

DIVYA VANI
Volume 7 Number 7
July 1971

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

All words of Meher Baba copyright © 2018
Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).

Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

Publisher varies: S. P. Udaseen (1961-1965): S.P. Udaseen on behalf of the Meher Vihar Trust (1965-1969): Meher Vihar Trust (1970-Apr. 1974).

Ceased publication?

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects-such as lineation and font-the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however-and this applies especially to some of the older books that were never republished in updated versions-we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

Monthly:

July 1971

DIVYA VANI

(DIVINE VOICE)



AVATAR MEHER BABA

The Meher Vihar Trust – Rajahmundry-3

THE MEHER VIHAR TRUST

Rajahmundry-3, A. P., India.

Our Publications on Avatar Meher Baba and His Work are available for Sale at the rates noted against each as detailed below:—

	<i>Inland</i>	<i>Foreign</i>
1. The New Life of Avatar Meher Baba and His Companions (with calico Binding)	Rs. 9-50	Sea: AIR Mail : Mail \$ 1.50; \$ 4-00
2. The Life Circulars of Avatar Meher Baba. (67 Circulars)	Rs. 4-00	\$ 0-75 : \$ 1-50
3. Heed My Call	Rs. 2-00	\$ 0-35 : \$ 1-00
4. Back issues of "Divya Vani": An English monthly devoted to Avatar Meher Baba and His Work (only a few sets are available).		
(i) QUARTERLY:—		
April 1962; July 1962; October 1962 Jan. 1963 July 1963 October; 1963		Each Rs. 2-00: \$ 0-50: \$ 1-00
(ii) BIMONTHLY:—		
January 1964; March 1964; July 1964 January 1965; March 1965; May 1965 September-November 1964 (combined) issue,		Each Rs. 2-50: \$ 0-75: \$ 1-50 Each Rs. 4-00: \$ 1-50: \$ 3-00
(iii) MONTHLY:—		
1965: July to Dec. = 6 1966: Jan. to Dec. = 12 1967: do do = 12 1968: Jan. to Dec. (except April) = 11 1969: Jan. to Dec. = 12 1970 : do do = 12		Each Rs. 2-00: \$ 0-50: \$ 1-00

N.B. (i) All the prices are inclusive Postage by Registered Book Post;

(ii) All orders will be promptly complied with on advance payment of the cost of Books ordered, through Cheques, or Drafts or Money Orders issued in favour of the Meher Vihar Trust, Rajahmundry.

Rajahmundry-3)
 }
1st Jan. 1971)

N. DHARMA RAO
Managing Trustee:
The Meher Vihar Trust.

Monthly:

July 1971

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor :

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

N. DHARMA RAO, B.E.

Publishers :

THE MEHER VIHAR TRUST

Prakasam Nagar : Rajahmundry-3

(A. P. INDIA)

Volume	7	<i>Annual</i>			
		<i>Subscription</i>	Rs. 12-00	\$ 6-00	£ 2-0-0
Number	7	<i>Single Copy</i>	Re. 1-00	\$ 0-50	£ 0-3-6

CONTENTS

	PAGE
1. The types of Meditation By Avatar Meher Baba	... 3
2. Meher Baba is God By R. M. Saher	... 9
3. Prayer By (Late) Ramachandra Konhoji Gadekar	... 10
4. "The Universal Father"	... 10
5. Glimpses of The God-Man By Bal Natu	... 12
6. Lord Meher Baba and the Lion By Dr. A. N. Deshpande	... 25
7. Children's Corner	... 28
8. Avatar Meher Baba goes to Andhra Pradesh	... 30
9. The Meher Jayanti Celebrations at Delhi	... 43

The Types of Meditation

PART VII

By Avatar Meher Baba

SAHAJ SAMADHI.

Sahaj Samadhi stands by itself:

The different forms of meditation which a man practises before consciously entering the Path as well as the different forms of General and Special Meditation which he resorts to, after becoming an aspirant, are all preparatory to the attainment of the highest state of *Sahaj Samadhi* or Spontaneous Meditation, in which the aspirant gets permanently established, when he realises the ultimate goal of life. The *Sahaj Samadhi* of the *Siddha* or God-realised person is *continuous* with all the prior forms of meditation and is a *culmination* of them all; and it is in a sense the completion and fulfilment of all prior meditations. But it is, at the same time, in many ways different in kind and belongs to an *entirely different order*.

Pre-Spiritual Meditations Of The Worldly Man

The spontaneity or effortlessness of *Sahaj Samadhi* must be carefully distinguished from the pseudo sense of spontaneity, which is present in the usual 'meditations' of the worldly man who has not yet entered the Path. The mind of worldly man gets engrossed in the object of sense or in other worldly objects and pursuits; and he experiences no sense of effort in all the 'meditations' concerning these objects. His mind dwells upon them because of its natural interest in them and not because of any deliberate effort on his part. The sense of effort arises not in allowing the mind to dwell upon these diverse worldly objects but in trying to dissuade it from them. So the pre-spiritual forms of 'meditation' seem to have some similarity with the culminating *Sahaj Samadhi* of the *Siddha* in

having a sense of spontaneity, But this resemblance between the initial phase of meditation and its final phase is only superficial since *Sahaj Samadhi* and pre-spiritual 'meditations' are divided from each other by vital differences of great spiritual importance.

The illusory Spontaneity of Pre-Spiritual Meditations is derived from *Sanskritic* Interests:

The sense of spontaneity, experienced in the pre-spiritual 'meditations' concerned with worldly objects and pursuits, is due to the interests created by *sanskaras*. *The pre-spiritual 'Meditations' are the working out of the momentum of accumulated sanskaras of the past; and they are not only far from being the expression of true freedom, but are actually symptoms of spiritual bondage.* At the pre-spiritual level man is engulfed in unrelieved ignorance concerning the goal of infinite freedom; and though he is far from being happy and contented, he gets so deeply identified with *sanskritic interests* that he experiences gratification in their furtherance. But the pleasure of his pursuits is conditional and transitory, and the *spontaneity which he experiences in them is illusory* because through all his pursuits his mind is working under limitations.

True Freedom and Spontaneity Exist only in *Sahaj Samadhi*.

The mind is capable of genuine freedom and spontaneity of action only when it is completely free from *sanskritic* ties and interests, and this is possible only when it is merged in the state of the *Sahaj Samadhi* of the *Siddha*. It is, therefore, important to note that though there may seem to be a superficial resemblance between the *Sahaj Samadhi* of the *Siddha* and the pre-spiritual 'meditations' of the worldly man, this resemblance really hides the important difference between illusory spontaneity and true spontaneity, bondage and freedom, fleeting pleasure and abiding happiness. *In the pre-spiritual meditations, the movement of the mind is under unconscious compulsion, and in Sahaj Samadhi, mental activity is released under conscious and unfettered initiative.*

Meditation of the Aspirant is a Part of His Struggle towards Emancipation:

The different forms of Meditation, which characterise the life of spiritual aspirant, stand *midway* between the pre-spiritual 'meditations' of the worldly man and the final *Sahaj Samadhi* of the *Siddha*; and they constitute the joining link between them. When man's primary acquiescence in *sanskaric* interests is profoundly disturbed by setback, defeat and suffering, or is shaken by an imparted spark of spiritual understanding, he becomes conscious of his bondage and the falseness of his perceptions; *and all the different forms of meditation, which are resorted to by the aspirant, arise as parts of his struggle towards emancipation from the bondage of the deceptive desires of the worldly man.* The forms of meditation, which are spiritually important, begin when a person has become an aspirant or *Sadhaka*.

Meditation of the Aspirant involves Effort

The meditation of the aspirant, in all its forms, is *deliberate*, in the sense that it is experienced as counteracting some given instinctive or other tendencies inherent in the mind. The aspirant takes to different forms of meditation as a means to an end. i.e., because he looks upon them as avenues to the Truth. They are not a working out of some given impulse, but are parts of an intelligent and deliberate effort. But, though these forms of meditation may be deliberate to start with, the mind gradually gets habituated to them. The mind is also interested in the various aspects of the Truth, which the different forms of meditation try to seize upon; and this interest often makes even these forms of meditation increasingly spontaneous. In none of the meditations of a *sadhaka* is the element of spontaneity more pronounced than in those forms of personal meditation, which give scope for and require the expression of love. But, utter spontaneity and true freedom remain unattained until the goal of meditation is achieved; till then, there is usually a mixture of a sense of deliberateness and a sense

of spontaneity. The reaching out towards spiritual freedom is throughout accompanied by a sense of effort, which persists in some degree, until all obstacles of false perceptions are overcome. *Though effort may vary in its intensity, it never disappears entirely except when it is swallowed up in the tranquility of final attainment.*

Progression towards Sahaj Samadhi: In *Sahaj Samadhi* there is no effort because there are no obstacles to overcome or objectives to achieve; but there is the *infinite spontaneity of unfettered freedom and the unbroken peace and bliss of Truth-Realisation*. Progression towards *Sahaj Samadhi* consists in a transition from a state of unquestioned acquiescence in the momentum of *sanskaras* to the state of desperate struggle with *sanskaric* limitations and finally to the state of complete freedom, *when consciousness is no longer determined by the deposits of the past, but is active in the undimmed perception of the eternal Truth.*

Only in Sahaj Samadhi is the Individual Mind merged:

The *Sahaj Samadhi* of the *Siddha* is different from the Meditation of the aspirant, not only in respect of freedom and spontaneity of consciousness, but also in respect of many other important points. All the different forms of Meditation in which the aspirant might be engaged, directly or indirectly, aim at securing a complete merging of the mind in the infinite Truth. But they only succeed in partial merging, and fall short of the total annihilation of the individual mind. They represent varying degrees of approximation towards the spiritual goal, but not its realization. On the other hand, in *Sahaj Samadhi*, there is the realization of the spiritual goal, since the limited mind is completely annihilated and has arrived at a total merging in the infinite Truth.

Temporary Exaltations in Meditation:

The aspirant's Meditation in its higher fights does often bring to him a sense of expansion and freedom, as

well as the joy and illumination of the higher planes; but neither the sense of expansion and freedom, nor the joy and illumination which he experiences, are abiding in their duration, because *in most cases when the aspirant comes down from his exalted state of Meditation, he is again what he was viz., an ordinary person, who is held up in the unyielding shackles of sanskaric limitations.*

The Story of a Yogi:

The incompleteness of the different *Samadhis* of the aspirant may be illustrated by the story of one *Yogi* from Gwalior. This *Yogi* was very greedy; but through *Yoga*, he had mastered the art of going into *Samadhi*. One day he sat opposite to the palace of the Raja and, before going into *Samadhi*, thought "I must have a thousand rupees from the Raja." Then he went into *Samadhi* and remained in that state for full seven days. During this period he took no food or drink, but only sat in one place, completely wrapt up in *trance meditation*. People took him to be a saint; and when the Raja came to know about him he also went to have his *darshana*. The Raja went near the *Yogi* and happened to touch him on his back. But that light touch was sufficient to bring down the *Yogi* from his *Samadhi*; and as soon as he woke up from his *trance-meditation*, he asked the Raja for a thousand rupees.

Analysis of the Trance-Meditation:

Just as a prisoner, who looks out of the window of his prison and gazes at the vast expanse of the sky may get lost in the vision of the unlimited space, the aspirant who enters into the *trance-meditation*, may temporarily forget all his limitations while he is immersed in the light and bliss which it brings. But though the prisoner may have forgotten the prison which holds him, he has not really broken through it: in the same way, *the aspirant, who is absorbed in the trance-meditation has lost sight of the chains which hold him to the world of illusion, but he has not really broken through them.*

And, just as the prisoner again becomes conscious of his bondage, as soon as he turns his gaze to his immediate surroundings, the aspirant becomes conscious of all his failings, as soon as he comes down to the normal consciousness. The ascending forms of trance-meditation may bring to the aspirant increasing occult *powers*; but, they do not bring to him the unending state of knowledge and bliss which is continuously accessible, in the *Sahaj Samadhi* to the *Siddha* who has attained final emancipation by breaking through the chains of *Maya*.

Trance-Meditation is sustained by Some Phenomenal Object:

There is still another important difference between the trance-meditations of the aspirant and the *Sahaj Samadhi* of the *Siddha*. The trance-meditation of the aspirant is usually *sustained by some phenomenal Object*, capable of exercising irresistible attraction. The lights, colours, tastes, smells and sounds of the *subtle sphere* have their own part to play in helping the mind to withdraw itself from the worldly things, to which it may have been attached, and alluring it into the lull of trance-meditation. Thus, the trance-meditation of the aspirant is not self-sustained, and it is mostly dependent upon the object, on which the mind fastens itself.

Sahaj Samadhi is Self-sustained: In contrast to this, the *Sahaj Samadhi* of the *Siddha* is *self-sustained and is in no way dependent upon any object of the mind*. The trance-meditation of the aspirant is, in some respects, like the *stupor of intoxicating drugs*. The intoxication of the drug lasts only as long as the effect of the drug lasts, so, the trance continues to exist as long as the mind is under the sway of the object by which it is sustained. *Sahaj Samadhi* which is free from the domination of the object, is, on the other hand, *a state of full wakefulness, in which there is no room for ebb and flow, waxing or waning, but which has the steadiness of true perception*.

Those who are in Sahaj Samadhi are proper Objects for Meditation:

The different forms of general and specialised Meditation resorted to by the aspirant are *useful and Valuable within their own limits*. They must not be looked upon as having the same value for all or as being equally necessary to all. They are among the ways, which lead the aspirant towards his divine destination. For the few, who are in advanced spiritual state, most of the ordinary forms of meditation are unnecessary. In the same way, for those who are in direct contact with a God-realised Master—many of the special forms of meditation are often not necessary. It is enough for them to be under the guidance of the Master, and to have love for him. And, those rare beings, who have attained self-realization and are always in the state of *Sahaj Samadhi*, do not only not need any forms of meditation, but *themselves become the object of meditation* for the aspirants; for, they are then able to give their best help to those who meditate upon them.

MEHER BABA IS GOD

by R.M. SAHER, MOMBASA

Meher Baba's love is
 Eternal and everlasting
 Here and there,
 Even every where
 Real like rains
 Baba blesses
 Anxiously His
 Best love to
 All His lovers
 It kindles the inner flame
 Stronger in this love game
 God hands Knowledge, Power and Bliss
 Over to all those lovers
 Diving deep in His love.

"PRAYER"

by (Late) RAMCHANDRA KANHOJI GADEKAR

At your feet, I am praying
Oh Meher Baba,
Oh Ocean of Mercy
Give me the cup of Love to drink. (Chorus).

You are most beautiful form
Of divine love,
Feed your child love
As mother feeds her baby. (1).

Fickle and uncontrollable
Is my mind,
In a great plight
Therefore, I am. (2).

Let all my senses
Be fixed towards You,
And my mind's eye
Be fixed on your beauty. (3).

Destroy the cycle
Of my life and death,
Oh Ocean of Mercy
Deliver this poor soul. (4).

In Your Avataric Cause
Use me,
Accede to
My request, please. (5).

Fulfil my yearning
Prays "Ram" to You,
Let my mind
Be your slave. (6).

* (Originally in Marathi; English translation by Digambar R. Gadekar, Baroda.) Next poem also.

"The Universal Father" *

by (Late) RAMCHANDRA KANHOJI GADEKAR

Meher Baba is the great father of the world
He has descended in this Kali Yuga,
Taking a human form
He travels from one land to another. (Chorus)

Get up; Oh Lover
And accept this righteous path,
If you will surrender to Lord Meher
Your worldly miseries will end. (1)

You don't have to roam in mountains and shut your
selves in caves
Nor undertake arduous pilgrimages,
An easy path, this is
Follow it, therefore, in your worldly life. (2)

Meditating and fixing your mind on Meher
Repeat His name,
What, then, is the need for other penance?
Win the grace of Master. (3)

Have no doubts in your mind
Assures "Ram"
With Moksha, Meher will bless you
And enable you to cross the ocean of material life (4)

G L I M P S E S
of
The GOD – MAN
from
The Life of Avatar Meher Baba
1946 — Part II
Niranjanpur, The Place of Seclusion
by BAL NATU

The Signal For A New Phase

March, 1946, passed off quietly at Meherazad. In the first week of April, Shri Baba received a letter from Jal D. Kerawala, Deputy commissioner at Raipur (M.P.). He wrote that the hut on the Angiras Pahad where Shri Baba did His intense spiritual work, last winter was completely burnt in the forest fire. Shri Baba smiled meaningfully as this was read out to Him. It meant as if the last stage of the work in hand was entirely over and that it was the signal for a new phase of spiritual activity. By this time, Shri Baba had also the news from Poppa Jessawala about the bungalow fixed up on lease for His stay in seclusion in the North of India over a thousand miles away from Ahmednagar.

So Shri Baba decided to leave Meherazad for intensified external activities in connection with His *Mast* work, in Punjab, Sind and Uttar Pradesh. The six months' stay from mid-April to mid-October, 1946 was the period of constant travelling by rail, bus or any other vehicle at hand for contacting the souls who were divinely mad in search of eternal values. *Masts* are God-intoxicated souls and during this period Shri Baba seemed to be *Mast*-intoxicated. He did not rest well eat well but on and on He moved ceaselessly in different directions to find out these wayfarers, to serve them and to feed them spiritually.

Shri Baba explained* "When a *mast* gets walled-in by his own self sufficiency and desirelessness only the Master can draw him out of the isolation of his choice, by awakening within him an expansive love that breaks through all limitations, and prepares him for shouldering the important responsibility of rendering true service to others who are in need of spiritual help. In a thousand ways, the Master makes an irresistible appeal to the inmost being of *masts* and awakens in them the undying spring of creative action.

"Because of being stationed on the inner planes, which are free from the limitations and handicaps of the gross world, the *masts* can be and often are in contact with a far greater number of souls than is possible for the ordinary persons. A mast therefore, can be a more effective agent for spiritual work than the most able persons of the gross world." In the light of these statements one can in a way sense the magnanimity of Shri Baba's earnestness in contacting scores of *masts* in Sind, Punjab and U,P. described hereunder.

The Passing Away of Countess Tolstoy.

Just before Shri Baba's departure for the place of seclusion He had the news from the West (U.S.A.) about the passing away of Countess Nadine Tolstoy. She was one of Baba's .dearest disciples. After a protracted illness, she died in Roosevelt Hospital at New York, on 14th April, 1946. Shri Baba cabled to Princess Norina Matchabelli. "Tell Elizabeth (Patterson) Nadine now lives in me, with me and for me, more than ever." As a nurse Adele Wolkin (McCuen) was serving Nadine in the Hospital. In a letter to Beloved Baba Adele wrote, "Tomorrow (17th April) Nadine will be cremated and her ashes sent to you in India her true Home. Finally her torture has been dissolved in you Many limes it gave me great joy to serve her. And as Elizabeth said Nadine rendered greater service to me by bringing me closer to you." So radiating was Nadine's .love for Beloved Baba even in her serious illness.

* The Wayfarers by William Donkin

As for me, since I heard about Shri Baba in 1943 and read about Him, I felt deeply impressed by the articles of Countess Nadine Tolstoy. They expressed her intense devotion for God in human form—the Avatar, which I had not expected of a person brought up in a Western culture. Would that I had met her! As time rolled on I have realized that such distinction of East and West does not exist between Baba-people in expressing their love for the God-Man. The articles of Nadine Tolstoy on "The Happiness of Suffering", "Who Is That Man?", "Meher Baba And My Spiritual Path", were published in Meher Baba Journals. As one reads these commentaries on the divine life of the God-Man, they reveal the depth of her understanding and her unshakable faith in Meher Baba as the Avatar. At the end of the articles, explaining why she followed Meher Baba, Nadine very aptly quoted the following short message from Meher Baba that served as a beacon in her life with Him.

"Serve Him who serves the whole Universe.
Obey Him who commands the whole Creation.
Love Him who is love Itself.
Follow Him in every walk of life."

Fortunate was Nadine to love, serve and follow Shri Meher Baba "more than ever" even after dropping the body.

The Dream Became A Reality.

Countess Nadine Tolstoy met Shri Baba during His first visit to America in 1931. As a Russian she had her education at the University of Petrograd in Art and Philosophy. Afterwards she continued her study in Lausanne University in Switzerland. From her birth, she had a mystical inclination. Though she had not seen Count Leo Tolstoy, the world-famous Russian writer personally, it was strange that she saw him in dreams three times.* In the third dream Leo appeared to her in a big boat that was approaching the shore as if to take her along on a voyage.

* Meher Baba Journal, May, 1940.

There was another young man in the boat whom she could not recognize. He was Count Ilya, Leo's eldest son whom she later met at a friend's house. The significance of the dream became more evident as they got married and left Russia in 1917 to settle permanently in the U.S.A. Count Ilya also met Shri Baba in New York. About this meeting he remarked to Nadine, "It is the first time in my life that I met a Man who has Divine Love." Before his death, he experienced a greater spiritual transmutation. In one of the articles Nadine expressed how sorry she felt for Count Leo Tolstoy, who had not "the unique opportunity of being helped by a living Perfect Master."

Meher Baba Revealed As Krishna.

Because of deep insight and subtle sensitivity Countess Nadine Tolstoy had some unique experiences of Meher Baba's Divinity during her first two contacts with Him in the West. To a series of articles under the caption "Meher Baba And My Spiritual Path" she gave a graphic account of her first meeting with Meher Baba. She wrote, *

"A letter came from a friend of mine, Mr. Schloss, who had an occult book-shop in New York asking me to come and meet a Perfect Master who had just come for the first time to America (November, 1931) and was in Harmon in New York. The Perfect Master! Immediately I was there at the appointed time. My intuition was unquestioning and sure. I dragged my broken wings though my feet had swiftly lifted me up the steps into His upper room. I remember chanting *Om*, as I entered the room.

"Deep in the rear, stretched on the coach was that mysterious, long-expected Being, the Divine Enigma,—the True One! Simple, light, thin, small, sparkling and youthful, so unpretentious but strangely mysterious and clear. So different from certain scenic appearances of ascetics..... .. He reminded me of something—of somebody I knew far off, but could not catch the vision. I felt as if he were

* Meher Baba Journal, July 1941.

challenging my inner memory, and his whole posture and atmosphere was asking, "Can't you remember me? Don't you remember me in the past?"

"One of the first things he spelt on the board (as he was silent for years) "It is long since you are waiting for me. I will help you."—beamed at last the saving promise! ... Immediate recognition of my soul created a feeling of absolute confidence. I already knew that he is the True One. He was like the shining sun that we do not question, He simply and naturally entered my life and my hidden being. Exalted feeling of happiness, uplift and security lifted "my wings": I was so happy and unhappy at the same time. For, as I was then, it was not given me to enter the closest sanctuary of his being. As I left him, suddenly it became clear that he was Krishna. All the time the image of Krishna was before me

"I Saw Christ Before Me."

About Meher Baba's second visit to America, Countess Nadine further wrote, "Meher Baba returned to New York in May, 1932. It was his second visit to the States. This time it was the greatest feast of my heart. Unforgettable will ever remain the divine experience of seeing and contacting him again. I came in the early morning, hoping to appear at any time of his calling. I had to wait long hours; but they seemed to me a greater blessing for I could sit in stillness, seeking deeper communion with him attuning my whole being for the sacred moment. It is very difficult to speak of one's most sacred moments in life. And it is still more difficult to express the deep impression of Baba, as I saw and felt him this time.

"I saw Christ before me, as he was seated on the coach, in the expression of all his figure and his divinely lit up face, in his eyes beaming love, that no words can describe as they radiated the flame of his mystical power. The climax of my life, for now I was conscious what his guidance meant to me. His Christ-like luminous and

healing power brought me to his feet; on my knees, I sobbed in tears of repentance, joy and gratitude. As I was in tears, blood rushed from my nose which he instantaneously stopped. He was more a Christ and a God-Man than a human, so ethereal and luminous as he patted me, comforting and giving peace.

"As the Master gave me the sign to leave, I immediately stood up and in profound respect to his divinity and in order to prolong the precious moments, so short and so eternal, I began to leave backwards looking in his eyes which were flaming love and light, reaching the deepest recesses of my being. He smiled revealing himself as Christ. As I was going out, all of a sudden I stopped and with a great force of inner recognition, spontaneously, unaware to my intent, I declared as loud as I could: "Jesus Christ"! with all the solemnity of those great words. Something within me recognized in this dear shape of Meher Baba the incarnation of Jesus Christ of Nazareth. So, the unbelievable became a revealed fact...."

Aren't these experiences exceptionally sublime? Formerly, as I used to read or hear about such revelations, my immediate reaction would be to crave for them. But later with Baba's grace, I realized that nothing could be more wrong than this. Those who deserve and are prepared, receive such glimpses of divine grace unasked. Just to desire vehemently for them is the sickness of the mind and an insult to God. Life is a mysterious sport of the "Lawless Infinite." The attempt to narrow it down to suit one's thoughts and theories would be a folly, Yet, life is too strange to accommodate any theory or philosophy. Baffling indeed is the mighty beauty of this game! It is all-inclusive and beyond too. Perhaps such attitude could be a healthy opening for appreciating the sublimity of such exalted revelations. And Countess Nadine Tolstoy was a noble soul with such profound understanding who gracefully participated in the *Lila* of Shri Meher Baba.

Shri Baba Reached Niranjanpur.

On 16th April, 1946, Shri Baba left Ahmednagar to reach the place of seclusion, in Uttar Pradesh. Of late, this particular place was not known to Baba-people. Only after Shri Baba's dropping the body I learnt that it was Niranjanpur, a small village near Dehra Dun. At this place a small bungalow with a fairly good garden was hired for Baba's stay. The women *mandali* who lived at Niranjanpur with Baba were Mehera, Mani, Mehru, Naja, Kitty, Rano and few others. It was about this time that Margaret Craske and Irene Billo were permitted by Shri Baba to leave India for the U.S.A. and Switzerland respectively. They had the good fortune to live with Shri Baba for over seven years. The men-*mandali* who accompanied Shri Baba were Vishnu, Dr. Nilu, Kaka, Baidul, Jal (Baba's brother) and Eruch, The first two looked after the requirements and comforts of the women-*mandali* as also those of Shri Baba and the men-*mandali* when at Niranjanpur. The last four accompanied Shri Baba in His *mast*-tours. Soon Jal was replaced by Adi Sr. By the end of Sept., 1946 Pendu too was called by Shri Baba for the concluding part of His strenuous *mast*-work.

Shri Baba wished to remain absolutely undisturbed during this spell of six months and those moving with Him were spell-bound by His love for *masts* and the extra-ordinary responses given by the *masts* in recognition of Shri Baba's Divinity. As per Shri Baba's instruction, in the beginning of May, 1946 Adi Sr. issued the following note to Baba-people in India: 'As Shri Baba is travelling for His work and is not likely to be stationed at one place, do not correspond with Him till further notice.' In spite of this outward restriction, calling on Him inwardly for help was not disallowed. Perhaps, such restrictions were the occasions to invoke Shri Baba's guidance, ever so close within one's heart. In May, Adi Sr. joined Shri Baba at Niranjanpur. In spite of the above note whatever post from India was received at Ahmednagar, in addition to the letters. and cables received from the West,

was sent to Poppa Jessawala at Poona. He redirected all correspondence in a single bundle to Shri Baba's residence at Niranjapur. Thus every precaution was taken to keep Shri Baba's activities a guarded secret, from all His disciples and devotees in the East and the West.

Shri Baba Grinds Food Grain.

From 20th April, 1946, Shri Baba commenced His momentous work with the *masts*. Baidul, Eruch, Kaka and Jal accompanied Him. By the end of April He visited Hardwar, Rishikesh and Panipat, The first two places abound with *sadhus* and seekers. Shri Baba visited these two places several times. At Panipat He contacted ten *masts*. There was a naked *mast* near the shrine of Bu Ali Shah Qalandar. The *mast* was blind and Shri Baba was observing silence. A peculiar situation! Yet to ensure privacy of the work Shri Baba had a curtain raised at the time of contact. Perhaps with the light of His Presence Baba had lighted the entire being of that blind *mast*! Physical blindness is not a drawback in spiritual advancement. There lived an old *mast* in Benares named Harihar Baba. In January, 1939 during Baba's stay at Benares, He sent Kaka and Princess Norina to deliver a special message to this *mast*. In reply to this the *mast* very affectionately uttered the word Meher, thrice. He was completely blind and yet he was the Head of the *masts* at Benares, in Shri Baba's words—the Chargeman. At Panipat two *masts* aged ten and twenty were of "*madar-zad*", type, meaning the born-*masts*. The party then proceeded for Ludhiana in Punjab. Here, an adept pilgrim had an *ashram*. After *arti* the pilgrim was contacted all alone in his room by Shri Baba. To meet Dandi Swami Shri Baba and the *mandali* had to remove chappals, shoes, belts, wallets—anything of leather that was about their person.

At Amritsar which is famous for the Golden Temple of Sikhs, Shri Baba met a *mast* from Khoja community. In the eyes of this *mast* gold was just a metal, to him "The

reed was as the oak." It made no difference for him whether he was lying in a gutter or whether his body was anointed with *attar*, Hina. Near Phillaur at Bhatia, there lived an old initiate pilgrim named Amir Ali. He always sat outside the tomb which he had built for his own interment. Pointing to the tomb he would often repeat the words that meant, "Do good; be good in your short sojourn in this transitory world. Death is inevitable. It is the end of all things." At Sangatpura, a village near Phagwara Shri Baba contacted Neki Shah. Shri Baba gave him food-grain (wheat) and sugar. The *mast* asked Shri Baba to grind it on the grinding-wheel and then mix it with water. Shri Baba often complied with the whims of the *masts*. So on that day with the help of Baidul, Shri Baba did this job quite lovingly. Perhaps, He had to repeat this gesture of service after about a period of 22 years. He did grind the food-grain in the early years of His stay at Meherabad. Shri Baba added sugar to the paste and fed Neki Shah. In the end the *mast* offered Shri Baba a part of it which he accepted. In the other village nearby, named Khorrampura, a very high *mast* named Khudai Baba offered Shri Baba a chair and a cup of tea, too. In short, Shri Baba's *mast-work* thus commenced with a warm welcome response from the *masts*.

The youngest *Mastani* And God-mad *Hakeem*.

On 7th May Shri Baba reached Lahore. This was the only place that could compete with Hyderabad (Deccan), in the number of *masts*. All these *masts*, as far as fifty, were contacted by Shri Baba mainly between the years 1943 through 1946. This time, about 12 of them were contacted. Some *masts*, with the wandering lust in their veins were "rag-collectors" too. Baba Hayat was met under a tree in a public garden. It had been his seat for over two decades. Jaffar Shah had a passion for flying kites. At every contact, Shri Baba would present him some fine kites. This made the *mast* quite happy and happier too was Shri Baba, for His work with the *masts* would be done satisfactorily.

Shri Baba contacted a young *mastani*. She was perhaps the youngest God-intoxicated woman met during Shri Baba's *mast*-tours in India. Shri Baba remarked that in spite of her young age and the locality where she lived all alone, she was pure at heart and was a good *mastani* too. Moti Baba, another *mast* had so many bundles beside him, containing any nonsense on earth. That was his treasure. He was an adept pilgrim and was revered much by the people, especially the prostitutes of the town!

About two miles from Sialkot Shri Baba contacted Kaka Shah who had the habit of piling *chappatis* in addition to the bundles of rags and paper bits. Sometimes he was *majzooob*-like and sometimes *salik*-like. Kaka Shah in his *majzooobiat*, which was a state of overpowering passive awareness of God's presence, did not pay any heed to the regular activities and cleanliness of the body. Another *mast* named Kaka Saiyd was spotted in a village called Saidanwali. Many visited him to pay their homage; so a *dharmshala* was built to house the visitors. After visiting Jammu and Wazirabad Shri Baba reached Sahranpur to contact a few *masts*. Among them Bashir Sufi was a God-mad who prescribed Unani medicines, as a *Hakeem* (doctor). And people believed in his diagnosis! An old *mast* with very long hair lived in a small tent pitched right in the street and people did not object to this. If given food he ate a little and threw away the rest. He was the *mast* of the sixth plane, Shri Baba remarked. From Sahranpur via Lucknow, Kanpur, Deoband and Chhachhrauli the party returned to Niranjapur. After the arrival at this place of seclusion, Shri Baba did not go out on extensive tours for some weeks. He visited only near-by places for His *mast*-work.

He Danced with Joy Around Baba.

On 29th May, '46 Shri Baba paid a special visit to Batala to contact Lohari Baba, who was almost naked and lived in a sweeper-colony (a slum). He was once a class I officer, a Commissioner. Because of certain revelations

vouchsafed to him, he later preferred to be an humble servant of God. In the beginning he evaded Shri Baba's contact, but was eventually run to earth at an Octroi. He sat with Baba for few minutes, burst out crying and walked away. On Shri Baba's second visit to Batala the chase stretched over a field of five miles. However, at the end Shri Baba did contact him and felt immensely pleased about it. This was indeed a wonderful pursuit by the Master to overtake a *mast*!

Among the *masts* contacted in the bungalow at Niranjapur, there was a remarkable incident about an old man, a *mast*, not known in that area. While two of the *mandali* were returning to the bungalow in a *tonga*, this old man followed them in an appealing way. This made the *mandali* accommodate him in the same *tonga*. As they neared the gate of the bungalow where Shri Baba resided, the *mast* remarked, "*Gulistan men agaye*" meaning "We have come to the Paradise." And the place where the God-Man stays is none the less than the Real Paradise.

As Shri Baba came out of the room, the old man approached Him and began to gaze lovingly at His face. They exchanged smiling glances. The *mast* as he looked at Shri Baba felt completely happy and his happiness seemed genuine and unforced, With tears of joy welling-up his eyes and turning to those standing nearby, he said aloud, "Look at this Man's forehead and face; they shine as if the Sun were there; can't you recognize who He is?"

Shri Baba took him by hand to the gardener's hut and remained with him for about fifteen minutes. The *mandali* heard the *mast* giving out some of his hearty, jolly laughs. As both came out and made their way to the bungalow, the old man picked up a bell that was used for calling the persons from the other wing. He began to ring it rhythmically and danced in a circle around Shri Baba, to express his deep reverence and joy. After spending some time inside the bungalow Shri Baba again sat with this old man for half an hour. While departing, after much

persuasion, the *mast* accepted Rs. 10 as Shri Baba's *prasad*. Strangely enough, he asked one of Baba's men to jot down Shri Baba's address for him. However, he did not turn up again. Shri Baba too did not enquire of him for the second time. The *mandali* did not ask him his name. Perhaps that first and last contact with the God-Man was self-sufficient for the *mast* to ensure guidance on the spiritual path. With Shri Baba this was quite possible. Whatever it be, Shri Baba looked very pleased and remarked that the old man was a rare mixture of *jamali* and *mahabubi* types of *masts*. He was of the fifth plane.

Chacha Was "Laughing All The Time."

In June 1946 Shri Baba did not go out of Dehra Dun. However, an exception was made when He visited the lovely valley of Kulu to reach Baragram. There, He contacted a *yogi*. At the very first sight this advanced pilgrim invited Shri Baba with an incredible affectionate look and the two sat quietly for a contact for half an hour. It was in a hut on the bank of Bias. In July, Shri Baba visited Ajmer. This spiritually important place is situated by the Arawali Hills in Rajasthan. Ajmer is famous for the shrine of Khwaja Moeinuddin Chisti. Kaka and Eruch accompanied Shri Baba. Chacha, the seventh plane *Majzoob-e-Kamil* was residing there in a tiny hovel of a room. In Urdu Chacha means an uncle but it seems that he derived this name from the constant repetition of the word *cha, cha* which means tea. He was extremely fond of tea. His real name was Nur Ali Shah Pathan. He was first contacted in 1939. People said that Chacha had his first bath at Shri Baba's hands after a period of about 30 years. It is not known whether he was bathed again later. So perhaps this remained his first and last bath after attaining the state of a Perfect *Majzoob*. Being drowned in Infinite Bliss he was oblivious about the hygienic needs. Knowing full well Chacha's fondness for tea Shri Baba the Perfect Master and Servant approached this great *Majzoob* "with a cup saucer in one hand and a kettle full of tea in the other." But this time Chacha played a trick! He denied

to have tea and instead insisted on having mutton and bread. It was given to him. Anyway Shri Baba sat alone with Chacha for an hour and a half while Eruch and Kaka who were standing outside the room heard Chacha "laughing all the time." Shri Baba alone knew what transpired in this meeting. But as He came out of the room He looked exceptionally radiant.

With this visit to Ajmer, the first part of Shri Baba's work with the *masts* that commenced from the place of seclusion was over. But this was only a prelude to the strenuous tours that lay ahead beginning from the last week of July, 1946.

(Copyright reserved)

(To be continued)

Corrections For the article

"GLIMPSES of The God Man"

1946-Part I : Divya Vani June 1971.

Page Line

14	8	time should read as mine
15	16	drowing should read as drowning
16	9	conforted should read a comforted
17	25	placed should read as pleaded
18	23	ailing should read as sailing

MEHER ERA PUBLICATION, POONA

Meher Baba on the } Price
 Problem of SEX } Rs. 2 - 75 + postage & packing,
 For copies apply to A.M.B. Poona centre, 441 Somwar
 peth, Poona 11

Lord Meher Baba And The Lion

by Dr. A. N. DESHPANDE

(Professor & Head of the Dept. of Marathi Nagpur
University)

A gentleman fond of lions.

Once upon a time there was a gentleman who was inordinately fond of lions, as now a days young men are over-zealous for having possession of scooters. Many a time we find a young man who loves his scooter more than he loves his wife, perhaps because of the unpleasant fact that of the two, the former is prettier. Our gentleman also loved to see lions more than he loved to see his nearest and dearest. He had the walls of his residence covered with the pictures of lions in various poses. A young man cannot be satisfied with mere pictures of scooters, so also the gentleman was not satisfied with mere pictures of lions. He was all eagerness to procure a living lion. He strained his every nerve and left no stone unturned to get one; and lo! with the help of a manager of a circus, he was able to become the owner of an actual lion. Now a scooter can be accommodated in a verandah or a room of a residence, but not a lion. So the gentleman prepared a beautiful cage, made of iron bars and got it fixed in his courtyard. Before installing the lion in the cage, he got the cage extravagantly decorated. The installation ceremony was carried out with great pomp and show with a minister as the chief guest.

God encaged

For us i.e. for the worldly-wise men and women, God is like the gentleman's lion. He encaged the lion and did not allow him to intrude upon his everyday affairs. So we encage God in a corner of a room in our house. The corner is kept clean and lighted and made attractive as far as possible. Every morning we worship him with devotion and offer him luxurious pooja in the form of abundant flowers and tasteful sizable prasad-flowers for the God and prasad for the worshipper. Again in the town in which we

reside, there are big cages i.e., big temples constructed and opulently equipped at the cost of lakhs of rupees.

Our sinful way of living

We are very clever with God. We weep with devotion for him, but we keep him at a convenient distance from us. We want him as a shield for our sins. Sinning is the very breath of our life. We love sinning intensely, and ardently. Sin is our dearest constant companion. We sin and live. We enjoy sinning. Some times we regard sinning as a memorable deed of valour. We delight in deceiving. We do not feel the smallest prick of conscience while telling lies: We send to our boss notes of false sickness with false medical certificates and we do not in the least feel that we have done anything wrong, We who hold high posts in various walks of life produce false horoscopes in support of a false birth-date, with the help of which we try to remain in service for a longer period. We actually travel third class but claim first class fare while attending various committee meetings. We do all sorts of dishonest tricks to evade various taxes. In trivial matters of day-to-day life we are insincere and undependable. In every step that we take in the march of life we practise falsehood and are not sorry for it. We are so hardened in sinning that we do never feel like repenting. We never shed tears of remorse for our sinful behaviour. On the contrary our sinful behaviour has in it an undercurrent of satisfaction and pride.

Can Hypocrisy face God?

Sinning by itself is afraid to face the world. So it moves about in the gorgeous garb of hypocrisy. Hypocrisy is an art in which man has attained superb perfection. With the aid of this art, he makes a shop-like display of his faked goodness, behind which is hidden his insatiable lust for sex, pelf and power.

Now, how can a man addicted to sin and hypocrisy ever face God? How can sin wedded to hypocrisy coexist with God-consciousness? A dishonest man may make a grand show of worshipping God; but he can never claim to be a

real devotee of God. *Meher Baba has told again and again that the best way to worship God is to be uncompromisingly honest in all the dealings of our life.* A true lover of God is at every moment wide awake with the unearthly experience of God-awareness. He never exists by himself and for himself. God exists through him. He sincerely invokes God and cries aloud, in tune with the spirit of Jalaluddin Rumi—"Let me not exist," Truth is as clear as daylight. It can be best expressed in the inimitable words of Mahatma Gandhi: "We are not. He alone is;" but Man says! "I alone am and I alone will be." Man asserts himself. He encages God, the Lion. To encage God, the Lion is the deceitful way of loving God. What is the right way? Meher Baba says: "What is wanted of the lovers is that they should open the cage and through intense love, throw themselves inside the cage to become food for the lion of love. "The lover should permit himself to be totally consumed through his own love for the beloved."

Let us be devoured by God.

So let the real lover of God bravely and boldly open the cage and allow himself to be devoured by the lion, the God. Let God be the director of every activity that we do. Let God take complete control of our entire life. Let our separate self-consciousness be submerged in the mighty ocean of God-consciousness.

Meher Baba's call to man to remain at every moment of life God-conscious is, I am afraid, likely to prove a cry in the wilderness, Man loves show and separatism. Instead of heeding the divine call of Meher Baba of allowing himself to be devoured by the God, the lion, he will try to devour God. If Man tries to devour God, if he disbelieves in the urgent necessity of being constantly God-conscious, and if he denies the very existence of God he will certainly bring about his own complete destruction. Man can save himself and be really happy only if he is completely committed to God through love, obedience and total surrender.

CHILDREN'S CORNER

My dear children,

In my last letter I mentioned what Baba says about loving God. Just to remind you I am again quoting his words 'To love God in the most practical way is to, love our fellow-beings ... '

Those who love their fellow-men are indeed the chosen ones, who are loved by God. There were so many great men in East as well as in West, who by loving their fellow-men came close to God. Here is a story of one such great man.

Ramanuja was his name. He was a great lover of God. He wanted to get God-realisation. So he went to a Guru (Master). The Master told him a 'Mantra' (God's. name) and said, "Ramanuja, I am giving you Lord's name. If you repeat it you will know its power. But remember, you must not tell this name (Mantra) to anyone. If you do so, you will go to hell." Ramanuja went away and started to repeat the name. As he went on repeating it he derived immeasurable joy. He could not contain it. He began to sing and dance. He went outside. He saw many people coming and going in the streets. They were very busy and didn't pay any attention to him. He thought, "Alas! these people are quite ignorant of the taste in Lord's name, I shall give them all the name that has been given to me. I shall share with them my joy and I shall give them the sweetness, I have tasted. No matter what happens to me." So saying he went out and stood on a hill crying aloud God's name and asking all the people to come and taste its sweetness. His master came to know about this. He called him and asked "Ramanuja, what is this? what have you done? Have I not warned you that you would go to hell if you give this name to any one?" Ramanuja folded his hands and said "Ye, master, I am not able to see the worry and anxiety in the faces of thousands of my fellow men. Poor brothers, if they only know the secret of the Lord's name, there will be no suffering for

them. Oh! master I am prepared to go to hell a thousand times if I can save thousand of my fellow men."

Such was his love for fellow-men that he not only got God-realization but also became a preacher and a founder of new philosophy. He is till to-day respectfully termed as Ramaanujaacharya, the great master.

There is the story of a man whose real name was not known, but he was called 'Pagal' by the Villagers. Pagal means fool or mad. He is God mad or a fool in God's love. He loved one and all men and women of all castes and creeds. He loved even the birds and beasts. His love for little ones was much greater. He told them stories and sang for them songs of the lord.

Once cholera, contagious disease broke out in his village. Pagal went about from door to door nursing the sick and giving them medicines, His love was so pure that those whom he served were cured. People began to worship him as a saint of God. One day a professor of a great University who is well-versed in Philosophy came to him and asked "O Saint of God, what is your religion?" Pagal said "I am a dunce. I have not learnt anything from books. But the Lord has taught me a new religion." The professor asked what is that new religion? Pagal replied "it is not a ritual nor a creed, It is not any new 'ism'. The religion that the Lord has taught me is the religion of love. It is to worship Him and love Him in all little things and beings of the world."

The professor was much stunned at his reply, He bowed to him and went away as Pagal, whom every one considered to be a fool, has given him the essence of all religions and the Sum and Substance of all the philosophy he has read in three simple words "Love your fellow beings."

Dear children, will it not be nice to be loved by others like Pagal. So why can't we also try to love others and help others lovingly? Love all and be loved by Baba.

Yours
(Aunty Srilatha.)

* Avatar Meher Baba Goes To Andhra Pradesh

At Guntur—Return To The Places Of Halt After
Darshan Programme

After leaving the Darshan Pandal, Baba and Mandli returned to the former place of halt (Mr. M. Sudershanam's residence) at 11.25 hours on 21-2-54. Baba first sat in the nicely decorated verandah, where chairs were also placed, for the Mandli, then came out and walked in the lawn for some minutes and finally He sat on the bare ground, where He washed His hands. He then retired to His room where He took His meals and a little rest till about 13.00 hours. Mandli members also, after they were served with nice and delicious dishes at lunch, could have a little nap whilst sitting on the cushioned chairs placed in the Verandah.

Here Comes The Mast Boy

At about 13.00 hours, Baba called the Mandli to His room. A young Mast boy was sitting by His side on his bed and singing devotional songs with the movement of hands. Baba asked him to sing a song about Mahadeva (Lord Shiva) which he did very nicely to the utmost astonishment of all present there. Some one amongst the local workers remarked that Guntur was known for Sankirtan and Bhajans and Baba at once spelt on the Board:—

"The real Bhajan is here"

That Mast boy then started giving a lecture on Baba and for the nice good and charming lecture, which he gave, Baba embraced him. The boy then said that he would carry on with his lecture for 24 hours, lest he be beaten with shoes and for that statement he was awarded a 'locket' with Baba's picture on it, by way of the prize from Baba. Taking him in His lap, Baba said:—

"Remember, Baba is God"

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

Visits to Religious Centres at Guntur

Baba left the residence at Guntur at 13.25 hours for Bezwada and on the way He visited:—

- | | | |
|---------------------|----|--------------|
| (a) Ramnam Kshetram | at | 13.42 hours |
| (b) Onkara Kshetram | at | 13.55 hours. |

Baba's Arti was performed as usual. At Onkara Kshetram, the same Mast boy performed Sankirtan and gave a lecture again on the life of Baba.

Darshan Programme At Bezwada.

The return journey, which began at Guntur at 14.30 hours, on 12-3-54, terminated at Bezwada at 16.00 hours, when Baba moved straight to the Pandal where Darshan Programme was organised,

After the garlanding and Arti ceremonies were over, Baba sat on the ground and then standing up wished the audience with folded hands. He then dictated on the board:—

"I want you to feel that I am one of you and that is why I sat here on the ground with you all. I am on the level of you. Whether poor, rich, small, big, I am like each of you, but I am approachable only to those who love me. Only those, who could lose themselves in my love, would find themselves in me. This is not an idle talk but an authoritative statement that eternally I have been and will always be the slave of my lovers."

..
An address was then presented to Baba by the members of Meher Centre at Bezwada (Vijayawada) in English and it was also translated in Telugu by one of Baba's local workers.

..
The Message on "Playing with Illusion" in English was then read by a Mandli member (Ramjoo) on behalf of Baba and its Telugu translation was also read by one of Andhra workers. The three Messages dictated by Baba on the morning of 21-2-54 at 5-30 hours were then read and also their translation in Telugu.

The audience was not less than 10,000 and at the stage when Baba was distributing Prasad, the crowd became uncontrollable. Some of the Mandli members, therefore, had a very trying time to push back the swelling crowd. Baba repeatedly warned all, not to touch His feet but still some of them, led by emotion or love, were unconsciously disregarding the warning. A strong man, however, deliberately insisted upon touching Baba's feet, when the strength of one of the Mandli members, who was generally addressed by Baba as His Hanuman (Shri Pukar) had also to face disappointment over the utmost display of his strength, in preventing that man to carry out his intention of touching Baba's feet.

With all the efforts made to set things right, the crowd still remained disorderly, with the result that Baba had to stop distributing Prasad, which, otherwise He would have continued even till midnight, if it was so necessary.

Return to the Place of halt at Bezwada

Baba and the Mandli then returned to the place where Baba was staying, at about 18.00 hours on 21-2-54, and Baba dictated the following:—

"Today's programme, I liked. I liked it very much. First of all, I sat down there on the ground in their midst on their level. I sat there not as a show but whole-heartedly. I stood up 3 or 4 times but as Shatruguna (A Mandli member) says, had I really wished, there would not have been this confusion, because it was I who repeatedly asked for women to be stopped and men be called for receiving Prasad. I liked the Programme."

At this stage Shri Shatruguna continued that since Baba himself created that confusion at the Darshan Programme, it occurred; not that it was due to the women but because that He relished it, rather enjoyed it. On this Baba said:—

"It makes them all the more attentive to Baba. You have no idea about this. I was in the happiest mood, if you had marked and believe me when I say the absolute truth, that for one moment, after some years, today, I felt all alone in that whole crowd. God, the Absolute Honesty, is witness, I was all alone there for a moment, actually alone in experience. Honestly, I was merged in them.

"Sometimes you too feel mentally all alone, some times blank. In comparison to the Real Experience of Oneness all these experiences are zero—absolutely. Today I am happy.

"If I were Baba, I did it all. If I am not Baba, then of what use is all this."

One of the Andhra-lovers of Baba very quickly said:—"How are we to know your Oneness?" but Baba had put him off by simply saying:—

"Even I sometimes don't understand, why I am so Infinite. Honestly, I tell you. How can you understand me, unless you become me."

Babe then asked every one to retire for the night to the place of their halt, which was a Dharmashala when Madan, the Cameraman, who was chasing the party on all the journeys, to shoot his film, must have felt a sigh of relief after the day's toilsome work.

Day dawned. A voice cried "Get up, get up, get up all of you as it is past five now." This was a signal for the Mandli to get ready and after taking tea, to start for the next place of halt in Andhra. Soon all the luggage was packed and beddings rolled and placed on the roadside. Loading the luggage and the beddings on the lorry commenced very briskly. The convoy started again and it stopped just in front of Baba's residence, at the appointed hour fixed by Him on the previous night i.e. 0700 Hours.

The Mandli and the members of KDRM walked into Baba's room and the question of the contemplated visit to Penugonda was reconsidered. Some members of the KDRM were personally in favour of the visit being paid by Baba, whilst others were against that, on the basis of certain shortcomings on the part of the Penugonda representative, who was also present. During the course of the discussion, Baba addressed a KDRM member who was opposing the move, spelling on the boards.

"I know you love me but do people of Penugonda love me? I don't want unnecessary crowd. I want lovers, why do I keep the crowd away. I can make the whole world come to me. What I want is love. Are there lovers in Penugonda?"

During further discussion, some one amongst those present said that since a promise was given to the Penugonda lover of Baba, previously, on 21-2-54, it ought to be kept up. On hearing that, Baba said:—

"I am 'Ustad' (expert) in not keeping promises, since eternity. First promise I gave to God, I kept and the whole creation has come around my neck. The last promise, when I will speak, I will fulfil. In the meantime, since you all the four (meaning KDRM) say, let us go to Penugonda."

After that discussion ended, Baba expressed His happiness to the host for making his house available for His stay. Some more families of Andhra workers and lovers of Baba were then introduced to Baba. A group-photo of Baba with some of His local lovers and their families, was taken, before leaving the place. In the meantime a long crowd had gathered on the road, to give a befitting departure to Baba. Off, He goes at 07.55 hours for Masulipatam, when the sky was echoing and re-echoing "Avatar Shri Meher Baba Ki Jai" as the result of the shouts from the crowd by Baba's lovers and their families.

Trip to Masulipatam

The journey to Masulipatam was undertaken in the same vehicles as were placed at the disposal of Baba and the Mandli for Guntur trip. In fact the same vehicles were used till the time the party entrained, on the completion of Baba's Andhra Darshan Programme; Baba's car was driven by Shri N. Dharma Rao, Engineer of Rajahmundry and a great lover of Baba. *During the whole tour of Andhra when he drove Baba's car, Baba found him very dearly intimate and used to crack jokes with him in signs and Shri Dharma Rao relished it all with love.* Shri Dharma Rao was also in charge of the transport arrangement for the Mandli. The passage in italics was dictated by Baba Himself.

On the way to Masulipatam, Baba stopped at about 08.10 hours in front of the Office of the District Supdt, of Police Railways, where Shri P. Dhanaraju Naidu, the District Supdt, of Police Railways and his family members were waiting, on the road for Baba's arrival. The ladies performed Baba's Arti there, whilst standing on the Road.

At about 08.50 Hours, Baba's car, whilst enroute to Masulipatam passed by the side of a village where an annual fair in honour of Goddess Veeramama was going on. On the road-side a 'Merry-go-round' swing was in position. Baba asked the car to stop and getting down he sat on that swing and enjoyed some rounds.

Darshan Programme at Pamarru

On the way, a side darshan programme was arranged by Baba's Andhra lovers at Village Pamarru and Baba motored straight to the Travellers Bungalow, the place of the programme. Two little girls there first chanted the Arti with the melodious note "Raghu Pati Raghav Raja Ram." As usual, Baba was garlanded and requested to distribute the prasad but due to the shortage of the time, He could not accede to their request. He, however, touched the prasad to be distributed to the audience of not less than 500, after he left, spelling on the board:

"I give you all my blessings and will touch prasad, which will have my love at its back."

Shri Mowna Swami, the local organiser of the function was asked to distribute that Prasad and Baba left the place with a hearty send off and with a band playing in front of His car, till it reached the gate.

Place of Baba's Halt at Masulipatam

Baba reached Masulipatam at 10.15 hours and motored straight to the place of His stay. "Oh, what a fine good building, whose place is it?" said I to one of Baba's Andhra lovers. "It is the residential place of Shri Lokanadha Rao, Agent B. O. C., who is the host at Masulipatam," replied that lover of Baba.

Baba went upstairs, where the host, all his family members, some of his relatives and a few friends were introduced to Him. The Mandli remained sitting down stairs, where chairs were already placed for them. The host, out of love for Baba, came down and started bowing down to some of the Mandli members, but he was requested not to do so, since only Baba was in a position to accept obeisance.

Visit to Shri M. S. R. Sastry's Place at Masulipatam

After a little rest and taking His food, Baba drove to the place of Shri Sastry an Advocate. Mandli also accompanied Him. There He occupied a nicely decorated seat, set apart for Him, and the ladies performed His Puja in Telugu. All the family members of Shri Sastry and some others present there were introduced to Baba. Practically every one of them garlanded Him. "What lovely lace garlands, with camphor beads in some of them emitting fragrance which is pleasing to the mind, they carry," I could not refrain from remarking.

Here, Baba was requested to open Meher Centre which he did by bowing down to His own portrait on which His signatures were also embossed, and by garlanding

it with His own hands. This portrait was kept there as a part of the Centre property. He then dictated at about 11.30 hours:—

"I find no one to bow down to, except Me, because I find myself in every thing. My coming physically here and opening this Centre would be of avail if you all make Me yours, as you already eternally are Mine. You are all Mine, make Me yours. This Centre would be worth its name if it could spread My Message of Love by making people understand that God is the only Reality. Baba gives blessings to you all."

Arti was then performed by the members of the Centre and Baba distributed prashad, after first serving all with the warning.

"If any one bows down to me, I will go away."

Visit to Sai Samaj Masulipatam

From there Baba and Mandli went to the Sai Samaj Masulipatam at about 11.50 hours, where Shrimati Arabolu Satyavathamma, who runs the Samaj, introduced some orphan children to Baba and she then sang in chorus, with the orphans, some hymns and verses on a baby harmonium. While she was singing, Baba touched her head and she felt so happy that in a state of ecstasy she threw her head on Baba's chair. Baba then started playing the baby 'Khartalas' which He took from one of the orphan boys included in that Chorus song-singers.

Baba was offered fruit juice, which He sipped a little and returned the rest of it to that lady, asking her to drink it. After Arti was performed, Baba left that place at about 12 hours.

Return to the place of halt at Masulipatam

The party reached back at Baba's halting place at about 12.05 hours, and whilst the Mandli got busy to do

full justice to the lovely dishes served to them, as a part of the lunch, Baba got engaged in interviewing some others who had come to see Him, including 2 Muslim Accountants of the Andhra Bank Masulipatam.

Darshan programme at Masulipatam

Shortly there after Baba got ready at 15.00 hours to attend the Darshan Programme at Masulipatam. By 15.10 hours He reached the Pandal at the Municipal Town Hall where the function was arranged. A country pipe-band Sannai-Melam was in full play then and the fine display given by the Pipe Master was once or twice appreciated by Baba. He so enjoyed the music that about 15.45 hours he spelt on the Board:

"I feel very happy to hear that music. It reminds me of the first song that was sung ages ago and that song produced this phenomena called the Universe."

"God will make me soon break my silence and that first original song will be sung again and then the world will realize that God alone is Real and that every one of us is eternally one with God."

A devotional song in Telugu was then sung by Shrimati Prabhavti, daughter of Shri D. Satayanaraina, B.A. Lt. Retired Head Master of a Government School, in a very sweet voice, which kept all spell bound. Mr. Brabazon, the Australian devotee of Baba, stood behind Baba and he got so engrossed in ecstasy that he closed both his eyes and folded both his hands together, in reverence, to Baba, in whose praise the song was being sung.

Baba was also so pleased with the voice of the girl that He asked her to sing another song. Soon she started singing again, Brabazon was again 'All Attention' to it and stood in the same devotional posture but this time with his eyes half open. Needless to add that this Australian gentleman so much and so soon adapted himself, to

the life of other Mandli members, that it was hard to believe it. He always preferred to live the life of the Mandli, rather than to avail himself of the special privileges offered to him at different places, by way of special accommodation, food or other facilities. More often than not, he was seen reciting Baba's Arti in Marathi, which he had noted in Roman scripts, on a piece of paper, which he always carried wherever he went with Baba.

Under Baba's directions one of the Mandli members (Ramjoo) read Baba's written message "Self lost is Freedom gained" and its Telugu translation was also read by one of the Baba's Andhra lovers.

Baba then left His seat, sat on the ground for a moment and after resuming His seat on the Dais, He said—

"I am one of you, that is why I have come down here and sat on the ground amongst you all."

Baba then asked the same Mandli member who read his first message to also read the three special messages dictated by Him on the 21st Feb. 1954, which he did. The Andhra lovers of Baba read their Telugu translation.

Baba left the Pandal at about 17.50 hours after distributing Prasad to an audience of about 3 thousands.

Visit to Shri N. S. Murti's Place Masulipatam

On His way back from the Darshan Pandal, Baba paid a visit to the house of Shri N. S. Murti at about 18.00 hours. Mrs. Tayaramma entertained Baba by her sweet music on the Veena, singing a devotional song. Baba enjoyed it and asked for another, which she did. Then Mrs. A. R. Satyanarayana Rao also sang a devotional song on the same instrument and it too was so melodious that Baba/asked her to sing one more, which she did. Baba was about to leave when the ladies stopped Him for performing His Arti.

Visit to Shri Venkataratnam Naidu's Place at Masulipatam

From there Baba proceeded to the house of Shri Venkataratnam Naidu, a retired Assistant Engineer, at about 18.40 hours. The car stopped at the gate and a lady, who was waiting there just then, stepped forward with a garland in her hand, to garland Baba on His getting out of the car. Baba instead of entering the house passed by its side, saying 'Already there is dead load on my neck'.

Surprise Visit to a Poor Man's Hut at Masulipatam

Advancing towards some of the kucha huts nearby Baba walked into the compound of one of them. A charpoy was lying there, but instead of sitting on it, Baba sat on the ground. The occupant of the house came out and sat by Baba's side, quite perplexed and astonished, being absolutely unaware of the Identity and Status of the Chief Visitor at his place and the purpose of His visit. It was getting dark and the man had no lamp. The only light inside the hut was a small 'Chimney' (a wick lamp), Baba sat there for about 5 minutes and all that time He appeared to be in some deep thinking mood. On enquiry. it was learnt that the occupant of the hut was a mason and his name was Bantumalli Mahalakshmu,du,

Return to Shri Venkataratnam Naidu's Place Masulipatam

From that hut Baba returned to Shri Venkataratnam Naidu's house at about 18.45 hours. The man was lying sick in the room, rather was on death bed. His daughter, who had stood with the garland at the gate, garlanded Baba and read a paper on behalf of her ailing father, in which he had expressed his wish to surrender himself to Baba.

Baba caressed the sick man, sat on his bed and pressed his feet and told him:

"Baba is feeling very happy. You always think of Me. I am the Ancient One. I am Krishna."

Prasad was then brought to Baba and He touched it to be distributed among the family members after He left. Baba was feeling very happy in that house. He again at about 18.50 hours told the sick man:

"It is not at random when I say, I am slave of my lovers. Till the last moment you repeat my name Baba, Baba."

Just then Dr. Dhanapati Rao of K.D.R.M. pointed out to Baba that the sick man was also deaf. On hearing this Baba spelt on the Board—

"I am also deaf. I listen only to very very "

Before the sentence could be completed the daughter of Shri Ratanamnaidu had started saying Arti and as soon as it was completed Baba left the place for His residence.

Departure From Masulipatam For Eluru

Orders were then issued to the Mandli to get ready, by 20.00 hours after taking food to leave for Eluru. Just at that hour a number of Baba lovers and devotees were present on the premises of Baba's residence to have His departing darshan. Off Baba went when all present were shouting with love 'Avatar Meher Baba ki Jai.'

On the way to Eluru Baba felt thirsty and reaching the town Gudivada enroute asked the car to stop to find out whether mineral water could be made available there. Just at that moment when the car stopped a man with a lantern and a banana in his hand was seen standing. He stepped forward and bowing down presented that banana to Baba as prashad. It could not be found out how that man came to know about Baba's arrival for which he was waiting there and also from what time he so stood standing there. This however reminds me of many such other instances in the past when Baba had ordered the car to stop and some one was seen waiting for Him on the road.

Continuing the sequence no mineral water could be made available from any of the shops there. Someone

standing there however suggested that after going a little farther the mineral water should be made available at a way side Mineral Water shop. So, going a little ahead the car again stopped in front of a Soda Water shop when one of the Mandli member (Shri Eruch) walked into the shop. He asked for an empty glass and said that he would like to clean it himself for His Master. The shop keeper enquired as to who that Master was and when he heard that it was Baba for whom the mineral water was required and that He was sitting in the car he briskly walked to Baba and paid his salutation to Him. The man would not accept the cost of the mineral water served but he had to accept it when Baba got the amount paid to him as prasad from Him.

In the meantime the Bus carrying the Mandli arrived and Baba asked them to get into the shop and take cold drinks. Baba also getting down from the car entered the shop first. "Good Gracious what a lovely look the vertical mirrors on all four walls of that room of that shop presented to the eyes," thought I. How charmingly the face of Baba sitting there was being reflected through those mirrors can well be imagined than described.

Baba started serving cold drink to every member of the Mandli with His own hands. What a favourable atmosphere was then being created on the minds of all, I leave it to the readers of this diary to picture. Hurriedly I could read the name-board of that shop. Oh, it was 'Durga cold Drink Shop.'

(To be continued)

The Meher Jayanti Celebrations at Delhi

(20-2-71 to 14-4-71)

To see God Means to cease seeing everything
except God—Meher Baba

by BRO. W.D. KAIN

Inspired by the above message conveyed through the Silent Revelations of Avatar Meher Baba, His lovers in Delhi cast aside the mantle of seeming inertia, donned since the assuming of Spiritual Body by the Avatar of the Age in Jan 69, and came out singing the glory of God-man. The Avatar Meher Baba Centre organised a continuous programme of Jayanti Celebrations of Baba for 10 days to mark the ten incarnations of God. The programme, however, stretched on to several weeks' duration, and when it ended on 14 Apr 71 at the Bagat Singh Market, New Delhi the spirit of Love and Brotherhood reigned supreme. Hail Avatar Meher Baba!

The Meher Jayanti Celebrations started on the morning of Sun 21 Feb at the President's Estate, where a sumptuous feast of music greeted Baba lovers from far and near. Ram Avatar, the amateur artist devoted to the cause of the Avatar, presented a Qawaali, followed by Ghazals by the Meher Singing Group. Baba's usual Message of Love was followed by Parvardigar Prayer and Arti, In the evening a public meeting was arranged in Paharganj (5351 Laddoo Ghati), where Dr, and Mrs. Satija played the hosts. Devotional Music by the Meher Singing Group, Speeches by Smt. Krishna Kapil and Shri W.D. Kain created a befitting introduction for the new comers.

A get-together at B-171 Greater Kailash in the evening on 22 Feb marked the second day of the Meher Jayanti Celebrations, where a repast of devotional music and tributes to Avatar Meher Baba, ended with a Dinner Party. The next day Baljit Nagar was all agog for their

love offerings at the feet of Beloved Baba, when Dr. C. D. Deshmukh gave his first talk of the season at New Delhi. On 24 February a meeting was held at 22-F Prithvi Raj Market, where Dr. C.D. Deshmukh gave another talk asking people to love and remember Avatar Meher Baba. A programme of devotional music was followed by a community Dinner. Thereafter Baba lovers left for D.425 Sarojini Nagar, where a night long vigil was kept in remembrance of Avatar Meher Baba's Birthday. Music and exchange of thoughts about Beloved Baba marked the solemnity of the occasion. The Arti was offered at 5 A.M. on 25 Feb—to mark the time and date of the Avatar's Advent in the year 1894.

On Thursday, 25 Feb, 5 P.M.: all roads lead to the Town Hall of New Delhi the City of Fountains, where the 77th Birthday of Avatar Meher Baba was celebrated with great pomp and show befitting the Divine Status of the Highest of the High. Explaining the importance of the venue of the Function, Shri W.D. Kain told the audience that it was there in the Town Hall that Baba's two emissaries—Bros. Pendu and Eruch—first gave a public talk in Delhi and when they talked about obedience to Baba, even very learned and elderly persons among the audience shed tears. And those who had come to scoff remained to pray! It was there again that Beloved Baba during His Darshan Programme of 1952-53 gave the following message on 2 Dec 52 to the public of Delhi:

"Even after my physical death the Universal Work will be kept alive by those who live the life of complete renunciation of falsehood, lies, hatred, anger, greed and lust and who, to accomplish all this, do no lustful actions, do no harm to anyone, do no backbiting, do not seek material possessions or power, who accept no homage, neither covet honour nor shun disgrace, and fear no one and nothing, by those who rely wholly and solely on God, and who love God purely for the sake of loving, who believe in the lovers of God and in

the reality of Manifestation, and yet do not expect any spiritual or material reward, who do not let go the hand of Truth, and who, without being upset by calamities, bravely and wholeheartedly face all hardships with 100% cheerfulness, and give no importance to caste, creed and religious ceremonies."

Shri B.D. Dixit recited the Parvardigar Prayer, which was followed by Music and Qawaali's by the Meher Singing Group. Dr. C.D. Deshmukh and Dr. G.S.N. Moorty were the Guests of Honour. Speaking on the occasion Dr. Deshmukh remarked "It will be difficult for posterity to believe that there had been an Avatar who released such spiritual Power through His Divine Silence."

Dr. G.S.N. Moorty remarked that the "Avatar is an Eternal Lover." He explained why God-man comes and what He does, and added that the Divine Body of Avatar Meher Baba "is working incessantly." Sharing in the humour of Beloved Baba, the distinguished speaker introduced himself as a "talkative disciple of a Silent Master", which sent peals of laughter unto the audience.

Kumari Surrendar Saini, Senior Vice-President of the New Delhi Municipal Committee, in her Presidential Address stated: "It has not been my fortune to have Baba's Darshan, but I had occasions of attending Baba's Jayanti Celebrations. I have kept Baba's photo in my 'family temple' at my house." She went on to say "If you wish to see God, love God, try to look inwards. Love all beings of God in order that you may be able to love God." She questioned "Why are we not happy or have no peace of mind? Why is there no synthesis between Prosperity and Peace?" She went on to explain "If you go deep into the problem you will realise the truth of Baba's teachings and know that mental peace can only be attained by love of God. We lack contentment. Little do we realize that if 'ill-got' money comes it will be taken away one way or the other. Some sort of introspection is needed. What are the causes of corruption in the world? How far are we

responsible for it. Baba has stressed the need for self-abnegation, which ultimately leads to self-realization. The drop feels the impulse of the Ocean when Baba's Grace comes. So let Baba-bless us with His Grace in order that we can make our lives worth living. Let Baba place His parental hand on our heads, I pray." As she concluded with an offering of flowers at Baba's feet, the auditorium echoed and reechoed with joyous cries of Avatar Meher Baba Ki Jai! There after she released the Meher Year 1971 Calendar issued by the Avatar Meher Baba Centre Delhi through the courtesy of Dr. C.D. Deshmukh. Shri C.L. Bhatia, Advocate recited a Poem devoted to Baba and Shri R.C. Nathur presented his memorable song—"Sab Premi Phool Barsao Dekho Meherban Aya Hai"—(Let all lovers shower flowers on Him as the Avatar has come) and the lovers all standing performed Baba's Arti.

The following day Baba lovers assembled at D.425 Sarojini Nagar for a musical feast offered by Ram Avatar and Party. Dr. C.D. Deshmukh and Dr. G.S.N. Moorty spoke about Baba, narrating their individual experiences in the company of the Beloved—Avatar Meher Baba. G-92 Naraina Colony was the scene of Meher Jayanti Celebrations on 27 Feb. in the evening. Dr. C.D. Deshmukh and Dr. G.S.N. Moorty were the Guests of Honour and entertained the audience with their interesting experiences in His Love. Sweet strains of devotional music were followed by Dinner at 8-30 P.M.

On Sunday morning—28 Feb. Baba lovers gathered along with families and friends to listen to talks by Dr. C.D. Deshmukh and Dr. G.S.N. Moorty at the President's Estate. The learned speakers stressed the need for proper understanding of Baba's teachings and dissemination of His Messages among the public. Shri Ram Avatar and party presented a musical programme which was followed by a Luncheon Party. Mr. Fred E. Warren from California and Mr. & Mrs. George M. Walmsley (London) were the Guests of Honour on the occasion. And in the evening the lovers of Beloved Baba wended their way to D-10 Kalkaji, where

Shri and Shrimati Khanna played the hosts. Here too Dr. C.D. Deshmukh and Dr. G.S.N. Moorthy spoke about Baba to anxious audience who were interested in listening and absorbing all they could gather from these distinguished speakers.

The month of March opened with an auspicious note as it started with Avatar Meher Baba Jayanti Celebrations on the first of the month in the evening at 101 Church Road and continued with unabated interest throughout the month. As usual Dr. C.D. Deshmukh and Dr. G.S.N. Moorthy kept the audience spell bound for over an hour and thereafter the Ladies Singing Group as well as Ram Avatar and Party provided the necessary background of devotional music for consummation of Arti which was followed by Dinner.

A Public meeting was organised at 978-R. K. Puran Sec. IV on 2nd March, where Shri and Shrimathi Mahabir Prashad played the hosts. Devotional Music by Smt. Krishna Kapil and Mr. Ram Avatar was followed by speeches on the life and teachings of Avatar Meher Baba. Dr. C. D. Deshmukh and Dr. G.S.N. Moorthy were the Guests of Honour at the function.

Another meeting was held on Saturday 6 Mar 71 at E. B. Greater Kailash where Shri and Shrimathi Raj K. Aggarwal played the hosts. The Meher Jayanti Celebrations at this place coincided with the birthday of Shri Raj Aggarwal and consequently such jubilation coupled with usual enthusiasm at Baba Birthday meetings made it a very successful function. Dr. C.D. Deshmukh Presented a picture of Avatar Meher Baba to the host and Dr. G.S.N. Moorthy gave an interesting talk in keeping with the spirit of the occasion.

On Sunday the 7 Mar a Special Prayer Meeting was held at the President's Estate, where Dr. G.S.N. Moorthy told Baba lovers in the morning as how to concentrate on Baba's picture. It was a 'miniature meditation' on Baba which left a lasting impression on those present. Several questions concerning meditation were answered by Dr. G.S.N. Moorthy based on Baba's teachings. On Sunday evening a

meeting was held at X-38 Green Park—the residence of Shri and Smt. B.D. Dixit. At this place Baba had appeared in a tree last year. Dr. G.S.N. Moorthy and Dr. C.D. Deshmukh exhorted the audience to remember Baba, who is "present everywhere." "Because Baba is in all things and everywhere, He is very easy to love" they concluded. Dr. G.S.N. Moorthy quoted from scriptures and works of various writers to bring home the import of Baba's message of love and truth. A musical feast was made available through the courtesy of Messrs Ram Avatar, Sharma and several other amateur artists. Shri W.D. Kain read out the following messages of love greetings received on the occasion:—

"May Avatar Meher Baba bless all who attend Birthday Celebrations on 7th: = Adi"

"Meherazad Mandali extremely happy sending loving greetings
Avatar Meher Baba Ki Jai to you and those assembled in
Beloved Baba's love for Avatar Meher Baba Jayanti
Celebrations on seventh - Eruch - "

After the Arti Dinner was laid on. Hail Avatar Meher Baba!

On 8th March Baba lovers gathered again at B-171 in the evening to meet Shri S.P. Chatterjee, who had recently been transferred to Delhi, Dr. G.S.N. Moorthy and Dr. C.D. Deshmukh told Baba lovers how they came in contact with the Avatar of the Age. Shri Chatterjee joined in the talks. On Sunday the 14 Mar there was a programme of Qawaalis by Shri Gurprasad and Party at the President's Estate in the morning.

In the evening (14 Mar) a public Meeting was arranged at D.425 Sarojini Nagar from 5 to 8 P.M. As the audience entered the Pandal they looked in wonderment at the profusely garlanded picture of Avatar Meher Baba and listened with rapt attention to the devotional music offered by Meher Singing Group. Dr. C.D. Deshmukh, in his inaugural address told the audience that Baba's Love is Eternal and His Compassion bountiful. "We should long to be the dust of His feet singing His Glory ever and anon,"

he said. Thereafter some of the messages noted below were read:

"Meher Mandali joins me in sending Love Greetings to you all dear Delhi Baba lovers gathered on Sunday fourteenth at Sarojini Nagar to celebrate Beloved Avatar Meher Baba's Birthday Anniversary. Avatar Meher Baba Ki Jai, Eruch."

"Greetings and Best Wishes from all Baba lovers in West Bengal for the success of the Sarojini Nagar function on Sunday fourteenth instant. We pray that Avatar Meher Baba may shower His Love Grace on all gathered and participating A.C.S. Chari..... "

Qawaali and devotional music presented by M/s Ram Avatar, Sharma and K.C. Mathur was followed by a talk by Sbri W.D. Kain. Referring to an earlier talk he told the audience that according to Baba "there is no basic conflict between the current of mundane life and the life of the spirit. The spiritually evolved do not disdain objects of beauty and works of art. They do not disparage the noble achievements of science, nor scorn the constructive attainments of politics." "Baba", he told the audience "has asked us to be in the world and yet be out of it. And this could be attained by loving and surrendering to Baba cent per cent, by holding on to His Daman and constantly remembering Him." "Baba consciousness" he added "gives place to super-consciousness, making it possible for God to enter the sanctuary of the aspirant's heart." He quoted Baba as saying "God, the Real Beloved, is ever ready to enter your house—the mind—but He cannot, because it is filled with unreal beloveds—your desires—which leave no room for Him." The recitation of Parvardigar Prayer by Shri B.D. Dixit was followed by Arti.

The following day Baba lovers met again at B-171 Greater Kailash in the evening to listen to a talk by Dr. G.S.N. Moorthy on ten Incarnations of God as given out by Hindu Mythology—starting from Matsya to Kalki Avatar—the last being the Avatar Meher Baba, according

to the learned speaker, the Highest of the High, whose Glory reigned supreme all over the world, and who was acclaimed as the Avatar of the Age both in the East and the West by persons from all walks of life belonging to all castes and creeds.

On Tuesday 16 Mar 71 Shri and Shrimati S.P. Chatterjee played host to all Baba lovers at D.23 RK Puram in the evening. Both Dr. C.D. Deshmukh and Dr. G.S.N. Moorty spoke on the occasion while a programme of devotional music was presented by the Meher Singing Group. On Saturday evening (20 Mar) a Public Meeting was arranged at 6/26 West Patel Nagar in the evening when a special Qawaali programme by Aman Qawaal was presented to celebrate Meher Jayanti. Dr. G.S.N. Moorty gave a talk on Avatar Meher Baba and His Five Perfect Masters which was followed by devotional music and Arti. The function concluded with a Dinner Party.

On Sunday 21 Mar: in the morning a musical symposium was arranged at the President's Estate when Messrs Ram Avatar, Sharma and Gurpershad made their musical offerings to Beloved Baba. Aman Qawaal and Party kept the audience spellbound for two hours. Their devotion moved the Baba lovers when they sang that Baba would definitely pardon all their sins as they had bowed down to Him! In the evening a meeting was arranged at 446 Shees Mahal, Bazar Sita Ram. Dr. Deshmukh, during the course of his talk stressed the need for remembering Baba, who, he said, was the most Powerful Entity, He being the only One that really mattered. Dr. G.S.N. Moorty with his usual candour described various anecdotes connected with his occasional meetings with Baba. Musical programme by Mr. Gupta and Party followed and after the Arti Dinner was served.

On 28th morning Mr. Ram Prasad and the Nauranga Bhajan Mandali called at the President's Estate to entertain Baba lovers with their devotional music and later moved on to 5 Basti Nizam-ud-Din where a Luncheon Party was arranged. Dr. G.S.N. Moorty spoke on the occasion. And the same day, a third meeting was held to

celebrate Meher Jayanti at 2018 Cinema Street, Gandhi Nagar, which was addressed by Dr. G.S.N. Moorthy. The Nauranga Bhajan Mandali presented the programme of devotional music.

The Nauranga Bhajan Mandali gave another Performance of their devotional music at B.171 Greater-Kailash on 29 Mar in the evening, when Dr. C.D. Deshmukh gave a talk on Baba and His teachings, A Baba lover from Sydney (Mr. John) attended. There was a get-together of Baba lovers at 162 South Avenue—the residence of Shri T.G. Deshmukh, M.P., when Dr. C.D. Deshmukh spoke about Baba's Message of Love and Truth.

The Jayanti Celebrations of Avatar Meher Baba continued with greater vigour as was noticed on 4 Apr when a Satsang was arranged at 2870 Kucha Chelan Darya Ganj, where Ram Avatar and his family played the hosts. Shri W.D. Kain gave a talk on Avatar Meher Baba and the Meher Singing Group, led by Smt. Krishna Kapil, presented a programme of devotional music.

On Sun 11 Apr in the morning a special meeting was arranged in the President's Estate to meet a few amateur artists who presented their programme of devotional music. They were joined by Shri Sharma whose musical note hit the hearts of Baba lovers when he said that although there were many pleasures in the world yet none came up to God (Baba) intoxication. Baba lovers felt in unison with the Highest of the High. Our friend—Mr. Fred E. Warren, a great Baba lover from California, who had been attending the meetings regularly since his arrival, bade good bye to drive back Home.

And this brought us close to 14 Ap 71: when a beautifully illuminated and gorgeously festooned pandal, at the far end of which sat Baba in full effulgence on a high stage, invited all passers by to come and sit near F. 66 Bhagat Singh Market to listen to ethereal love melodies presented by Baba lovers steeped in the ecstasy of the Beloved's Glory. The occasion, as explained by Shri W.D. Kain was the concluding day of Jayanti Celebrations of

Avatar Meher Baba. This coincided with the Mudan (MA NA DAAN) Ceremony of Bittoo (Shri Mulk Raj Ohri's grandson) and the forthcoming Wedding of Shri Ohri's Son. This was in reality a Three-IN-One Ceremony. To confirm this not one but three messages of love greetings were received from Meherazad. One of these Love messages is reproduced below.

"Our dear Bittoo: Yours Uncles and Aunts send you much love from Meherazad and wish you all health and happiness in the love and service of Beloved Avatar Meher Baba when you grow old enough to read and understand this post card. May Beloved Avatar Meher Baba's love Blessings be on you ever-more on your mundan and always Yours lovingly, Eruch"

Smt. Krishna Kapil spoke about the life and teachings of Avatar Meher Baba. After the Arti, one and all participated in the Feast—a befitting epilogue to the Birthday celebrations of Avatar Meher Baba, the Highest of the High.

"In the City of Poona was Meher Baba born
With a Glory that transfigures all ever & anon
There is a heaven, for ever, day by day
For upward longing for Meher Baba I say"

**VIII Anniversary of Meher Vihar Trust
And II Anniversary of Meher Ashram**

will be celebrated on the 23rd & 24th August 1971
at "Meher Ashram" Post office street
HIMAYATNAGAR – HYDERABAD-29.

All Baba lovers are cordially requested to participate
in the Celebrations.

N.D.R.

For Copies & Prices apply to :

MEHER PUBLICATIONS

King's Road, AHMEDNAGAR
MAHARASHTRA—India.

I. By MEHER BABA

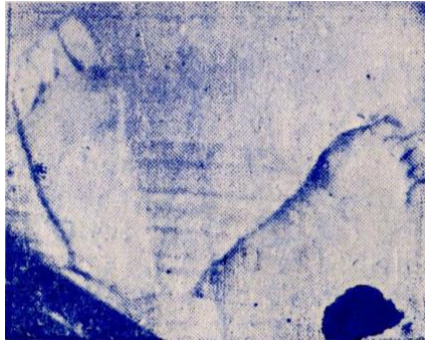
God Speaks: (Published in U.S.A.) with charts
Beams on the Spiritual Panorama (Published in U.S.A.)
Life at its Best: (Published in U.S.A.)
Listen, Humanity: (Published in U.S.A.)
The Everything and The Nothing: (For India published
in Australia)
Discourses: in 3 Vols.
Messages: (Eastern and Western)
The Highest of the High
Meher Baba's Call and Existence is Substance and
Life is Shadow

II. On MEHER BABA:

Avatar: by Jean Adriel (Published in U.S.A.)
God Man: by Charles Purdom (Published in England)
Stay with God: by Francis Brabazon (Published in
Australia)
Let Us the people Sing: by Francis Brabazon
The Quest: by Francis Brabazon (Published in Australia)
The East-West Gathering: by Francis Brabazon
The Wayfarers: by William Donkin
The work of Meher Baba with Advanced Souls. Sadhus,
the Mad and the Poor: by William Donkin
Civilisation or Chaos? by Irene Conybeare
The Quest of Truth: by Irene Conybeare
Wisdom of Meher Baba: by Ruth White
(Published in U.S.A.)
Sparks from Meher Baba: (Published in England)
Meher Baba in The Great Seclusion: by Ramju
Abdullah & Dr. C. D. Deshmukh
Sobs and Throbs; by A. K. Abdullah (Mimeographed)
The Unstruck Music of Meher Baba: Compiled by
Maud Kennedy (Mimeographed)
Meher Baba: by His Eastern and Western Disciples
In Lap of Love: By Naosherwan K. Nalavala
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.)
Annual Subscription, including Registered Postage
from July to June.



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.



B A B A's F E E T

Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
wordly	worldly	3	2	3
worldy	worldly	3	2	4
spiritually	spiritually	5	1	13
cease	seize	5	2	11
and it	and	8	2	8
wordly	worldly	11	3	4
healng	healing	17	1	1
etherical	ethereal	17	1	5
adapt	adept	19	2	22
traspired	transpired	24	1	5
wordly	worldly	25	2	1
day-a-day	day-to-day	26	2	17
assets	asserts	27	1	11
lape	lap	30	4	6
loose	lose	31	4	5
lead	led	32	1	6
ocured	occurred	32	5	3
melodeous	melodious	35	4	5
obescience	obeisance	36	4	7
emmitting	emitting	36	5	8
ecastacy	ecstasy	37	5	7
phenomina	phenomena	38	3	3
ecastacy	ecstasy	38	5	6
adopted	adapted	38	6	6
melodeous	melodious	39	7	7
carased	caressed	40	4	1
thursty	thirsty	41	7	1
Addressed	Address	45	4	2
ayanti	Jayanti	45	4	4
organsied	organised	47	3	1
explined	explained	51	5	7