March 1954 at Kakinada, the Swami, who was in the meantime told by Baba to spend those 40 days at Kovvur, wanted permission of Baba to go to Eluru, to see his mother and then to return to Kovvur to carry

out Baba's orders. Some one amongst Baba's lovers said that the Swami had invited people to come and see him, when he completes the period of forty days in question, Thereupon Baba said:—

"Tomorrow you eat at noon, sumptuous food to your heart. Tonight sleep well. From tomorrow noon for 40 days, don't eat except one cup tea and one cup milk, water as much as you like—no fruits, no sweet, nothing. In that cup of milk, sugar you add, and for 40 days repeat Baba's name continuously. No sleep, but if unconsciously you doze, don't you be afraid. If unconsciously you even fall asleep don't worry but consciously try to keep awake, night and day. Try, but if unconsciously you doze or fall asleep then don't worry. Don't think that you have failed Me and don't then give up. This is not for others and don't make a show of it. Why did you invite people. You want Baba or appreciation. Least show will drop you. You love me I know. You love me, that is why I want you to have just a glimpse of who I am but don't attach any importance to fasting and keeping awake. Do it for Me."

(Here Baba embraced the Swami, who was weeping, out of love).

Continuing my Diary of the 23rd Feb. 1954, at about 20.00 hours, Bharata Natyam was staged, when, the dances depicting ten Avatars were wonderfully displayed by the girls of a local Musical Institution. How these girls danced and played their respective parts was very much appreciated by Baba. The chief part was that of a very young girl, who was the daughter of one of Baba's lovers. How she performed dances at so tender age and did Baba's Arti, can hardly be explained on paper. Baba called that girl on the termination of each part which she played and expressed His love to her.

On the conclusion of the programme, the Chief Instructor of that Institution explained in brief that its life

has been for 2 years only and asked for Baba's Blessings, for the Institution to prosper, which Baba gave.

Just when the Mandli was about to disperse for the night, one Mandapaka Gangadharm vocal and finger flute singer and Radio Artist of Amalapuram, stepped forward and made a request to Baba to allow him only 5 minutes to give a demonstration of his art, in playing flute with his fingers. Baba, agreeing to his request, took him inside His room and asked him to start. All Mandli members were also asked to witness the show. Inter-joining his fingers, the man played the Flute with his hands and fingers and he produced so original a tune that one, outside the room, could not possibly discern whether he was playing at the actual instrument or with his fingers only. Baba liked the demonstration very much and asked him to repeat it once more, calling Gustadji to see it, as he was not present in the room, when the man played the flute for the first time.

Then the Mandli was asked to be present at Baba's place on the morning of 24th February 54 at 08.00 hour but before the Mandli could do so, Baba Himself came to visit the Mandli at 07.00 hours. Every one of the Mandali was at that time repeating "*Keep Awake for the Awakener*", since Baba had on the previous day told every member of the Mandli that no one would sleep on the night of 24-2-54. This slogan was touching every one's heart and every one was deriving a sort of some pleasure, in repeatedly saying it, on that morning. Baba enquired from one of the Mandali members, who was sick about his health. Prabodh, son of Dr. C. D. Deshmukh, a great lover of Baba (from Nagpur) presented to Baba, a pencil sketch of Baba, which he had drawn himself in two hours. "What a nice attempt it is" every one present could not help saying. This youngster is very energetic and intelligent. He, like his father, loves Baba very much and was taking notes about Baba's visit to various places in Andhra, for his own diary. One Mr. V. V. Ramana Rao, a Homeopathic Doctor, appeared there with his medicine chest and prayed to Baba

for His Blessings. Baba touched his 'Chest', to his great pleasure. Our host, at Eluru, Shri Katta Subba Rao then appeared on the scene in a nice good new coat and he was presenting a nice and lovely good look with that coat on. When Baba told him so, he started explaining in his own intermixed language—English, Telugu and Hindi—that he got that coat made of that cloth, which he had presented to Baba last year on His last visit to Eluru but which He had returned to him by way of Prasad, with instructions that he should have a coat made of it for himself.

From the Mandli's place, Baba returned to His residential place at about 08.15 hours and found a large gathering there awaiting to have His Darshan. Some high personalities, who came to see Him, included the Collector of Eluru (West Godavari). Then, discussing the day's programme, Baba asked whether any visits by Him to the places and houses of His lovers were included therein. It was then explained by the KDRM that due to the shortage of time, they have omitted that item all together from the Programme, since a very large number of houses would need to be visited by Baba, if that item was taken up, whereas the time at the disposal of Baba was very limited. Baba, however, wished that He should pay such visits but the KDRM again expressed their inability to appraise all in time, to be present at their respective places, when Baba goes to their houses, because Baba wanted to start paying such visits immediately. Baba said that let the visits be surprised ones, as that would give every one more pleasure but let all lovers know about it, as far as possible.

Accordingly, Baba started for house visits at about 08.30 hours and also wished to pay visits to the business premises of some of His lovers and devotees in Eluru. From 08.30 hours to 11.35 hours and from 15.20 hours to 18.00 hours Baba paid visits to about 60 places, including some schools and Religious organizations. Out of the houses of His lovers, as visited by Baba, a record of only 35 places could be collected. All this time Baba worked on earth like the 'Lightning' in the sky, moving place to

place, so hurriedly and quickly that a slight miss, meant missing the record of visits paid to a number of houses in that small duration, expressing His Love to all the family members and relatives of the respective lovers, as introduced by them on Baba's visiting their houses, embracing some lovers and their family members and giving special Prasad to some, joining family group photos at their residences, sipping coconut water or other cold drinks a little—at some places, and giving the rest to His lovers and their families to drink and so on and so forth. In fact His 'Leela' is unfathomable. Baba's Arti was performed practically at all places visited by Baba and garlanding Him was no less than speciality. All sorts of garlands, flowers, golden-laces and golden-laces cum Camphor beads were being put around His neck in quick succession. The tempo was much increased, as Baba had said, that it was His last visit to Andhra.

Some surprised visits were also paid, by Baba, to the huts of some poor folks. Some of the salient points noticed at some of the places visited are as under:—

1. Shri K. N. Chowdry, Advocate: Sai Baba's photo was lying in the room and pointing at it Baba said: "His eyes were matchless. No one had such eyes in the world."

2. Shri J. Jagannatham: As soon as Baba entered his house, the ladies began singing devotional songs. Mrs Jagannatham was seen actually trembling with love for Baba.

3. Shri K. Subbaraju Secretary, District Board: The gentleman could not be appraised of the contemplated visit of Baba to his house and so he had gone to the hospital. Baba sat on a chair there for about 2 minutes.

4. Shri K. Narayana Rao, Advocate: Amongst his family members, introduced by him to Baba, was his father aged about 80 years. This old man gets up daily at 03.00 hours to do his 'Puja'

5. Shri Y. Ranga Rao: His son, who is undergoing training at an I. A. F. Trg School, prayed to Baba for strength to enable him to support his family members. While telling the boy, not to worry for anything. Baba spelt on the board:—"Ranga Rao is dear to me. You are dear to me."

6, Shri S. Lingayya (Advocate): Baba enquired from this lover of His, as to the number of children he has. The reply was that he had lost all other children, the only surviving child being a daughter, aged one year. Baba blessed the living child.

7. Shri Venkata Rao Prop. Venkatarama Printing Press: Baba gave special Prasad to his son and asked him to give it over to his wife to eat. He then gave special Prasad to the boy's wife and asked her to give it over to her husband to eat and then spelt on the board:- "When I give any thing unasked, it is really given."

8. Shri E. Venkayya (Prop Rama & Co): All his family members were caught in surprise to see Baba at their place. They ran to get a chair for Baba to sit but due to the shortage of time at His disposal, Baba walked through the house and left it from the other side of it, through a window in the iron gate there.

9. Shri K. B. Krishna Rao, District Judge: His father offered special prayers to Baba, who was sitting in the Drawing room, on a couch.

10. Shri R. V. Rama Rao, Advocate: Baba asked him the number of children he has. 15, replied he, to the amazement of all present. Baba then asked him to introduce them all to Him, one by one and also to give their names. How enjoyable was the scene, when he forgot the name of his 4th child, when introducing the boy to Baba. Every one laughed and laughed and laughed over this incidence. His wife stepped forward to garland Baba and performed His Arti but Baba stopped her from doing so spelling on the board "No garland, no Arti. Let Baba sit homely. All this means not natural: Love is the most

natural and I feel so happy he (referring to Shri Rama Rao) that does not remember the names of his own children, He knows that he has children. He is straight forward and honest. Baba embraced Shri Ram Rao and gave special Prasad to his wife.

11. Shri Ramlinga Sastri: One of his family members, through him, asked Baba "My lord, what can I give to you, beyond the lotus of my heart! Baba replied, "Give me what is not mine. Every thing is mine, except myself. Myself is for those who love me." On leaving the house, an old lady was found sitting in the verandah of Shri Sastri's house with some Prasad in her hand to offer, Baba took it from her. She was aged about 99 years and blind.

12. Dr. K. Surya Narain Sastri: All his children and family members stood in rows in the room on each side, leaving the path between, for Baba to walk. One of them was holding the Prasad and picking up a piece therefrom, Baba threw it to Ramjoo, who could well catch it. Shri Hanumant Rao, Editor-in-chief of Planning Commission, was introduced to Baba. In introducing his sister's daughter he said, that she was 1st Class Matric. Baba remarked that then she was very intelligent. After a minute, Baba asked her to be recalled to His presence and when she appeared before Him, Baba said:— I like first class people, because I am first class, first in every thing."

(To be continued)

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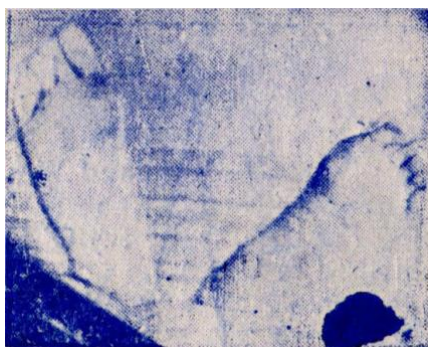
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1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty*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



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