

**DIVYA VANI**  
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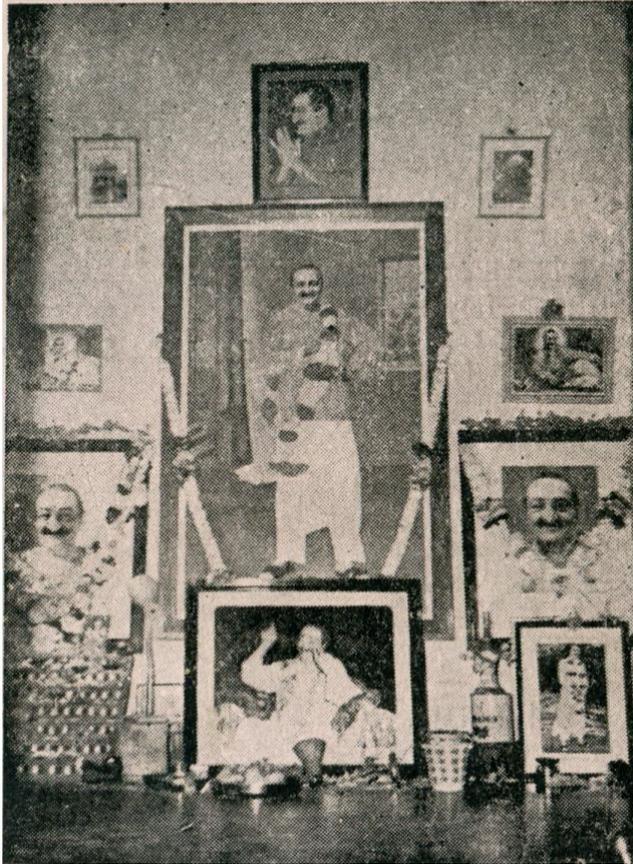
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Monthly:

April 1971

# DIVYA VANI

(DIVINE VOICE)



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Monthly:

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# DIVYA VANI

(DIVINE VOICE)

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# The Types of Meditation

## PART IV

*By Avatar Meher Baba*

### Assimilation of the Divine Truths

#### Section A

##### Modes of General Meditation

##### **The Limits of Free Philosophical Meditation**

The beginnings of spiritual life are marked and helped by general meditation, which does not exclusively concern itself with selected specific items of experience, but which, in its comprehensive scope, seeks to have *an understanding and assimilation of the Divine Truths* concerning life and the universe. When the aspirant is interested in the wider problems of the ultimate nature of life and the universe and begins to think about them, he may be said to have launched himself upon such meditation. *Much of what is included under philosophy is a result of thus trying to have an intellectual grasp of the ultimate nature of life and the universe.* But the purely intellectual grasp of the Divine Truths remains feeble, incomplete and indecisive owing to the limitations of the experience which may be available as the foundation of the structures of speculation. The *Philosophical Meditation* of free and unaided thought does not lead to conclusive results; it often leads to diverse conflicting systems or views; but philosophical meditation is not without value, because, besides leading him to a certain extent in the realm of knowledge, it gives to the aspirant an intellectual discipline of mind, which enables him to receive and grasp the Divine Truths when he happens to come upon them through those, who *know*.

The more fruitful mode of general meditation consists in *studying the revealed Truths* concerning life and the universe.

### **The Study of Revealed Truths**

This mode of understanding and assimilating the Divine Truths can take its start from the hearing or reading of those expositions of the Divine Truths, which have their source in the Masters of Wisdom. The discourses of living Perfect Masters or the writings of the Perfect Masters of the past are a suitable object for this mode of general meditation because the assimilation of Divine Truths, revealed through them enables the aspirant to bring his life into line with God's purpose in the universe.

### **The Value of Hearing**

The Divine Truths are most easily grasped and assimilated when they are directly passed on to the aspirant by a living Master. Such personal communications of the Master have in them a power and efficacy, which can never belong to the information received by the aspirant through other sources. *The word becomes alive and potent because of the life and Personality of the Master.* Hence many scriptures emphasise the need for *hearing* the Divine Truths directly through the spoken word of the Master (*Gurumukh*). The mode of general meditation, which depends upon hearing the expositions of the Divine Truths is undoubtedly the best, when the aspirant has the opportunity to contact a living Master and listen to him.

### **The Advantage of Meditation through Reading**

It is however not always possible for the aspirant to contact and listen to a living Master; and it is in this respect that meditation through reading has some advantages of its own. For the generality of aspirants, meditation through reading has hardly any suitable substitute, because, it takes its start from *written* expositions, which are available to them at any time which is convenient to them. The meditation which takes its start from reading about the revealed Truths has this special advantage of being *easily accessible to most aspirants*. Meditation through reading is, therefore, *explained* in Section B; and it is *provided* for in Section C.

## SECTION B

*Reading as Meditation***Usual Handicaps in Meditation through Reading**

Meditation through reading has its own handicaps, because most of the written expositions of the Divine Truths are meant for intellectual study rather than for assimilation through meditation. The difficulties, which the aspirants experience in connection with this form of meditation, are either (i) due to the fact that the method of meditation is not adapted to the subject-matter of meditation, or (ii) due to some flaw in the method which makes it mechanical and uninspiring, or (iii) due to the unwieldiness or vagueness of the subject matter of meditation.

**Difficulties Removed by Presenting a specific Form of Meditation through Reading**

All these causes which vitiate meditation and make it unsuccessful, have been avoided in the specific meditation, which is explained and recommended in this article. This article is intended, not only to explain the manner of carrying on meditation through reading, but also to provide exposition of the Divine Truths, in order to fulfil the requirements of this form of meditation. The usual difficulties, existing in meditation through reading, have been removed in this specific meditation, by (i) securing that *the process of meditation as well as the subject matter of meditation are adapted to each other and to the conditions of intelligent meditation*, (ii) by elaborately *explaining the different phases of the meditation which takes its start from reading*, and (iii) by *providing a specially prepared brief exposition of the Divine Truths*, which would become a suitable and valuable subject-matter for meditation through reading.

**Three Stages of the Specific Form of Meditation through Reading**

The form of meditation, which takes its start from reading about the Divine Truths, has three stages:

(1) In the first stage, the aspirant will have to read the exposition daily and simultaneously think about it thoroughly.

(2) In the second stage, actual reading would become unnecessary but the subject matter of the exposition will be mentally revived and thought over constantly.

(3) In the third stage, it will be quite unnecessary for the mind to revive the words of the thoughts in the exposition, separately and consecutively, and all discursive thinking about the subject-matter will come to an end. At this stage of meditation, the mind will no longer be occupied with any trains of thought, but will have a clear, spontaneous and intuitive perception of the sublime Truth, which is expressed in the exposition.

### **Provision of Subject matter for the Specific form of Meditation through Reading**

Since intelligent meditation consists in *thorough thinking about a particular subject*, it follows that the best help for meditation, would be a brief and clear exposition of the subject of meditation. The following concise exposition of the Divine Truths (given in Section B) comprises the whole story of creation, as well as a complete account of the Path and the Goal of self-realisation, The aspirants can intelligently read the exposition and assimilate the sublime truths, which it embodies.

### **Advantages of the Specific Form of Meditation through Reading**

This special form of meditation is extremely easy and useful, owing to the fact that the reading of the subject-matter and thinking about it have to be done simultaneously. Further, in making the exposition of the subject-matter clear and concise, the probability of any disturbance arising out of irrelevant thoughts is eliminated. It is extremely difficult to avoid the disturbance of irrelevant thoughts, while meditating upon the subject-matter of some long-drawn article or book, even if it is com-

mitted to memory; and spontaneous meditation about it, therefore, becomes impracticable. The appearance of irrelevant thoughts in the mind becomes very probable, not only in a long-drawn meditation of abstract thoughts, but also in a meditation of some concrete object of experience. On the contrary, irrelevant thoughts are extremely improbable, if the subject-matter of meditation consists of a brief exposition of the Super-sensible Truth. If the aspirants meditate upon the subject-matter of the following exposition of the Divine Truths (in the manner which has been elaborately indicated above), meditation will become for them not only spontaneous and easy, delightful and inspiring, but also helpful and successful. They will thus be taking a very important step towards the realisation of the goal of life.

## SECTION C

### **The Divine Truths**

*(for meditation through reading)*

#### THE JOURNEY OF THE SOUL TO THE OVER-SOUL

### **The Soul and its Illusion**

*Atman* or the soul is in reality identical with *Paramatman* or the Over-soul, which is One, Infinite and Eternal. The soul is, in fact, beyond the gross, subtle and mental worlds; but it experiences itself as being limited owing to its identification with the *Sharira* or the gross body, *Prana* or the subtle body (which is the vehicle of desires and vital forces), and *Manas* or the mental body (which is the seat of the mind). The soul, in its transcendental state, is *One, Formless, Eternal* and *Infinite*, and yet it comes to identify itself with the phenomenal world of *forms*, which are *many and finite* and *destructible*. This is *Maya* or the Cosmic illusion.

### **State of the Phenomenal World**

The phenomenal world of finite objects is *utterly illusory* and *false*. It has three states: (1) the *gross*, (2)

the *subtle* and (3) the *mental*. Although all these three states of the world are false, they represent different *degrees of falseness*. Thus, the gross world is farthest from Truth (God); the subtle world is nearer Truth; and the mental world is nearest to Truth. But all the three states of the world owe their existence to the cosmic illusion, which the soul has to transcend before it realises the Truth.

### **The Purpose of Creation**

The sole purpose of creation is that the Soul should be able to enjoy the Infinite state of the over-soul consciously. *Although the soul eternally exists in and with the Over-soul in an inviolable unity, it cannot be conscious of this unity independently of the creation, which is within the limitations of time.* It must, therefore evolve consciousness before it can realise its true status and nature as being identical with the Infinite Over-soul, which is *One without a second*. The evolution of consciousness required the duality of the subject and the object—the centre of consciousness and the environment (*i.e.* the world of forms.)

### **The Genesis of the Cosmic Illusion**

How does the soul get caught up in the illusion? How did the Formless, Infinite and Eternal Soul come to experience Itself as having form, and as being finite and destructible? How did the *Purusha* or the Supreme Spirit come to think of itself as *Prakruti* or the world of nature? In other words, what is the cause of the cosmic illusion in which the soul finds itself?

To realise the true status of the Over-soul which is One, Indivisible, Real and Infinite, the soul needed consciousness. The soul did get consciousness, but this consciousness was not of *God* but of the *Universe*; not of the *Over-soul* but of its *shadow*; not of the *one* but of *many*; not of the *infinite* but of the finite; not of the *Eternal* but of the *transitory*. Thus, the soul, instead of realising the Over-soul, gets itself involved in the cosmic illusion, and hence, though really infinite, it comes to experience itself

as finite. In other words, *when the soul develops consciousness, it does not become conscious of its own true nature but of the phenomenal world, which is its own shadow.*

### **The Organic Evolution and Degrees of Consciousness**

In order to become conscious of the phenomenal world the soul must assume some form (as its medium) for experiencing the world; and the degree and the kind of consciousness are determined by the nature of the form which is used as a medium. The soul first becomes conscious of the gross world by assuming a gross body. The consciousness of the gross world which it has in the beginning is of the most partial and rudimentary type; and correspondingly, the soul assumes the most undeveloped form (e.g., that of stone), with which evolution begins. *The driving force of evolution is constituted by the momentum which consciousness receives owing to the conservation of the impressions (sanskaras) left by diverse desires or conditions.* Thus the *sanskaras* cultivated in a particular form have to be worked out and fulfilled through the medium of *a higher* form and a correspondingly more developed consciousness of the gross world, and the soul, therefore, has to assume higher and higher forms (like metal, vegetable, worm, fish, bird and animal) until at last it assumes a human form, in which it develops *full consciousness* (in all the aspects of knowing, feeling and willing) of the gross world.

### **The Driving Force of Evolution**

The manner in which *sanskaras* result in the evolution of consciousness and the corresponding form has a useful analogue in ordinary experience. If a man has the desire to act the part of a king on the stage, he can only experience it by actually putting on the garb of a king and going to the stage. The same is the case with other aspirations and desires, which can only be worked out and fulfilled by bringing about an actual change in the entire situation and the medium through which the situation can be adequately experienced. The parallel is very suggestive

in understanding the driving force of evolution which *is not mechanical but purposive*.

### **Identification with the Form**

The *sanskaras* are not only responsible for *the evolution of the form* (body) and the kind of consciousness connected with it, but they are also responsible for *the riveting of consciousness to the phenomenal world*. They make emancipation of consciousness (*i.e.*, the withdrawal of consciousness from the phenomenal world to the soul itself) impossible at the sub-human stage and difficult at the human level. Since consciousness clings to the previous *sanskaras* and experience of the phenomenal world is conditioned by the use of an adequate form (body) as a medium, the soul at every stage of evolution, comes to *identify itself with the form* (*e.g.*, stone, metal, vegetable, animal etc.). Thus the soul, which is, in reality, Infinite and formless, comes to experience itself as finite, and thinks of itself as being a stone, metal, vegetable, worm, fish, bird or an animal, *according to the degree* of the development of consciousness; and finally, *while experiencing the gross world through the human form, the soul thinks that it is a human being*.

### **Re-Incarnation and the Law of Karma**

The soul develops full consciousness in the human form, and therefore there is no need for any further evolution of the gross form (body). The evolution of forms, therefore, comes to an end with the attainment of the human form; and to experience the *sanskaras* cultivated in the human form, the soul has to *re-incarnate* again and again in the human forms. The innumerable human forms, through which the soul has to pass, are determined by the Law of Karma, or the nature of its previous *sanskaras* (*i.e.*, according as the *sanskaras* are of virtue or vice, happiness or misery). During these lives, the soul, which is eternal, *identifies itself with the gross body*, which is destructible.

### **The Subtle and the Mental Bodies**

While developing full consciousness of the gross world in the human form, the soul *simultaneously* develops

the subtle and the mental bodies; but, as long as its consciousness is confined to the gross world alone, it cannot use these bodies *consciously* in wakefulness. It becomes conscious of these bodies and the corresponding worlds only when its full consciousness turns *inwards, i.e.,* towards itself. When the soul is conscious of the subtle world through the subtle body, it identifies itself with the subtle body, and when it is conscious of the mental world through the mental body, it identifies itself with the mental body, just as when it is conscious of the gross world through the gross body, it identifies itself with the gross body.

### **The Path**

The homeward journey of the soul consists in freeing itself from the illusion of being identical with its bodies—gross, subtle and mental. When the attention of the soul turns towards self-knowledge and self-realisation, there is a gradual loosening and disappearance of the *sanskaras*, which keep consciousness turned towards and riveted to the phenomenal world. *The disappearance of the sanskaras proceeds side by side with the piercing through the veil of the cosmic illusion,* and the soul not only begins to transcend the different states of the phenomenal world, but begins to know itself to be different from its bodies. The Path begins when the soul tries to find itself and turns its full consciousness towards Truth (God).

At the first stage, the soul becomes totally unconscious of its gross body and of the gross world, and experiences the *subtle* world through the medium of its subtle body, with which it identifies itself. In the second stage, the soul is totally unconscious of its gross and subtle bodies and also of the gross and subtle worlds and experiences the *mental* world through the medium of its mental body, with which it now identifies itself. At this stage, the soul may be said to be *face to face with God or the Over-soul*, which it realises as being Infinite. But though it recognises the Infinity of the Over-soul which it *objectifies* it looks upon itself as being finite because of its identification with the mind or mental body,

Thus, we have the *paradox* that *the soul, which, in reality, is Infinite, sees its Infinite state, but still continues to regard itself as finite, because while seeing it, it looks upon itself as the mind*. It imagines itself to be the mind and looks upon the object of the mind as the Over-soul; and further, it not only entertains the longing to be one with the objectified Over-soul but also tries hard to fulfil that longing.

### **The Goal**

In the third stage, the full consciousness of the soul is drawn even still further inwards (*i.e.*, towards itself) and it ceases to identify itself even with the mental body. Thus in the third and the last stage, (which is the goal), the soul *ceases to identify itself with any of the three bodies*, which it had to develop for evolving full consciousness; and now it not only knows itself to be formless and beyond all the bodies and worlds, but also realises, with full consciousness, its own unity with the Over-soul, which is One, Indivisible, Real and Infinite. In this realisation of the Truth, it enjoys Infinite Bliss, Peace, Power and Knowledge, which are characteristics of the Over-soul.

### **Summary**

In the beginning, the soul was unconscious of its identity with the Over-soul, and hence, though a part and parcel of the Over-soul, it could not realise its own identity with it or experience Infinite Peace, Bliss, Power and Knowledge, because it had not evolved consciousness. Even after the evolution of consciousness it cannot realise the state of the Over-soul (although it is all the time in and with the Over-soul) because its consciousness is confined to the phenomenal world owing to the *sanskaras* connected with the evolution of consciousness. Even on the Path, the soul is not conscious of itself, but it is conscious only of the gross, subtle and mental worlds, which are its own illusory shadows. But at the end of the Path, *the soul frees itself from all sanskaras and desires connected with the gross, subtle and mental worlds; and it becomes possible for*

*it to free itself from the illusion of being finite, which comes into existence owing to its identification with the gross, subtle and mental bodies. At this stage, the soul completely transcends the phenomenal world and becomes self-conscious and self-realised. For attaining this goal, the soul must retain its full consciousness and at the same time know itself to be different from the Sharira (gross body), Prana (Subtle body, which is the vehicle of desires and vital forces) and Manas (mental body, which is seat of the mind), and also as being beyond the gross, subtle and mental worlds.*

The soul has to gradually emancipate itself from the illusion of being finite by (1) *liberating itself from the bondage of the sanskaras*, and (2) *knowing itself to be different from its bodies*—gross, subtle and mental. It thus annihilates the *false ego* (i.e., the illusion that 'I am the gross body', 'I am the subtle body or I am the mental body'). While the soul thus frees itself from its illusion, it still retains full consciousness, which now results in self-knowledge and realisation of the Truth. *Escaping through the cosmic illusion and realising with full consciousness, its identity with the Infinite Over-soul is the goal of the long journey of the soul.*

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Translation of an Urdu Poem  
Entitled "ISHKAY ILAHI" i.e.,  
"THE LOVE DIVINE" Written By  
Avatar Meher Baba.

*Originally Published in MEHER GAZETTE*

(1)

My heart is broke, my soul is sad,  
E'er since my God I saw,  
For separation's woes I've had,  
Those griefs which know no law.  
\* \* \* \*

(3)

God's Lover is Lord God Himself.  
Shun pride and vanity,  
Yours is Lord God's heart's place itself:  
There's no duality.

(4)

Love is not Love if for reward  
It is exchanged: Quite false  
Is he who pays for boons from God:  
True love Him selfless calls.

(5)

Strange are the ways of saints advanced;  
We see them laugh and cry.  
Enraged they seem although entranced;  
They bless, though vilify.

(6)

Some say in mosque to God lies the key,  
In Church some say He bides.  
I say in your own heart is He,  
With joy and ease besides.

"I am The Divine Beloved, Who Loves You  
More Than You Can Ever Love Yourself."

Avatar Meher Baba

By *DOROTHY LEVY*

Avatar Meher Baba in His Infinite Divine SILENCE  
gives us faith  
Those having been in God Man's Divine Presence have been  
blessed by His GRACE.  
Each, have formed a picture of HIS BEAUTY and  
COMPASSION seen in His FACE  
He has sown the seeds of love in our heart; from life  
there is no escape.  
He has said "I AM the DIRECTOR – ACTOR - and  
AUDIENCE of all universal play"  
Our Loving Father that came to show us the way.  
The Ancient ONE — Highest Of The High IS ever the  
same.  
Coming back into the World with the MESSAGE  
again and again,  
There is not a single second that a new dawn does not break  
over the earth  
Nor a single second when the sunset does not descend  
upon us in a new birth.  
Be aware of a new sunset that will eventually come.  
View it; do not hasten toward it, but always welcome  
the bright rays of the morning SUN.  
Listen to the birds that rise at dawn—  
Join in the melodious universal LOVE song.  
Avatar Meher Baba IS our BELOVED—  
To Him all belong—Jai Baba-Ki Jai !

# Eloquent Silence of Incarnation

By Bro. T. N. DHAR—New Delhi-28

While rejoicing to celebrate the Seventy-Seventh Birthday of Avatar Meher Baba let us remember that He observed uninterrupted Silence for a period of Forty-four Years. He was proclaimed as Avatar by Sadguru Upasani Maharaj of Sakori, Babajan of Poona, Sai Baba of Shirdi, Hazrat Tajuddin of Nagpur and Narayan Maharaj of Khedgaon. It was at the age of nineteen years, when he was studying in Intermediate class in Poona, that Merwan Sheriar Irani (now Avatar Meher Baba) was rendered unconscious by Babajan for three days and semi-conscious for a long period of seven years by embracing him and kissing him on His forehead.

Who is free from sorrow, sin and passion in this world? Alas none. What is the remedy then? The Silent Master whose wonder and beauty Heavens cannot contain, has come to redeem us of our sorrows, sins and sanskaras, which we have accumulated since the inception of creation and which we are gathering every moment in our life.

He has come with Divine Authority. Having insight into the deepest and the darkest recesses of the individual's mind, where rust, dust and lust have settled through ages, He cures his patient like an expert surgeon, loving Mother and a merciful Father.

If we have the will and necessary courage to give to Avatar Meher Baba all our worries, in return He is prepared to awaken us and give us Divine love, total Power and ever lasting Bliss.

Meher Baba is not a saint or a sadhu, He is incarnation .of Love, Beauty and Truth. He is the Avatar of the age. He, who sincerely worships Him, directly experiences the touch of the omnipotent *Ishwara*.

Avatar Meher Baba was asked a number of questions by James Douglas of the Sunday Express of London, which appeared in that paper on April 10, 1932. Mr. Douglas states that he had prepared a questionnaire with the help of Sir Denison Ross, the Oriental Scholar:

"It was designed to trap the teacher, but he smilingly threaded his way through it without stumbling. His Mastery of dialectic is consummate. It was quite socratic in its ease. He frequently put questions to me which startled me by their penetration. But he never evaded a direct question."

Paul Brunton, the *worst critic* of Meher Baba, has stated in "A Search in Secret India", first published in *May, 1934*, as follows:

"I candidly confess to myself that I have read lofty and soul elevating discourses in them (diaries), and that Meher Baba possesses religious genius."

"This Parsee holy man is doubtless a great lover of Nature, for he has set his retreat in a scene of aloof untroubled peace."

"My own theory is that the old Muhammedan woman faqueer, Hazrat Babajan, did really create an upheaval in Meher Baba's character that upset his equilibrium, in fact, so completely as to precipitate him into a condition which neither he nor those around him understand. My own experience with the remarkable lady, brief though it was, convinces me that she possessed some strange power sufficient to startle the most hide-bound rationalist. I do not know why Hazrat Babajan should have suddenly intervened in Meher Baba's career, swept him off at a tangent and started him on a course whose outcome—whether merely farcical or really momentous—we have yet to witness. But I do know that she was quite capable of doing to him something which, metaphorically speaking, took the earth from under his feet.

The kiss which she gave him was nothing in itself but became important as the symbolic conveyance of her psychic inner grace. The peculiar cerebral condition which he developed as a result is significant in view of his later history."

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TRANSLATION OF A HINDUSTANI POEM  
WRITTEN BY AVATAR MEHER BABA

*(Originally Published in Meher Gazette)*

LORD GOD.

(1)

Allah or Ram is One and only one.  
So selfless as our mighty God is none.  
He is in everything as He is one,  
You breathe His life, and that is not mere fun.

(2)

Just as the night is followed by the day,  
Sweet Mukti follows Love: And that's God's way  
'Tis true—no pains, no gains, so wise men say,  
Without hard work how can you get good pay?

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**G L I M P S E S**  
**of**  
**The GOD – MAN**  
from  
**The Life of Avatar Meher Baba**  
1945 — Part II  
Six Months' Stay at Hyderabad Deccan  
by BAL NATU

**'Masts', The Innocent Eccentrics**

Hyderabad (Deccan) was one of Shri Meher Baba's favourite places in India. Once he remarked that he liked Hyderabad not just for its material prosperity but for its spiritual background. True to this remark, Shri Baba contacted over sixty 'masts' in Hyderabad, a pretty big number. I do not know whether any other city in India ever exceeded this number of God-intoxicated souls. In March, '45, Shri Meher Baba and party left for Hyderabad to stay in a new villa on Jubilee Hills. Shri Baba stayed here with a group of women mandali including Mehera, Mani, Naja, Rano, Kitty, Irene, Margaret and few others. The following men mandali were with Him: Gustadji, Baidul, Kaka, Vishnu, Dr. Nilakanth (Nilu), Dr. Ghani, Adi Sr., Eruch and some more when called. They resided in the other bungalow nearby. Shri Baba lived at Hyderabad from 10th March through 6th September, 1945. During this period He carried out some of His important 'mast' activities in and around Hyderabad, as also in South India. The following description with the peculiarities of 'masts' may give some idea about those contacted at Hyderabad. \*

Maqдум was an old 'mast' who preferred to put on dresses of many colours. He was fond of keeping several puppies around him; while one seeker used to ride round certain localities on a pony with a kitten on his lap. Chaman

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\* The Wayfarers by Dr. William Donkin.

Ali Shah, another 'mast' was interested in his pet pigeons. At the time of contact he asked for Shri Baba's umbrella and it was given to him. He changed his voice while muttering to himself so that the casual listener thought that a group of persons was talking together. Captain, a 'mast' with dark complexion, wore dark glasses that made him conspicuous all the more. After Shri Baba's contact he wished to be taken for a drive in Adi's car, His request was granted by Shri Baba. Shastri Buva who was once a man of great learning, by a stroke of good fortune became a 'mast', and was in the process of unlearning (involution). Shri Baba liked him and remarked that he was in the sixth plane of consciousness. One 'mast' usually asked for money from the passers by while Chunu Mian, if given money would at once give it away to someone else standing by. Gulam Hussain was a mixture of 'jalali' and 'jamali' types. He wore good clothes and sometimes observed high etiquettes. Hence the mandali used to refer to him as 'the gentleman mast'. Nanne Mian roamed practically naked through the streets. By night he would shut himself in a cage-like hovel. So Shri Baba nicknamed him as 'pinjara (cage) walla'. In fact, the real names of most of the 'masts' are not known and in their search for the Nameless One they never objected to the names by which they were called.

### **Children Cheered Rajah Mastan**

For the 'mast' work Shri Baba rented a special hall near the railway station of Khairatabad, a suburb of Hyderabad. Some 'masts' were taken there for contact. Lanky Nuruddin was fond of toddy. Shri Baba allowed him to visit the toddy shop to reanimate himself. One day, when Nuruddin was being taken to Khairatabad in a tonga, Shri Baba was by his side, with Baidul and Eruch following them in a rickshaw, On the way Baidul spotted another 'mast' named Rajah Mastan. He wore a dirty loin cloth, a huge turban and had a bundle of rags and broken China plates, on his back. He walked like a Rajah (King) through the streets, to the delight of the school children.

He had a hole in his neck of which he was entirely unmindful. As he got in the rickshaw with Baidul, a number of school-going kids shouted merrily at him. Shri Baba immensely enjoyed this situation. Such interesting episodes used to refresh the Baba-party in their hazardous work of contacting 'masts'.

### **Moeinuddin A Great Mast And Glutton.**

In the end, I would like to mention the crowning 'mast' contact at Hyderabad. Saiyid Moeinuddin was the Head of the 'masts' of the place, the Chargeman. He was a majzoob-like 'mast' of the sixth plane. He was a lame person but of a typical 'jalali' type. He loved sweeping the roads, smoking cigarettes and doing full justice to 'barfi', a kind of Indian sweetmeat. Shri Baba contacted him three times. The final contact expressed His most loving way in responding to the absurd whims of the 'masts'. Shri Baba waited patiently for about three hours before the 'mast' would allow Him to feed. But once the feeding commenced it seemed to have no ending. After consuming a good quantity of food, Moeinuddin asked for a lot of minced meat and bread; then for a kettleful of tea. This was followed by consuming his favourite 'barfi'; and then smoking his pet brand of cigarettes, After complying to the rest of his whims Shri Baba was happy to contact the Chargeman, the way He wished for His spiritual work.

### **Shri Baba's All-knowing Ignorance!**

After giving a general account of Shri Baba's contact with the 'masts' in Hyderabad proper, I wish to relate a few other contacts made in April and May, '45, before He left for the meeting at Meherabad. Shri Baba visited Bidar in April and contacted four 'masts'. One named Maulana wore a number of clothes and a monstrous turban. His appearance resembled to a picture in an advertisement for tyres; so Shri Baba named him as 'Dunlop'. He was an entertaining 'mast' but a moderate one. The second contact was of a tall, thin but highly advanced 'mast' of the sixth plane. He was fond of chewing roasted grams

while his comic companion was fond of carrying the luggage of the people; but he won't accept the tips.

Not far from Hyderabad, at Kandahar Shri Baba contacted a 'mast' whose peculiarity was to stand in water for hours and read aloud the Holy Koran. First he was not ready to meet Shri Baba, but his brother pleaded for the contact. The 'mast' hit hard on the head of his brother, laughed loudly and burst out, "I am ready". Here Shri Baba got the news that there was one God-intoxicated soul named Nivritti Maharaj, in a village seven miles away, This was enough to tempt Shri Baba to visit that out-of-the-way village. No car or bus had an access to this place. So, a bullock cart was hired. It bumped off and on, on that uncared for road. There being innumerable ditches and dry beds of streams the party jolted with the bumping cart, shaking the bones of every one. On reaching there it was found that the 'mast' had just left for an unknown place. So a quick about turn was made by the same royal road (!) in the dead of the night! Any 'mast' tour with Shri Baba meant sleepless nights and a host of hardships. What a Lila! Shri Baba's love for contacting 'masts' was divinely human and full of All-Knowing Ignorance!

### **Baba-Party mistaken for a Suspicious Band.**

Nanded, Udgir and Bhongir were the places visited by Shri Baba near Hyderabad. An incident at Sangareddipet is worth mentioning. Once again the party had to undergo the racking and rattling journey for over twenty miles in a bullock cart, as the place was in the interior part of the Hyderabad State. The party arrived at Sangareddipet at nightfall. Baidul's appearance resembled to that of a Pathan, so the presence of the party aroused suspicion among the people. They intimated the police who wished to put the party in custody. Eruch insisted on seeing the Sub-Inspector who was thoroughly convinced that they were 'real gentlemen'. By this time it got pretty dark. But Shri Baba insisted on meeting the 'mast', Abdulla Saheb and He did visit him. All had a sleepless night.

Shri Baba contacted the 'mast' again before leaving the place in the morning and felt happy about it. Now, the party resumed the ordeal of the return journey by the same cart, an aching affair of about six hours. As the party reached Hyderabad, Shri Baba looked tired physically but His eyes were nevertheless beaming with radiance for the contact with Abdulla was to His satisfaction.

### **Meeting at Meherabad.**

On 1st May, '45, all the Signatories joined Shri Baba in a day's fast. Shri Baba alone continued the fast for nine days by remaining only on plain water. This fast was followed by strenuous 'mast' tours described above and by 22nd May noon, He reached Meherabad to attend the special meeting, previously announced. At the commencement of this meeting Shri Baba remarked, "God plays His part in seven stages." And he explained the gist of Evolution and Involution in seven stages.\* From what we have gathered from Shri Baba, it seems that the figure seven has a special spiritual significance. Turning to the political situation in India abroad He said, "Outwardly the second World War is over, but the inner war still continues, rather it is intensified." At the end He stated, "Through natural and unnatural destruction (and explosions) immense suffering awaits the world." Has this not come to pass? At the end of the first day's meeting it was decided to circulate to Baba-people the following. "For keeping Shri Meher Baba undisturbed in His Universal Work, He would have no contact with His disciples and devotees till the end of December, 1945, excluding those staying with Him."

In this meeting Babadas, Vibhuti, Dr. Daulat Singh and Manek Mehta reported to Shri Baba about the work they had been doing in spreading Shri Baba's message of love. During such serious hearings Shri Baba would lighten the seriousness by cutting a joke now and then. In reference to one of His workers He commented, "His work is

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\* God Speaks by Meher Baba.

indeed good, but the reporting is so confusing that even God is helpless to understand him!" On some other occasion, some one suggested that the necessary booklets about Shri Baba be printed in Delhi. Shri Baba whose wit is gay like a wind and who has a faculty for the quick twist of words remarked in Hindi, "Delhi Bahot Door Hai", literally meaning, Delhi is far away while the actual sense conveyed was that the thing in question was not an immediate problem.

On the second day of the meeting, in the course of informal talk, Shri Baba remarked, "Those who stay with me perform neither 'Jap' nor 'tap' but their spiritual worth is much more than those who spend their life time in doing such things. Life of obedience to the Master is of great spiritual value. After a little pause He added, "I would not have served my Master as the mandali are serving me." Shri Baba then conveyed in a sentence or two, what He felt about each one of the mandali living near Him. Then the question of calling of the one month meeting was discussed in detail in Shri Baba's presence. The decisions taken were later released through a special circular for Shri Baba's disciples and devotees.

After the meeting was over Shri Baba specially detained His departure to attend the wedding of one of His dearest mandali, Eruch. Shri Baba was personally present at the Akbar Press, Ahmednagar, where the wedding took place. After blessing the couple Shri Baba left Meherabad for Hyderabad to resume His work with the 'masts'.

### **Mast IS God Playing A Child**

After His return to Jubilee Hills. Hyderabad, Shri Baba decided to visit South India. He visited Vijayawada, Warangal and Kazipeth, now in Andhra Pradesh. Those who mostly accompanied Shri Baba on His mast tours were Baidul, Kaka, Gustadji and Eruch. At Kazipeth Shri Baba contacted two 'masts' named HyderWali and Wali Hyder.

The first was a moderate one while the other was a divinely-intoxicated wayfarer. The latter loved toddy most and was indifferent to food. This does not mean that all who drink toddy in excess are 'masts.'

At Warangal the following incident took place which is worth mentioning. Shri Baba usually sent His men to see the 'masts' before He contacted them. Accordingly Baidul with Shri Baba's instructions approached a mast named Brahmchari the celibate. The 'mast' was in a 'jalali' mood and cried out "Don't put your foot inside my boundary." Baidul had to yield. Then Shri Baba sent Kaka with a message, "We just want to meet you. That's all." To this the 'mast' replied angrily, "Can't you find any other man on whom He can throw the burden? I neither give any thing to any one nor take any thing from any one." So Kaka too had to return unsuccessfully. But Shri Baba instructed Kaka to visit the 'mast' again and to lecture the 'mast' on his non-cooperative behaviour. The 'mast' listened to Kaka for some time, got in a rage and blurted out in an imperative tone, "Leave this place at once." Kaka had to retreat. Shri Baba had told the mandali not to be harsh with the 'masts' and He never contacted any 'mast' against his will. Most of the 'masts' were very responsive in sharing the spiritual work, while some were greatly repulsive. Shri Baba, however treated all the 'masts' as His dear children. Is not a real 'mast' God playing a child?

### **Exciting Excursion To Khandal!**

In July, '45, the main places visited for contacting 'masts' were Gulbarga, Yadgiri, Madras and Raichur, At Gulbarga the 'mast' contacted was Buddhi which literally means an old woman. But this was the name of the 'mast' (man). He looked restless in his activities but had a mild temper. Because of his loveable nature he was well respected by all and his fancy for travelling by any class in any train was not objected to by the railway authorities. Another 'mast' at Gulbarga was contacted in a toddy shop. Shri Baba would not mind to visit any place to meet a good 'mast'.

About six miles from Gulburga lies a village named Khandal. Shri Baba visited this place to contact Appa Swami, a naked 'mast' from Bijapur. Lately he was seen wearing clothes. He was fond of roasted grams which he chewed grain by grain. Appa Swami was so happy with Shri Baba that he would not allow Him to leave the place, even after spending a period of two hours in His company. The return journey from Khandal was in a 'tonga'. The road was muddy and bumpy. It was getting darker and darker. And the horse would often stumble on the track. So to avoid any mishap Kaka and Baidul had to walk ahead with torches lighted. This much information is enough to guess the delight of that exciting excursion!

### **The Jivanmukta of Yadgiri (Tumkur).**

From Gulburga Shri Baba proceeded for Yadgiri where He contacted the great Ishwar Das Swami alias Telugu Swami. In the light of explanations given by Shri Meher Baba Majzoob-e-Kamil or the Perfect One experiences Nirvikalpa Samadhi and his gnosis is, "I am God". In his God-merged state he is not aware of creation at all; for him it does not exist. Jivanmukta (Azad-e-Mullak) enjoys sahaj Samadhi. He has God-consciousness with creation consciousness but unlike the Sadguru or the Perfect Master, he has no duty to perform towards the creation. In this sense Shri Baba once remarked that Jivanmukta is a 'Real Rajah'—All Power with unclouded luminous Awareness but not duty-bound. According to Shri Meher Baba Telugu Swami was the only Jivanmukta in India.

Telugu Swami lived at Tumkur, a village few miles away from the railway station, Yadgiri. The party to reach there had to wade across a knee-deep river. On way to Tumkur Shri Baba had an acute pain in His chest and so He had to walk very slowly. Again in spite of the cold weather Shri Baba perspired to such an extent that His clothes were drenched and had to be dried up in the sun as they reached Tumkur. Perhaps, this was due to some special work in relation to His impending contact

with the Jivanmukta. Telugu Swami was a tall and stout person with half-closed bright eyes. When Shri Baba went near him, the Jivanmukta appeared exceptionally radiant and "embraced Baba with an amazing fervour that astounded those who witnessed it." Shri Baba too felt immensely happy and after a short while without any exchange of words between the two, left the place for Yadgiri, on foot. Now, there was neither pain in the chest nor perspiration that had vanished as suddenly as it had appeared.

### **A Rare Occasion of Spiritual Working.**

This reminds me of a similar happening at Meherabad during Meher Ashram days as back as January, 1928. One day, Abdulla Ruknuddin Ahwazi, a boy from Persia (Iran) who had recently joined Meher Ashram, had a unique experience. He was sitting on his knees as is the custom in the Muslims, listening to a lecture on some spiritual subject, approved by Shri Baba. All of a sudden he screamed aloud and all wondered what had happened to him. The mandali found that Abdulla had fallen down on the ground, unconscious. It was January and the days were very cold and windy. This news was conveyed to Shri Baba who had confined Himself to the crypt—His Final Resting Place. At that time He was wearing His patched black woollen coat, which is now treasured at Meherabad, He took off this coat and was seen sweating like any thing for a while. He instructed that Abdulla should be removed to the hospital. He was deeply unconscious of the gross world and was experiencing a state of bliss. Abdulla, who was once a fanatic Sunni and who did not even bow down to Shri Baba for days after his arrival at Meherabad, was seeing Shri Baba and His Divine Glory.

While vouchsafing an experience of such a high order, perhaps, Shri Baba's delicate frame got so exerted that the physical body perspired profusely. Hence I had a thought, may be right or wrong, that on certain occasions of His spiritual working the flame within His frame burned so

brightly that the flesh-form immensely sweated. Such a rare incident was Shri Baba's meeting with the Jivanmukta of Tumkur, though of a different kind than the one described above. When Shri Baba's spiritual work was over with Telugu Swami, He was His lovely radiant self—a picture of good health, on way back to Yadgiri. Sometimes such external signs were noticed as a result of Shri Baba's intense internal spiritual working.

### **An Instructive Wayward Wading.**

Besides, I have one more point to relate about my personal visit to Tumkur and it is not beside the point, I hope. It had happened some years later. Shri Baba often warned His lovers against visiting 'masts' and saints. After meeting the God-Man in person, such special visits were not only unnecessary but at times confusing too. However if such contacts happened in the course of natural events He had advised us to pay due respect to the personalities but *never* to get entangled in their affairs. To be frank, in spite of this warning my mind sometimes craved to meet such persons. In this case, the mind argued, "Telugu Swami is neither a 'mast' nor a saint. So why can't I visit him? It cannot be a breach of Shri Baba's instruction." As a result of this I visited Yadagiri with one of my elderly friends, Kakasaheb Ghatnekar. It was a rainy season. Some one from Yadagiri suggested a short cut to Tumkur, a village few miles away where Telugu Swami lived. The short cut proved a wayward march and I had to wade through the water logged paddy. I learnt that I should not have interpreted Shri Baba's instruction in the way I did. There and then, I decided not to make any more trips of this kind, hereafter.

As I reached Tumkur, I saw the great Jivanmukta lying on his bed, nonchalant about being naked in spite of a group of persons around him. His tall stately stature, sparkling eyes and shining skin made a great impression

upon me. But it was far beyond me to understand anything about his spiritual status. I just bowed down to him and after a while left the place, with an understanding that to judge the spiritual state of a person from the external signs was extremely unwise. And what business had I to adjudicate the 'spiritual standing' of others?

### **Mast Contacted In A Bank.**

In the latter part of July Shri Baba visited Madras. He contacted about nineteen 'masts'. The first one wore a peculiar coat and long loose trousers. He never cared to fasten the belt and so the trousers would often drop down. This was due to the state of majzooibat that he was experiencing. Another 'mast' named Ram Swarup, was completely naked. He ate whatever was given to him. Shri Baba fed him near Korrukpettai railway station (a suburb of Madras). Shri Baba sat with him happily for an hour. The Chargeman of Madras was contacted in the part known as Triplicane. A tireless 'scribbler' named Nadan Swami, was contacted in the fruit market. He begged people only for the pieces of chalk that he stored in abundance.

Mohammad Mastan was a tireless 'stitcher'. He sewed pieces of cloth, tore them up and sewed them together again. Baidul noticed him in the back lane of Anderson street. Shri Baba wished to contact him. So Eruch got into an office, that happened to be of a private Bank. He told the Banker that his 'elder brother' wished to be all alone with Mastan for a short while. He enquired whether he would permit them to use the room for the purpose. The Banker agreed without argument and ordered the clerks and the cashier to vacate that room. "Baba contacted Mastan in the Bank office which was strewn with money left laying about by the Banker and his employees." Quite unbelievable but all the more true. Shri Baba alone could create such an atmosphere of confidence.

Enroute to Hyderabad Shri Baba got down at Raichur. There He washed the feet of a group of poor

persons and gave money as 'prasad' to each. He returned to Hyderabad by the end of July, '45. With this visit to the Southern part of India, Shri Baba's work with the 'masts', from His headquarters at Hyderabad, nearly came to a close.

### **Shri Baba Collects Toffees.**

The Villa on the Jubilee Hills had a nice swimming pool. It was here that Margaret and Kitty taught diving to the Indian women mandali. Shri Baba's stay at different places had some striking incidents and Hyderabad was not an exception. Shri Baba's every day life was in fact an expression of His Divine Lila. I wish to give a couple of such events, obviously simple yet intrinsically profound.

Rano Gayley has been staying with Shri Meher Baba <sup>1</sup>in India since 1937. Once in Hyderabad she had gone out on work with Dr. Donkin. While returning to Jubilee Hills, Dr. Donkin casually gave Rano some sweets (toffees) along with the men mandali living in the other bungalow. Rano incidentally asked for some more toffees for Margaret Craske who shared a room with her in the Villa. With toffees in one hand Rano was in the room about to give them to Margaret, when Shri Baba appeared at the door and by the way asked Rano what she held in her hand. Like a guilty school girl, Rano held out her hand to Shri Baba and told Him that Don had given those for Margaret. Shri Baba gestured, "Did you not think of giving me the toffees, first? Give what you have to me." He put the toffees in His pocket and walked ahead. He also instructed Rano to collect all the toffees that were left out with the men mandali, given by Dr. Donkin. A jealous God! In fact Shri Baba was fond of distributing toffees and chocolates, and not collecting them. Then, why this collection?

This was the only occasion during the entire stay at Hyderabad for Shri Baba to visit Rano's room and quite at

an unusual time. In those days there were many restrictions to be observed by the mandali living with Shri Baba. One of them was as follows: The 'indwellers' of the Villa were not allowed to accept or eat anything given by the 'outsiders' without Shri Baba's permission. Why Shri Baba had such injunctions we do not know. But one way or the other, He always showed that He knew well if any one failed to abide by His standing instructions. How can one ever hide anything from His Omnipresence, His most natural State? Such simple incidents helped Baba-people to deepen their faith in Him. In Lila, which means a Divine Sport, there is nothing spectacular; yet it touches the deeper layers of the heart, inaccessible to sermons and discourses. And was not Shri Meher Baba the Master Sportsman?

### **A Joke Reveals Baba's Omnipresence**

The second anecdote was narrated to me by one of my friends. It is one of the significant events in his life with Shri Baba. It's of a private nature too. So, I refrain from mentioning his name. This young Hindu Maharashtrian met Shri Baba in 1943. From his childhood he had a passion for God. In his few minutes interview with Shri Baba he told Him that the world and the worldly achievements held no charm for him and that he craved Illumination. He also expressed his preparedness to leave his home and join Shri Baba for any work whatsoever. Shri Baba looked pleased at him and blessed him; Baba told him to come to Ahmednagar when he would receive a letter to that effect.

After some months Shri Baba did call him to stay near Him and later he accompanied the mandali to Hyderabad. Short and well built, he was fond of having regular items of exercises every day. Some of the mandali nicknamed him as Hanuman the deity of strength and celibacy worshipped in the village gymnasiums. He was given the duty of keeping a watch at the gate of the Villa on the Jubilee Hills. One day when Shri Baba was sitting with the mandali in the Villa, all of a sudden He enquired about

this young cadet. He was not at the gate. So some one asked Shri Baba about the message to be conveyed to this youth. With a smile that always seemed to fill the heavens Shri Baba joked, "Nothing special. I wish some one perform his Khatna, circumcision. Have we a sharp 'teekh' (knife) here"? This made the mandali laugh and Shri Baba waived this subject. When this youth returned he was told that Shri Baba was enquiring about his whereabouts. When he heard Shri Baba's joke about circumcision which is one of the essential religious ceremonies for any one to be Muslim, he turned uncommonly solemn and silent. That had a specific meaning for him.

Shri Baba had asked this young lover to observe celibacy. That morning as he was having a walk, on way to the Villa, he saw a young fair daughter of a wealthy Muslim Nawab, riding on a horseback. That particular part formed the locality of the wealthy Knights and Nobles of Hyderabad State. As he looked at that elegant damsel he had a thought, "Would that I had such a partner in life! May she be a Muslim and I a Hindu. What harm! I can." When in love the young mind knows no impossibilities. However, he controlled himself and made his way to the Villa. It seemed, that about this time Shri Baba had cut the above joke. It made him feel deep down his heart, the Omnipresence of Shri Meher Baba. To live with Shri Baba was to go through constant marvel of remaining ever exposed to His Divine Presence.

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*(to be continued)*

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# WHAT IS REAL LIGHT?

*by*

P. CHANDRAMOULESWARA RAO—VIJAYAWADA.

ONCE BABA SAID "When Real Light appears, this darkness which you think is light disappears".

Is it a fact that we exist in darkness? If so how are we able to see all these things in our environment. Everything is clear to us. Yet why Baba says that we exist in darkness. Baba always talks mysteriously. When the Avatar Himself said, it should be a fact. If we understand the following things, we will be able to know what Baba meant by the above remarks.

After the day's work we go to bed in the night making ourselves comfortable and close the eyes and slowly go into sleep. In sleep we dream so many things, go to so many places, talk to some people, climb mountains, possess wealth; sometimes we feel happiness and sometimes grief. But when you open your eyes and wake up not even a single thing is visible which you have been experiencing in the dream. They were visible as clearly as daylight, even though they were seen in darkness of the night closing our eyes tight. Now what happened to them. Baba says that they came within you and for you and created by yourself. The person who saw them in darkness and daylight is only one person i.e., you, and you—alone. Thus when we are able to see objects in darkness, it is possible that the things we are seeing in daylight also may be in darkness, So the light we are thinking light is not light. When will we know this. Baba says when we are able to see the real light we will be able to know that. Then what is real light and how to attain it, and what process and methods we have to undergo and observe are the questions that twist our minds. If we find solution for this, we can find the way to manifestation which at present is the subject matter and much aspired by many Baba lovers.

Let us see what is sleep and darkness. Sleep is inevitable to the tired bodies and mind without which one cannot be able to work and think. For an average man eight hours sleep is required. Without sleep we cannot thrive. But it has least value in spirituality. As the aspirant progresses, the duration of sleep goes on reducing. It is a fact that Saints and Yogies sleep less and some have no sleep at all and still they are not drowsy and are very active and fit. It is possible by cultivation of habits observed strictly. We heard that some Saints meditate sitting in neck deep cold water in Himalayan places and some expose themselves to the blazing Sun. This is not only heard but in this age also some of us have seen such people. For example, Saint Francis, Jalatapaswi, Upasani Maharaj. To them no light and no darkness. Because they are able to see the Real light they proceed in that eternal light and care less for the worldly light. Such people always see the Real Light the light which leads them to the right path. In that they see the one and only light, The Paratpara Para Brahma, the Avatar of the age, Baba. Let the aspirant follow Christ, Rama or Allah the real light i.e., Baba, is visible to them who is the authority of the present age. That is why some deserving people even though they never followed Baba, surprisingly are seeing the Avatar of the age, This goes to prove unhesitatingly what Baba meant by using repeatedly the words "with Divine authority."

Now we feel disheartened since we have never under gone the above methods and process. What will happen to us. Can't we get the manifestation? Can't we see the Real Light?

Our compassionate father, our Beloved Baba said that Tapas is not necessary now. It is necessary in ordinary times. Since this is the Avataric period, the Avatar, who is the authority can waive us of these processes and actually He waived it. I recall the memories of the readers that Baba so compassionately declared somewhere in 1950 that

He had taken away all our impressions (Sanskaras) which are the reason and responsible for number of births and main hurdles between us and the God, and also advised us to progress in the path from then without earning further impressions (Sanskaras). That is the real reason for us to have this much of enlightenment and attachment to Him.

How many of us even after we got the rarest opportunity of having the blessings of the Avatar and removal of impressions are leading their lives in the way which they are expected to lead. What change in our behaviour and outlook we attained? Are we able to free from the clutches of jealousy greed and Ego? Baba said one must be able to see Him in all and in every thing. How many of us are able to see thus? Leave away others, are we able to see Baba in Baba lovers at least? Then where is the authority for us to expect manifestation when we are not fit for it?

Let us look back to our own weaknesses and try sincerely to behave like Baba lovers. For this the process is to bear in mind that all we are seeing is Baba in different forms and sacrifice our might in serving them selflessly. This is possible when we rise above self. Let us pray to Baba to lead us to the Real light. Now we see the Real significance in the above quotation of Baba that we are in darkness. Let us not make a fuss over manifestation but make ourselves fit for it first.

Jai Baba!!

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Address Delivered  
At the General Body meeting of  
Avatar Meher Baba Andhra Centre

*held at Mehersthan on 28-2-71*

by Dr. T. DHANAPATHI RAO

MY WHOLE-HEARTED SOLICITATION TO  
MY FELLOW WORKERS.

Please remember that Baba lived amidst us in the human form for over seven decades and that the dropping of his physical body is not the final termination of our connections with Him.

This severance is only an apparent separation.

Evidently it seems to have been designed to cement our internal links with Him all the more through constant remembrance of His Name, His various expressions of Love and many other incidents of His life.

It is with unflinching faith and one-pointed devotion that we can frequently meditate on His noble attributes, love Him intensely, obey His instructions whole-heartedly and carry out His wish faithfully by taking our stand firmly on Truth, Love and Honesty, and by living solely for Him and for Him alone without the thought of our little self in any form.

It is for this that Baba in His last physical incarnation, reminded us that He used His physical body just as a cloak and a wig to make Himself visible and drew us closer and closer to His proximity by His Divine Love so as to make us help Him in His universal work of establishing the indivisible oneness of life, the unity and the equality of universal fellowship through love for God and Love for man.

To effect this He has given us enough of spiritual push through necessary transformation.

We also know very well how He has fed us through His infinite compassion from time to time with effusions of Love far beyond all expectation while He was physically alive.

He has thus established several internal links with us.

However to strengthen the same He purposely kept Himself aloof from frequent physical contacts through a continuous Silence from 10th July, 1925 and occasionally through short seclusions with now and then preclusions from all communications and later on by discarding His external medium of an English alphabet board on 7th October 1954, and finally by observing His last long seclusion so as to make us develop constant thoughts about Him and love Him intensely and permanently.

In this way He has touched the core of our hearts by constantly transmitting His silent Love radiations in order to make us feel and experience His eternal Presence continuously and has thus helped us to live as far as possible a loving life of purity and self-giving which is completely void of all dishonesty, aggression and vanity.

After giving us such necessary training He has thus established very strong foundation for His universal work to his entire satisfaction. This is evident from His frequent pre-indications and proclamations,

Finally He shook off His mortal coil on 31-1-1969 by telling us openly and emphatically that He lives eternally within us in His Chinmaya Rupa and that we should not pay any undue importance and attachment to his physical form, and that we should not be dispirited at all by the temporary disappearance of his earthly existence from our midst.

We should not however forget that when He was physically alive, He out of infinite compassion gave us enough of Darashan and Sahavas Programmes for some decades just to make us establish several unshakable internal links with Him in order to love Him intensely more and more with one-pointed devotion.

As such we have now grown up as majors by His good training through His repeated instructions and kind care. Now it is our bounden duty to show ourselves as the worthy sons of a worthy Father.

Hence we should not lag behind whatsoever to obey Him implicitly. We must carry out His instructions at all costs honestly and whole heartedly so that we should discharge our duties properly by leaving all results to Him completely.

In this way we will be able to strengthen our internal links permanently without any disruption and receive His Divine help at every second.

Mere arati, external puja, all outward devotion of our early life and our occasional sahavas with Baba, were all meant to express our faith, love and joy.

What we need now is not this much alone but something more.

Baba wants us to practise a life of purity, honesty, selflessness, love, service and sacrifice at every step and at every moment, equipped with the necessary understanding that we must do unceasing dynamic creative work and spread far and wide, like true stalwarts, His message of Love, Truth, His name and His life incident restlessly with all speed for the early redemption of all.

In so doing we must develop all fortitude. forbearance, sincerity and poise without any worry, jealousy, hypocrisy, hatred, back biting and animosity but with all adjustment and harmony and without losing any time whatsoever through complete obedience and self giving.

We must carry out all such instructions at the cost of our comforts and conveniences without making any complaint or without showing any inertia, complacence and passivity.

We must utilize every bit of our energy, labour and wherewithals of money, possession, skill, art and literature, either singly or in group co-operation just for the fulfilment of our Divine Beloved's Wish. Jai Baba !!!

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# Letter to Baba Children

*by* AUNTY P. SREELATA

My dear Children,

I hope you would all like to be loved by God. The easiest way to be loved by God is through loving Him. Our beloved Baba has given us many clues to win His love. He says "To love God in the most practical way is to love our fellow-beings and to help them lovingly. God is in everyone. So if you try to love others, help others, make others happy, you are loving God."

When Baba says 'God is in everyone' He means that He is in the Sinner and the Saint, in men and women, even in bird and beast. If you can only realise that the Same God, who is in you is also in me and is also in every one it will be easy for you to love all. I shall tell you a story by which you can easily understand what I say.

Once there lived a man by name Lal. He had a faithful dog. It followed him wherever he went. Lal had a peculiar hobby. He is very fond of mirrors and collected a great many of them in all shapes and sizes. He arranged them all in a room, so that not even an inch of the wall was left without a mirror. Every day he would go into that room and spend some time there. As he entered the room, he found his images everywhere. It made him very happy to see his images everywhere and he loved the Sight. After having fun for sometime he would go away. One day after he had gone away, his dog entered the room, thinking that its master was still there. But instead of finding its master it found many of its images. But the poor dog didn't know that they were its own images. It thought that they were all different other dogs. So it began to bark and fight. It fought and fought till at last it was exhausted and fell down dead.



## Opening of Avatar Meher Baba Centre at Chintapalli (Vizag Dt.)

by Bro. B. PARTHASARADHY.

Inauguration of Baba centre at Chintapalli at its newly constructed cottage was done by Bro. N. Dharmarao of the Meher Vihar Trust, at 9-16 A.M. on 4th February 1971, by first loudly uttering "Avatar Meher Baba Ki Jai!!!" seven times and then cutting the ribbon with silver Scissors first at the gate of the compound wall, and then at the main entrance of the Meher Baba House. As he entered the Hall, he unveiled Beloved Baba's portrait, and garlanded the same. Then with loud voice Invocation was done by Bro. K. M. Gandhi by uttering seven times the names (i) Om Parabrahmma Paramathma! Ya Yazdan! Allaho ho Akbar! & God Almighty. Soon after, Master's Prayer, and Prayer of Repentance were offered by Bro. K. M. Gandhi in English, followed by Bro. A. Rama Krishna Rao in Telugu. Then Aarthi was sung in chorus by all the Baba lovers that were packed to full in the new Baba House.

After Bro. N. Dharma Rao took his seat, Sri A. Ramakrishna Rao, the prime mover for the construction of Baba House, gave a detailed account of how he secured the site from the Revenue Dept., got the foundation stone laid on the 15 Aug 1970 by Bro. M. Appalanaidu, D. A. O., and an ardent lover of Baba. In the small Agency town of Chintapalli, every official had given his full co-operation and helping hand in securing men & material for the construction of the Cottage. Bro. Ramakrishna Rao himself did a lot of "Sramadanam", and thus by Beloved Baba's grace the cottage was completed in record time. The 'Muhurthams' for laying the foundation stone as well as for opening the Baba House, were fixed by Siddanti Sri K. Venkataratnam Pantulu of Sankhavaram. He was present on this occasion and read out Telugu Poems in praise of the lord, and gave a long talk on how Avatars come down to

this Earth and redeem mankind and emphatically stated that Meher Baba is none else than God Incarnate.

Messages invoking the Blessings of Avatar Meher Baba for the success of the function were received from Bros. Eruch, T. S. Kutumba Sastri, A. C. S. Chari, Ch. Subbarao, Sivudu Siva Rao, T. N. Ratho and K. Satyanarayana and read out by A. Ramakrishna Rao.

Bro. N. Dharmarao concluded the morning function by stating that this Baba Centre is the first of its kind in the Agency Areas of the Whole of Bharat, if not the whole world and that it will certainly pave the way for the upliftment and well being of the Tribal people in the whole World. He also stated that he was very fortunate to have the grace of Beloved Baba on him for getting this rare opportunity of inaugurating the Baba House in the agency area.

From 12 noon to 2-30 P.M. Dinner was served on the verandahs of the new Baba House to a large number of Baba lovers from out-stations and all officials of the town with their families.

At 4 P.M. Public meeting was held in the compound of the Baba House under the Presidentship of Bro. N. Dharmarao. Prayers were read out by Bro. K. M. Gandhi. The first speaker Bro. R. S. Janaki Ramaraju of Kota-Uratla expressed his whole-hearted thanks to the new centre for giving him an opportunity to paint a new picture of Baba and present it to Chintapalli Centre in time for this Opening ceremony. In turn, Bro. A. Ramakrishna Rao immensely thanked Bro. R. S. J. R. Raju for the very timely presentation of Baba's portrait to the centre.

The second Speaker Bro. K. M. Gandhi gave a short account of Baba's life. Bro. B. Pardhasaradhy compared the functions of previous Avatars with those of Meher Baba, who travelled over the entire Globe several times and spread His message of Love & Truth throughout

the whole world. Bro. A Pothiraju stated how he had Baba's first darsan at Guruprasad Poona. He was late for the darsan and Baba went into seclusion, after giving darsan to all present at the appointed timings. Pothiraju was asked by Baba Mandali to come for darsan on next Sunday, which he could not afford to wait so long. Pothiraju then silently prayed that if Baba were God-Incarnate, he should have His darsan then & there. Lo!! in a few minutes he did have physical darsan of Baba and he prostrated on Baba's feet shedding tears of joy.

Bro. N. Dharma Rao in his concluding Presidential speech, explained briefly the creation and its purpose, as stated by Baba in "God speaks". He also stressed the world-wide importance of Baba's "Mastery in servitude" Emblem with six religious symbols and the seven colored Flag and the Master's and Repentance Prayers. He exhorted the whole gathering to constantly remember Baba by repeating His name and to hold on to his daaman till our last breath.

Bro. A. Ramakrishna Rao gave vote of thanks to our 25 persons who helped and co-operated with him in completing the Baba House and contributed for the success of this function. He also thanked the Meher Vihar trust, Rajahmundry for having presented to their new Baba centre a complete set of all Baba literature (English & Telugu) available with them.

With Aarathi and distribution of prasad the function came to a close with Jai Kar's to Avatar Meher Baba.

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# Avatar Meher Baba's 77th Birth Day Celebrations

(i) **MEHERSTHAN, KOVVUR, W.G., Dt.,**

*by* K. L. RAMAKRISHNA MURTY

The 77th Birthday of Avatar Meher Baba and 8th Mehersthan anniversary day were celebrated in Mehersthan from 25-2-71 to 28-2-71. On 25th February lovers gathered at 4-30 A.M. and recited Baba's songs. Brother U. V. Rama Rao of Eluru recited Parvardigar prayer and repentance prayer in Telugu and Sri A. Venkatappiah, Headmaster recited repentance prayer in English at 5 A.M. and arati was given to Baba; Baba was garlanded. At 5-30 A.M. the Baba's seven coloured flag was hoisted. At 6 A.M. Procession started with Baba's photo and Band, covered the whole town of Kovvur. At 3 P.M. the local Mahila Mandali met and sang songs in praise of Baba. Throughout the day and night Bhajans continuously took place. On 26-2-71 Friday which is significant as Baba visited Kovvur in 1954 on that date, Bhajans took place continuously throughout night and day. From 4. A.M. to 6 A.M. Kaleru Baba Bhajan Mandali took part in Nagar Sankeerthan and they went round the town with Baba's name. The same programme took place on 27th and on 28th lovers of various centres including many ladies with babies also took part. There was an echo of "Avatar Meher Baba Ki Jai" during that time. On 27th February in spite of rain, poor feeding was arranged with zeal by brother Koduri Prasad. On 28th many lovers of various centres gathered, better than the previous year and exchanged love among themselves. At 9-30 A.M. Meher Baba lovers meeting of various centres took place. Sri. N. Sangayya Naidu Advocate of Bhimavaram conducted the proceedings. Representatives of many centres expressed the type of work taken up at their centres. Again the programme of Baba's Bhajan continued. Sri Koduri Prasad of Mehersthan was the host for the lovers who exceeded the numbers of the previous

year. Cloth distribution to the poor was also done by brother Prasad as usual. At 3-30 P.M. Brother Aloha (Ali Akbar an inmate of Meher Baba's premashram) arrived at Mehersthan and spoke on Baba and it was translated by Sri N. Bhimasankaram of Hyderabad; Afterwards Brother T. Dhanapati Rao president of Andhra Meher Centre and satavadhani Mancham Butchilingappa Sastry delivered lectures on Baba. Next Sri Swamy Surya Bhan Singh Disciple of Shirdhi Sai delivered his lecture on Baba and sang songs in praise of Baba. Brother Aloha again spoke about some of his experiences with Meher Baba and inspired the audience about the significance of Avatar Meher Baba's Avatarhood. His speech was translated by Brother P. Ramalingeswara Rao advocate. Brother Aloha offered his prayers to Baba and gave Arati to Baba on behalf of Mandali after garlanding Baba. Brother P. Ramalingeswara Rao offered vote of thanks in this connection. Brother Sivudu Siva Rao distributed Booklets published in this connection to all who gathered there. The meeting was closed at 8 P.M. and many lovers left Kovvur. Meher Baba Bhajan Mandali of Kaleru, Malkipuram, Bhimavaram and Bhajan parties of Annvarappadu, Vadapalli etc. took part in the continuous Bhajans from 25th to 28th throughout day and night. Many lovers including ladies participated in Nagara Sankeerthan during these three days expressing their love to the Beloved Avatar Meher Baba.

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**(ii) Anakapalle Centre:** by B. DAYAKARAN

Avatar Meher Baba Centre, Anakapalle, was attractively decorated with bright lights and festoons early morning on the 25th February 1971 as in the previous years. Different portraits in different poses of Beloved Baba have infused the lovers with the underlying love Blessings of the Avatar. The function started exactly at 4-0 A.M. with Nadaswaram, resounding in the air, while lovers gathered in the Centre to grace the occasion and to participate in the function to pay their love offerings.

From 4-55 A.M., the lovers observed silence for five minutes and exactly at 5-00 A.M., Arathi was offered to Baba while 77 Jyothies (Lights) were lit simultaneously. Then prayers and Sankeerthan were performed.

At 6-30 A.M., while the sun is raising in the east, seven coloured flag was hoisted by Bro. T. Narasimharao (Retired Deputy Collector) amidst Patak Geet, sung by Lady lovers. Tirth Prasadams were distributed, light refreshments and Coffee were served to all the lovers. Later, the Lovers continued Sankeerthan, while some other Lovers offered individual poojas and prayers. At 9-30 A.M., the Lovers proceeded to Meher Bala Vihar. Here, the young Lovers, Boys and Girls, performed prayers, Arati and Sankeerthan and the Centre is well decorated and beautifully arranged. Especially, the girl lovers performed dance sankeerthan and prayers with their melodious voice and innocent hearts, depicting their arousing love for the Beloved. Tirth Prasadams were also distributed by the young lovers.

The Lovers again returned to the Meher Centre, where they performed Akhanda Nama Sankeerthan for 77 minutes from 10-43 A.M. to 12-00 Noon. Men, women, and Children all took part with infused love. Poor feeding was done in the Centre from 12-30 P.M. About one thousand poor people were sumptuously fed.

At 5-30 P.M., a grand procession was arranged and started from the Centre. There was Band in front, followed by a well decorated Baba's Chinmudra cut out seated in a vehicle. Men and women lovers followed the vehicle and played Sankeerthan slogans with mike. Another vehicle with full size Baba's bust Photo, seated in a well decorated Hamsa vahanam, followed the group, while the young lovers (Boys and girls) raising slogans "Avatar Meher Baba ki Jai". Several lovers on the way offered flowers, garlands, fruits and Arati to Baba. The procession started at the Centre with about 100 lovers of Anakapalle and Thummapala and several lovers joined en route the Procession. The procession reached the Centre

at 9-30 P.M. Arati and prayers were offered to Baba and Tirth Prasadames were distributed. As necessary arrangements were made at the Centre, all the lovers dined in the centre and the function ended successfully at 10-30 P.M. The lovers left the premises, though unwillingly, carrying Baba's love with them.

Jai Baba !!!

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### (iii) **Bombay Centre**

The 77th Birth Anniversary of Avatar Meher Baba was celebrated by Bombay Baba lovers on 25th February 1971.

The early morning programme was held at "Meher Hall", Avatar Meher Baba Bombay Centre. At 5 a.m., all who had gathered in His Love proclaimed AVATAR MEHER BABA KI JAI. This was followed by Parvardigar and the Repentance Prayers and Aarhi. Mr. Sorabji Siganporia, President of the Avatar Meher Baba Bombay Centre then unfurled Beloved Baba's Flag of seven colours midst cheering of Avatar Meher Baba ki Jai. The Birthday Cake was then cut and the Happy Birthday song specially composed by Miss Najoo Kotwal was sung in English by a group of young Baba lovers followed by Baba songs in English and the English Arti,

Mr. Siganporia in his short speech expressed that the day coincides with the 9th Anniversary of "Meher Hall", which was formally inaugurated on Beloved Baba's Birthday in the year 1962 by Maharani Shantadevi Gaekwar of Baroda. Mr. Eruch Patel, a regular speaker at Centre's Weekly meetings and Mr. Naosherwan Nalavala, editor of "Glow" a quarterly journal in the cause of Beloved Baba, also spoke a few words to commemorate the occasion.

#### *Evening Programme:*

A public programme was held at Sunderbai Hall, Marine Lines, in the evening at 5-30 p.m. Young and old men, women and children joined hands in making Beloved Baba's Birthday celebration a grand success.

The function was presided by Mr. Worlikar, ex-Mayor of Bombay, who spoke in inspired tones of Baba's Avatarhood. He asked people of all religions to heed Baba's call of Love and Truth, "Today Meher Baba is the only spiritual authority", said Mr. Worlikar, "who can bridge the gap between the East and the West." Earlier, Mr. Siganporia introduced the Chief Guest and requested him to garland Beloved Baba's photo which Mr. Worlikar did with all reverence and dignity.

Mr. Eruch Patel hailed the fact that more and more Parsis acknowledge in Meher Baba the essence of Zarathustra's message. He hoped that more young people would come forward to spread Meher Baba's Universal Message.

The piece de resistance of the evening was a grand programme of English Baba songs rendered by young Baba lovers. It was a joy to hear this youthful gathering sing and clap with deep love in a spirit of togetherness.

The programme also included Baba bhajans by Centre's Bhajan Mandali and an entertainment programme by Mohan Kanchwalla & Shinde Party.

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**(iv) Avatar Meher Baba**

Dum Dum Centre's Report for (1966-71)

*by Bro. S. D. LALIT*

It was on the 24th of July '66 that Bro. A. C. S. Chari while sitting at the residence of Bro. S. L. Bhati (102. Budhan shaw St. Gorabazar, Calcutta-28) Wrote a letter to BABA about starting a centre at Dum Dum. On the 31st of the same month a letter from Bro. Adi was received in which it was mentioned that BABA had not only accorded his approval but had sent his Blessings also. Since then weekly meetings are regularly held at the above premises of Bro. Bhati's residence. In these weekly get-togethers the programme starts with prayers dictated by BABA. A few

pages from literature by or about BABA are read and explained in Hindi. God speaks and Bro. Bhau's "Sab Kuchh Aur Kuchh Nahin" have been completed and now BABA's "Akhand Jyoti" has been taken up.

Baba's birthday has every year been celebrated since 1967. Poor feeding, Public meetings have been regular features of these celebrations from time to time. Speakers have been invited to deliver speeches on BABA and His Message of Love & Service. Dr. Moorty, Dr. Hiralal Chopra, Bhagwab Ratna Pushpita Ranjan Mukherjee, Hon'ble Justice P. B. Mukherjee, Justice P. K. Sarkar, Sri Narayan Das Basu (a great theosophist) are only a few names who have graced these meetings.

This centre has been visited by many stalwarts of BABA. Bros. Sarosh Irani, Sita Ram, Salig Ram Sharma, Ghanshyam Das Sarswat, W. D. Kain, Rick Chapman are a few names being mentioned here. Last November Dr. Bharucha showed three films of BABA and gave a fine commentary with the runs of the movies.

This year on the night of 24th February Baba lovers kept awake throughout the night and Kept chanting Om Baba Jai BABA MeherBaba Harey Harey. This programme came to an end with Aarti and Prasad distribution in the morning of 25th February.

On the 28th of February poor feeding has been arranged for about 400 people. BABA lovers and their families also took their food with the invitees.

Centre's deep appreciation and grateful thanks are due to Bros. A. C. S. Chari P. G. Nandi B. P. Jaiyaswal and others for their kind, constant and loving cooperation that has always been so generously accorded to it.

JAI BABA!!!

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**(v) At Allagadda (Kurnool Dt.)**

by K. V. SURYANARAYANA, M.A.  
*Junior Lecturer.*

Beloved Baba's Birth Day was celebrated for the first time in this town on 25-2-1971. At 4.30 about 25 persons, mostly colleagues of K. V. Suryanarayana gathered at his house and offered prayers and Aarti to a big photo of Baba, which was handed over by Bro. T. N. Padmanabham, Forest Ranger, just two days before. Meher Mai's message for the day, Universal Message, Meher Baba's call and several other Messages were read out. After the distribution of prasad, tiffin & coffee were served to all present.

That evening the public meeting was inaugurated by the Principal of the College by garlanding Beloved Baba's picture. Bro. K. V. Suryanarayana is the sole speaker who enlightened the audience with the life and teachings of Baba and specially His message of love & Truth. With Aarti the function was concluded.

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**(vi) At Khammam Centre**

by Bro M. B. I. SARMA, M.A., President

The 77th Birth Day of our Beloved Baba was celebrated on 25-2-1971 at the A. M. B. Centre, by reciting the Prayers, doing Bhajans and hoisting the seven coloured flag. In the afternoon Bro. J. Sudersanam, (Manager and Accountant of Z. P. Engineer's Office at Nalgonda) fed 400 poor and clothed 77 lepers, lame and blind at his residence in Khammam,

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**(vii) At Bhopal (Madhya Pradesh)***by T. R. SHAMBHULINGAM, Secretary*

Under the auspice of Avatar Meher Baba Bhopal Centre, Bhopal (M. P.), 77th Birthday celebrations were organised from the 18th February 1971 to 26th February 1971.

Dr. Chakradhar Dharnidhar Deshmukh M.A.. Ph.D. (London), Director, Meher spiritual Acadamy, Nagpur (Maharashtra) inaugurated the function on 18th February 1971.

On 23rd February 1971 "Akhand Jap" of Baba name was Performed.

On 25th February 1971 at 5-00 A.M. Baba's Arti and Bhajan was organised. In the afternoon food packets were distributed to about seventy poor people: Before packets were distributed Shri Rajnikant Upadhyaya of Jabalpur (M. P.) gave very impressive talk to the poor in which he explained that Baba's Advent was for the upliftment of the poor and down trodden. The poor should work with honesty and should have belief in God. At night on the same day a meeting was organised in a beautifully decorated Stadium Hall at Taty Topay Nagar, Bhopal M. P. Shri Rajnikant Upadhyaya spoke on Baba's Life and how he came in contact with Baba.

On 26th night at the same place Shri Rajnikant Upadhyaya spoke on "planes" as explained by Beloved Baba. After his speech Shri Sai Nath Bhajan Mandal recited Bhajans composed by them on Avatar Meher Baba.

On 24th to 26th in the afternoon ladies performed Bhajan, Kirtan, and Haldi-Kumkum.

The function was a feast of joy and pleasure to all who participated. Presence of Beloved Baba was experienced during the function. "Jai Baba!"

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**(Viii) At Sambalpur***by Bro. V. P. JHA*

The members of the Meher House got busy for the celebration of Avatar Shri Meher Baba's 77th Birthday Anniversary from the 23rd February, 1971. Decoration of the Baba Room in the Meher House was completed by the 24th February with paper flags and paper cutting Avatar Meher Baba Ki Jai and wishing Baba a Happy Birthday. Ch. Anand Prakash, Aruna Kumari and their mother did all the decorations.

On the night of the 24th, Bhajans of Beloved Baba went on until Midnight and we retired to rest.

Again at 4 A.M. on the 25th February all the members assembled in the Baba room for Bhajan and Prayers to the Beloved Lord. Bhajans went on and exactly at 5 A.M. we hailed the advent of the Great Day by joyful shoutings of Avatar Meher Baba ki Jai for 77 times. The Master's prayer and Repentance Prayer were recited before Beloved Baba and Bhog and tea were offered to Him. After distribution of Prasad, the members got busy in their daily rounds of duty.

There was a profound stillness unique peace and joy in the atmosphere the whole day.

In the evening, Ladies and children of the locality came to Meher House to pay their salutations to Beloved Baba. Bhajans were sung in praise of the Beloved Lord, the Father of all fathers, the first-born, the ancient one, the Avatar of the Age. Little girls Kumari Bala and Kumar Aruna danced before Baba's Big Portrait. Ku. Prasanna, Sarala and Ku. Bala sang devotional songs. Prasad was offered to all the visitors. The Ladies programme was organised by Smt. Tara Kumari Jha.

After prayers and Bhajans at night, the programmes came to an end.

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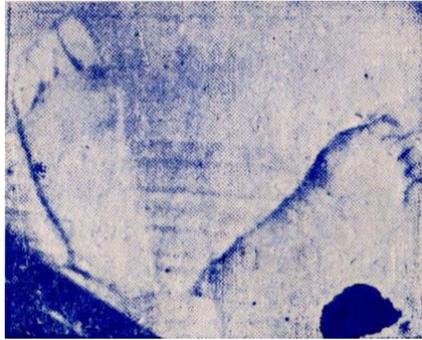
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Meher Baba: by His Eastern and Western Disciples  
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What am I doing here?: by Ivy O. Duce  
(Published in U.S.A.)  
Flower of contemplation: by Adah Francis Shifrin  
Meher Baba is Love: Messages for children (Baba  
Album with Animals)  
The Awakener:- (Quarterly Journal Published in U.S.A.)  
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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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