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Devoted to Avatar Meher Baba & His Work

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SARDAR AMAR SINGH SAIGAL at the feet of
AVATAR MEHER BABA

THE REMOVAL OF SANSKARAS

(Part II)

By AVATAR MEHER BABA

THE DISPERSION AND EXHAUSTION OF
SANSKARAS.

NEGATION OF SANSKARAS IS ATTAINED
THROUGH CONTROL

In the last article, I have explained those methods of removing **sanskaras** which depend chiefly on the principle of negating the positive **sanskaras** which veil the Truth from consciousness and prevent self-illumination for which the whole creation came into being. All these methods of negating the positive **sanskaras** are ultimately based upon the control of the body and mind. The control of the habitual tendencies of the mind is much more difficult than the control of the physical actions. The fleeting and the evasive thoughts and desires of the mind can be curbed only with great patience and persistent practice. But the restraint of mental processes and reactions is necessary to check the formation of new **sanskaras** and to wear out or unwind the old **sanskaras** of which they are expressions. Though, control might be difficult to start with, through sincere effort, it gradually becomes natural and easy of achievement.

Control is deliberate and involves effort as long as the mind is trying to decondition itself through the removal of **sanskaras**, but after it is released from the **sanskaras**, it becomes spontaneous, because the mind is then functioning in freedom and understanding. Such control is born of strength of character and health of mind; and it invariably brings with it freedom from fear and immense peace and calmness. The mind, which appears feeble, when it is wanton and uncontrolled in its functioning becomes a source of great strength when it is

controlled. **Control is indispensable for the conservation of the psychic energy and economical use of thought-force for creative purpose.**

TRUE CONTROL IS CREATIVE SELF-ADJUSTMENT IN THE LIGHT OF PERCEIVED VALUES.

If, however, control is purely mechanical and aimless, it defeats its own purpose which is to make possible the free and unconditioned functioning of the mind. The control which has true spiritual value does not consist in the mechanical repression of thoughts and desires, but is the natural restraint exercised by the perception of positive values discovered during the process of experience. True control is, therefore, not merely negative. When some positive values come within the ken of consciousness, their claims for being expressed in life generate psychic response and energy which ultimately remove all the mental tendencies standing in the way of a free and full expression of those values. **Thus, the tendencies for lust, greed and anger are removed through the appreciative recognition of the value of a life of purity, generosity and kindness.**

The mind, which gets accustomed to certain habits of thought and response does not find it easy to adjust itself to these new claims of its own perceptions owing to the inertia caused by the impressions of previous modes of thought and conduct, and this process of **readjustment in the light of true values** takes the form of what we call controlling the mind. But this control is not a mechanical or forcible twisting of the mind. It is an effort of the mind to overcome its own inertia. **It is fundamentally creative and not negative in its purpose,** for it is an attempt of the mind to arrive at self-adjustment in order to release the expression of the true values of life.

THE DISPERSION AND EXHAUSTION OF OLD SANSKARAS THROUGH SUBLIMATION

Creative control becomes possible, because the source of light is within everyone; and though self-illu-

mination is prevented by the veil of **sanskaras**, it is not all darkness even within the boundaries of ordinary human consciousness. The ray of light, which leads it onward, consists of the sense for true values and guides man with varying degrees of clarity according to the thickness of the veil of **sanskaras**. **The process of the negation of sanskaras is at the same time the process of understanding the true values.** Spiritual progress is thus characterised by the dual aspect of renouncing the false values of the **sanskaras** in favour of the true values of understanding. The process of replacing the lower values by the higher values is the process of sublimation which consists in diverting the psychic energy locked up in the old **sanskaras** towards creative and spiritual ends. **When the psychic energy which is locked up in the sanskaras is thus diverted, they get dispersed and exhausted.**

THE PROCESS OF SUBLIMATION IS SUSTAINED BY UNFAILING INTEREST:

The method of sublimation is the most natural and effective method of breaking through the grooves of old **sanskaras**, and has the special advantage of having an unfailing interest for the aspirant at all stages. The method of mere negation without any substitution is sometimes likely to be boring, and might seem to lead to vacuity. But the method of sublimation consists of **replacing lower values by higher ones**, and is, therefore, at every stage, full of absorbing interest, and bring an ever-increasing sense of fulfilment. Psychic energy can be sublimated into spiritual channels through (1) Meditation, (2) Selfless service of humanity and (3) Devotion.

MEDITATION; ITS NATURE AND PURPOSE:

Meditation takes the form of deep and constant concentration on the ideal object. In such concentration on the ideal object, the soul is conscious only of the object of meditation, and it completely forgets its mind, as well as the body, so that no new **sanskaras** are formed and the old ones are dispersed and exhausted through the

psychic activity of dwelling on the object of concentration. Finally, when there is complete disappearance of **sanskaras**, **the soul as individualised is dissolved in the intensity of concentration and merged in the ideal object.**

FORMS OF MEDITATION:

There are many forms of meditation according to the aptitude of different persons. The imaginative genius of persons who have to labour hard is often dried up due to overwork. For such persons, the form of meditation which is most suitable consists in disconnecting oneself from the thoughts, and then looking upon these thoughts and the body **objectively**. After the aspirant is successful in regarding his thoughts and his body with complete objectivity, he tries to **identify himself with the cosmic Being** through constructive suggestions like "I am in all". Those who have vivid and lively imagination can try intensive concentration on some **point**. But fixing the mind on some point should be avoided by those who have no liking for it. Ordinarily, the psychic energy of the mind is scattered through its diverse thoughts; and meditation on a point is very salutary for the mind to gather itself and settle down. But it is a mechanical process and, therefore, lacks creative and blissful experiences. However, in the initial stages, this form of meditation might be used as a preparation for other more successful forms of meditation.

MEDITATION ON THE PERSONAL AND IMPERSONAL ASPECTS OF GOD:

The more successful and deeper forms of meditation are preceded by deliberate and constructive thinking about God—the Beloved. Meditation on God is spiritually most fruitful. God can become the object of meditation either in his **impersonal** aspect or in his **personal** aspect. Meditation on the impersonal aspect of God is suitable only for those who have a special aptitude for it. It consists in focussing all thoughts on the abstract and unmanifest existence of God. On the other hand,

meditation on the personal aspect of God consists in centring all thoughts upon the form and the attributes of God. After intensive meditation, the mind might want to settle down, not on the object of meditation but, on the steadiness of the expansive peace experienced during meditation. Such moments are the natural result of the fatigue of the faculty of imagination, and they should be effortlessly encouraged.

OBSTACLES IN MEDITATION:

Meditation should be spontaneous and not forced. In the moments of the surging up of the divine impulses, imagination should be let loose and allowed to soar high. The flight of imagination should be controlled only by the set purpose of becoming one with the infinite. It should not be allowed to be influenced by the currents of the diverse feelings of lust, greed or anger. Success in concentration comes only gradually, and the novice is likely to be disheartened, because he does not get satisfactory results in the beginning. The disappointment which he experiences is itself often a serious obstruction to begin the meditation of the day and persist in it. Other obstacles like idleness and ill health might also be found to be difficult to overcome; but they can be got over by having fixed and regular hours for meditation and steady practice. Early morning or at sunset, the quiet condition of nature is particularly helpful for meditation; but meditation might be undertaken also at any other suitable time.

THE IMPORTANCE OF SOLITUDE FOR MEDITATION:

Solitude is one of the essential conditions of attaining success in meditation. In the world of thought there is a constant intermingling of thought-forms and thought-colours. Some mighty ideas have a tendency to strengthen the mind by facilitating integration, whereas some frivolous thoughts are dissipating. The mind is either attracted or repelled by these diverse thoughts in

the mental environment. It is advisable to avoid altogether the influence of these variegated thoughts in order **to get established in one's own ideal of thought**. And for this purpose, solitude has an immense possibility. Solitude means economy of psychic energy and increased power of concentration. Having nothing extraneous to attract or repel the mind, you are drawn inwards, and learn the art of opening yourself to the higher atmospheric currents which have the potency of giving you strength, bliss and peaceful expansiveness.

SELFLESS SERVICE:

While meditation on the personal and impersonal aspects of God requires withdrawal of consciousness into the sanctuary of one's own heart, **concentration on the universal aspect of God is best achieved through the selfless service of humanity**. When the soul is completely absorbed in the service of humanity, it is completely oblivious of its own body or mind or their functions as in meditation and, therefore, new **sanskaras** are not formed. Further, the old **sanskaras** which bind the mind are shattered and dispersed. Since the soul is now centring its attention and interest, not upon its own good, but upon the good of others, **the nucleus of the ego is deprived of its nourishing energy**. Selfless service is, therefore, one of the best methods of diverting and sublimating the energy locked up in the binding **sanskaras**.

IMPLICATIONS OF SELFLESS SERVICE:

Selfless service is accomplished when there is not the slightest thought of reward or result, and when there is complete disregard of one's own comfort or convenience or the possibility of being misunderstood. When you are wholly occupied with the welfare of others, you can hardly think of yourself. You are not concerned with your comfort and convenience, or your health and happiness. On the contrary you are willing to sacrifice everything for their well-being. Their comfort is your convenience, their health is your delight, and their

happiness is your joy. You find your life in losing it in theirs. You live in their hearts, and your heart becomes their shelter. When there is true union of hearts, you completely identify yourself with the other person. Your act of help or word of comfort supply to others whatever might be lacking in them and, through their thoughts of gratitude and goodwill, you actually receive more than what you give.

FREEDOM AND FULFILMENT THROUGH SERVICE:

Thus, through living for others, your own life finds its amplification and expansion. The person who leads a life of selfless service is, therefore, hardly conscious of serving. He does not make those whom he serves feel that they are in any way under his obligation. On the contrary, he himself feels obliged for being given a chance of making them happy. Neither for show nor for name and fame does he serve them. Selfless service is completely achieved only when in serving others a man derives the happiness of himself being served. The ideal of selfless service frees him from the **sanskaras** of the craving for power and possession, or self-pity and jealousy, or the evil deeds actuated through selfishness.

LOVE:

Selfless service as well as meditation are both spontaneous when they are inspired by love. Love is, therefore, rightly regarded as being the most important avenue leading to the realization of the Highest. In love, the soul is completely absorbed in the Beloved and is, therefore detached from the actions of the body or mind. This, therefore, puts an end to the formation of new **sanskaras** and also results in the undoing of old **sanskaras** by giving to life an entirely new direction. **Nowhere does self-forgetfulness come so naturally and completely as in the intensity of love.** It has, therefore, been given the foremost place among the methods which secure release of consciousness from the bondage of **sanskaras**.

THE PURIFYING EFFICACY OF LOVE :

Love comprehends in itself the different advantages belonging to the other paths leading to emancipation, and is in itself the most distinguished and effective Path. It is at once characterised by self-sacrifice and happiness. Its uniqueness lies in the fact that it is accompanied by an exclusive and whole-hearted offering to the Beloved without admitting the claims of any other object. So, there is no room for the diversion of psychic energy, and concentration is complete. In love, the physical, vital and mental energies of men are all gathered up and made available for the cause of the Beloved, with the result that it becomes a dynamic power. The tension of true love is so great that **any foreign feeling which might intervene is at once thrown out**. So, the expulsive and purifying efficacy of love is unparalleled.

LOVE IS PRESENT THROUGHOUT CREATION:

There is nothing unnatural or artificial about love. It subsists from the very beginning of evolution. At the inorganic stage, it is crudely expressed in the form of **cohesion or attraction**. It is the natural affinity which keeps things together and draws them to each other, The gravitational pull exercised by the heavenly bodies upon each other is an expression of this type of love. At the inorganic stage, love becomes **self-illuminated** and **self-appreciative**, and plays an important part from the lowest forms like the amoeba to the most evolved form of human beings. When love is self-illuminated, its value is intensified by its conscious sacrifice.

LOVE IS EXPRESSED THROUGH CONSCIOUS SACRIFICE:

The sacrifice of love is so complete and ungrudging that it has all to give and nothing to expect. **The more it gives the more it wants to give, and the less it feels for having given**. Ever increasing and never failing is the stream of true love. Its simple expression is its simple

giving over. The complexities of the Beloved are a concern of its best attention and care. Endlessly and remorselessly it seeks to please the Beloved by a thousand ways. It falters not to welcome suffering in order to satisfy but one wish of the Beloved or to relieve the Beloved of the slightest pain of neglect or indifference. It would gladly pine and perish for the sake of the Beloved. Careworn and tormented, it waits not to attend to the very body which houses and nourishes it. It brooks no compromise and the Beloved is a concern of its lifetime. The tabernacle of love bursts under unmanageable restlessness, and gives birth to the streams of love and supreme sweetness, until **the lover breaks through his limitations and loses himself in the being of the Beloved.**

THE DIFFERENT STAGES OF DEVOTION:

When love is deep and intense, it is called **Bhakti** or devotion. In its initial stages, devotion is expressed through symbol-worship, application before the deities and reverence and allegiance to the revealed scriptures or the pursuit of the Highest abstract thinking. In its more advanced stages, devotion expresses itself as interest in human welfare and the service of humanity, love and reverence for saints and allegiance and obedience to the Spiritual Master. These stages have their relative values and relative results. Love for a living Master is a unique stage of devotion, for it eventually gets transformed into **Para-bhakti** or divine love.

PARA-BHAKTI:

Para-bhakti is not merely intensified **Bhakti**. It begins where **Bhakti** ends. At the stage of **Para-bhakti**, devotion is not only single-minded, but is accompanied by extreme restlessness of the heart and a ceaseless longing to unite with the Beloved. This is followed by lack of interest in one's own body and its care, isolation from one's own surroundings and utter disregard for appea-

rance or criticism, while the divine impulses of attraction to the Beloved become more frequent than ever. This highest phase of love is most fruitful, because it has as its object a person who is love incarnate and who can, as the Supreme Beloved, respond to the lover most completely. The purity, sweetness and efficacy of the love which the lover receives from the Master, contributes to the **insuperable spiritual value** of this highest phase of love.

"CALL TO HUMANITY"*

By

RAMCHANDRA KANHOJI GADEKAR

To emancipate the lovers and devotees
 Meher Baba has descended as Avatar to this world
 Awaken brothers and get up
 Surrender to the Highest of the High. (Chorus)

All this world has been
 Infested of selfishness and immorality
 In the disastrous times, He awakens the world
 And skillfully shows the righteous path. (1).

He offers universal brotherhood and divine Jove
 And makes the world happy
 His disciples enjoy the taste of Experience
 And attain the Union of soul with the Oversoul. (2).

Be vigilant to your own welfare.
 Beseeches "Ram" to all humanity
 Leading life according to Meher's commandments
 Enjoy the taste of Divine Bliss and let others too
 have it. (3).

* Originally in Marathi. English translation by
 Prof. Digambar R. Gadekar, Baroda.

*WHAT IS A BABA LOVER?

Part I.

By: Dr. H. L. KENMORE, New York,

In ancient times people were *worshippers* of God. Centuries passed; then they became *believers* of God. Today we are living in a turbulent and violent age. At the height of our difficulties the challenge has been issued by the Avatar—the God-Man—to a humanity asleep in its illusory world to buck-up, to hurry up, to awaken, because *now* is the time to become *lovers* of God. In *this* era, our Avatar appeals to our maturity in insisting that we become *lovers* of Meher Baba—Baba lovers.

Now, what *is* a Baba-lover? The best way this can be answered, I feel, is by asking another question, what is a baseball player? Suppose someone says, I'd like to play baseball. Strolling down the street, he enters a bookstore and espies a book entitled *How to Play Baseball*. He is attracted by the title, buys it, tucks it under his arm, and while sauntering down the street encounters a passerby who catches the book title and remarks, "Hmm. *How to Play Baseball*. Are you a baseball player?" "Oh no," he protests, "I just *bought* the book. I'd like to read about the game." Then home he goes to read about it. Is he a baseball player? Of course not, he's a baseball reader. He's only interested in reading about baseball.

Now, he says, I'd like to see how they *play* the game. He goes out to the ball park and watches a couple of teams go at each other. What is he now? He's become a baseball observer or spectator. If he really gets his feelings aroused after seeing a number of games, what does he become? A baseball enthusiast! It hasn't

* *By the Courtesy of Dr. Kenmore & "The way and the Goal"*

gotten into his blood yet. And then he sees some more games, and possibly goes through it another season; he then becomes a baseball fan or fanatic. But is he a baseball player? Now to play baseball you've got to *play* the game, and he hasn't played the game, has he? All right, he gets a uniform. Now he's walking down the street dressed up in his baseball uniform. People say, my, there goes a baseball player. He looks like a baseball player. You can't deny it with that uniform on, and there he goes swaggering down the street with those cleated shoes and peaked cap. Golly, he *must* be a baseball player; But, mind you, he hasn't yet picked up a bat, ball, or glove in his life. Of course, nobody's going to dare say to him, are you a baseball player? With that regalia they wouldn't dream of asking such a question. But is he a baseball player; Certainly not.

Well, he gets to the ball park and begins to play. He's practicing now. He's a baseball trainee. He doesn't know how to throw a ball yet—he gets a sore arm throwing it around—but, by George, he really looks like a baseball player. He looks like it but he isn't, and this is most confusing. Finally, when he practices enough, gets enough coaching, and learns and *applies* the rules... he gets to *play* baseball. He gets into a real game, and learns how to run the bases with his hook and fall-away slides. And when he is in the field he has to field all the balls batted at him. If he drops most of them he's still not a baseball player. You'd say he's a bad baseball player. In fact, you wouldn't even consider him a player! But if he holds on to nearly all of them, and he hit and runs well, then you begin to think gee... whiz, he not only looks like a baseball player and acts like one; in fact, he *really is* one.

Now how does a guy get to be a football player? A fellow sees a sign up that says, "All those who want to be on Varsity-Football come out and see the Coach." The Coach sits him down and sounds him out. Well,

since the Coach has to see what our hero is made of, he puts him through the paces. He goes through tackling the dummy, etc. Well, he may make it. He's got the build, he seems to have the guts for it too, and he seems to have the beginnings of some real ability. Then he practices and practices but what is he? He's only a trainee—a candidate for the football squad. When *is* he a football player—when he actually gets into the scrimmage—the give and take of the game—when he's entered into competition against other teams, not the practice team of his own school, but against other varsity school teams. And after he plays consistently game after game, everyone knows he's a real football player, not a guy who just looks like one in those handsome football togs.

Now, suppose a fellow wants to be a musician. He muses, I'd like to play a musical instrument. 'What instrument shall it be? Let's see there's a fine-looking violin. He wanders into the instrument shop where they'll let you have a rental of an instrument for so many dollars a month. He puts the violin under his arm (some have put empty violin cases under their arms, you know, to look like musicians) and meanders down the street. Jumpin' jehosaphat, there goes a violin player. He hasn't even drawn a bow across the string yet, but, my goodness, there he is. He's got long hair and disheveled clothing—he must be gosh, he *must be* a violinist.

Well, the fellow with the violin goes home and begins sawing away at the strings. Is he a violinist? Has he mastered the instrument? Has he shown even elementary proficiency in exhibiting the possibilities of the instrument? Of course not. He's only shopping around—because if he doesn't like the high pitched tone or the way it squeaks he might trade it in for a cello or a viola. I think I'll rent a cello or a viola, he thinks, and he takes these home and goes through the same rigmarole. Now, is he a musician? Of course not.

I once knew a chap who used to astound a whole audience. He'd walk up to the piano, sit down, and he'd put this *tremendous transcendent chord*—RAM—right down on the piano keys. They exclaimed, I didn't know you could play the piano! He hadn't even begun yet. That's all he knew—one chord!

Now to enhance his love and knowledge of the instruments he may attend concert recitals by eminent soloists. If his feelings are stirred and enthusiasm grips him, firing him to a greater determination to master the difficult art of violin playing, he becomes an excited concert-goer and fan. This musical student finally becomes a violinist when he can perform smoothly and with aplomb before a listening group, and stir them to rounds of appreciation for a stellar performance.

Almost every day people greet me with the shibboleth, "I'm a Baba-lover." What does this mean? Now to say you're a lover of God—to say you're a lover of Meher Baba—is a very serious declaration. But the ones who use the expression really use it ill-advisedly, with vain pretension—to attract attention to themselves or half-jesting—for frankly, I don't know *what* they mean when they say, "I am a Baba-lover." There is no way we can tell what a Baba-lover looks like. In India anyone wearing a kafni, a gown that extends from your neck to your ankles fastened with button at the neck, is known as *Baba*. He's a *friend*, one who is engaged in the pursuit of non-material ends. They are spiritual seekers, sannyasins. Thus, when one says he's a Baba-lover, we may well wonder, lover of whom? What *Baba*? There are over a hundred thousand *Babas* in India—which *Baba* do you love? Now, if you're a follower or devotee of *Meher Baba*, say so, because there's only one Meher Baba in the whole world. And this Meher Baba isn't just a friend. He is the Compassionate Father and Friend of all of us. He's the One and Only Lord of the Universe. That's who this

Meher Baba is. He is the Avatar of our age. Now to be a lover of Meher Baba, you must be accepted by Meher Baba as His lover. It's the Father who chooses the son—not the son who chooses the Father. It isn't your own estimate of yourself which is acceptable to God; it's God's estimate of *you* that really counts and really matters. Therefore, when we say we're Baba-lovers we're simply making an estimate of our own irritating egotism—that's all we're doing. This self-conscious effusiveness has nothing to do with love.

In His discourse *Love and Devotion*, Meher Baba, telling of love, says simply, love is not only *sublime*, but also *silent*. One who is really in love doesn't tell the whole cockeyed world about it. He *looks it*. He *beams it*. He *acts it*. *You* feel it.

When one first picks up a book about Meher Baba and reads about Him, he is a Meher Baba reader, *not* a Meher Baba lover. If he attends meetings and listens to talks about Meher Baba, he's become a Meher Baba listener. Of course, if one leaves the meetings and attends other kinds of meetings—cults and such—then he's a Baba-shopper. He's like the butterfly that hasn't selected the kind of flower from which it wants to get its perfume. If one comes to a lot of meetings and begins to get a little feeling about Baba, he becomes a Meher Baba candidate. When this feeling swells he may be deemed a Meher Baba enthusiast—but he's not a *lover* yet by any means. After he's disposed of the preliminaries connected with the acceptance of Meher Baba as God in human form and as his only Beloved, he begins his approach towards the spiritual path. As he obediently applies Meher Baba's rules for right living, and feels himself drawing closer and closer to Meher Baba as the Only One who is assuredly his Real Beloved, countenancing none other, Meher Baba becomes the sole Reality of his life. As his closeness to the Beloved is more deeply experienced, his feeling of separation

becomes more acute, longing intensifies, and yearning to bridge the gulf of separation becomes sharper and more poignant. Only when we feel a continuous burning in remembrance of our Beloved, a desperate separation, a deep and tortured longing—because this Meher Baba has really become our One and Only True Beloved—do we begin to take on the responsibilities and obligations of a real lover. Everything in illusion is lessened and reduced to its irreducible minimum in our consideration and concern. There's only one paramount interest, one transcendent yearning—Union with this Divine Beloved. To please this Beloved and to do His will everlastingly, we execute selfless service, to our fellow man, to all living creatures in need of understanding and assistance. In every one of these beings we see this Meher Baba, because this Meher Baba lives in every being as *Soul*. We feel that He is everywhere and in everyone, and forgetting ourselves by remembering Him, we want to serve this One who is in everyone and everything. We feel this *love* can never be satiated; we can't stop serving, we can't stop giving. When we've stopped *asking*—when we've stopped asking others to shoulder our burdens for us, but instead, we shoulder our own burdens—that's pleasing our Beloved Meher Baba. When we actively seek to engender happiness in others we are pleasing our Real Beloved.

Meher Baba emphatically states that true or real love means the complete surrender of one's self to the Beloved. One's self includes one's body, mind, affairs, attachments, and one's very life. In His *The Everything and The Nothing*, Meher Baba mentions three kinds of *lovers*. First is the *mast* who knows only God, and is oblivious to himself and the world. Second: the one who lives in the world, carries out his worldly duties and responsibilities one hundred percent, but is all the time conscious that everything is passing and only God exists. He *loves* God without ever being aware of it. Third: the one who completely surrenders to the God-

Man (the Christ or Avatar). He no longer lives for himself. but for the God-Man. This is the highest and rarest type of *lover*. He becomes a puppet of the Divine Puppeteer.

Now, only when we've responded joyously to God-Man's challenge to become His real lover, and taken on the burdens of a true lover of Almighty God, can we be called Meher Baba lovers. And one who is selflessly serving never proclaims it, never gives it lip service, because what one is doing for others is the proclamation.

We have only one concern—to serve and please this Beloved. Always. People who call themselves Baba-lovers are looking for the Beloved to make *them* happy, to be their servant. Rather, it's the other way around. Before God can become a slave of His lovers we must first, irrevocably, become His slave. We must give up everything to this Beloved. Remember, when God gives, He gives Everything. Centuries ago, when the Perfect Masters cried out "I am God," they would have also wished to let out the secret, "You all can become God like Me if you take the love Path that I have travelled." Even though a Perfect Master was skinned alive, he would not reveal the secret of loving the Beloved; humanity at that time was too immature to receive this revelation. But, today, God Himself, as Avatar, has proclaimed the secret to a humanity that now has the maturity to accept it.

Meher Baba has said, do not let what is in your heart come to your lips—stitch your lips and never let it leak out. Remember, one who really loves God, God annihilates him. God pounds His lover into dust and mixes him with the dust. God tests him by being cruel; by giving him false hopes, even by cutting him to pieces. To love means to lose your whole self with all its paraphernalia. It means torture, pains, longing, burning, and, if in spite of all this, one is firm in his *love* for the

Beloved, he becomes one with the Beloved: Everyone can literally become awake to the realization that each one is Almighty God in essence. But this Almighty God in each individual is *sound asleep*. The Divine Spiritual Awakener, Meher Baba, has come amongst us to awaken us out of this eternal slumber, to release us from our dreaming. He holds out to us His Daaman to grasp tightly, and pledges that if we keep holding on, He will take us to where we really belong, merged in His Infinite Ocean of Divine Love. When the interminably separated love-drop becomes this Ocean, the *lover* becomes what he originally was and eternally is—God the Beloved.

This is the way and the Goal, To achieve this Goal you have to become a *lover* of Meher Baba. Therefore, let us not blithely state that we are Baba-lovers. We're Baba-readers, we're Baba-trainees, we're Baba-candidates, we're Baba-enthusiasts, we're Baba-fans. *Lovers?* Let's not kid ourselves. It's no joke to love the Beloved; it demands great daring. Meher Baba wants everyone in this age to know and praise Him, as the Highest of the High, the Avatar, but, only the select few can become His *real lovers*. I never heard any of the intimate Mandali (whom Baba called *real lovers*) say, "I love Baba" or "I'm a Baba-lover". A Baba-lover gives one hundred percent selfless service with absolutely no thought of results or rewards. This stems from a spontaneous dedication to do the Will of the Beloved. and to please Him always. Therefore, let's let loving God become the cardinal aspiration of our lives. When this becomes the most serious and supreme resolution of our lives, we will become an uninvolved witness of the machinations of Maya, and know that our Real Beloved, Meher Baba, alone exists.

GLIMPSES

From The Life of Avatar Meher Baba – 1943

*By BAL NATU, KURDUWADI

HE DREW ME TO HIM

"How did you come to Meher Baba? What is your experience about Baba?" are the oft asked questions whenever I have the opportunity of meeting Baba-lovers, particularly those who are new acquaintances. It is quite natural to ask such questions to any one who has an opportunity, by virtue of his luck, to have come in contact with any great personality and more so with the Enlightened One. The answers may vary with varied persons in accordance with their temperament and receptivity. To some the replies may appeal and to others they may not. But the fact remains that every person's contact with Meher Baba has a unique personal fragrance which may or may not be adequately expressed in words. The words that come out of clarity help others, to get the feeling of life with Meher Baba. I do not claim that clarity. Yet, I wish, though a bit hesitantly, to recall my life with Shri Meher Baba, of course with a readiness to correct the statements or information from those who know better. My answers to the above questions are simple. Meher Baba drew me to Him. My life with Him was His act of compassion and love, unmindful of my weaknesses. This is my experience.

"WHY SHOULD I SUFFER SO SEVERELY?"

Before I relate the incident that drew me close in Meher Baba's personal contact, I think it necessary to mention in a nutshell, my previous life where His invisible hands and heart were at work. While studying in college, I was eighteen years of age and felt deeply impressed by the ethical and philosophical greatness of

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Hindu culture. The days I spent in the company of Dr. Hedgewar, the founder of R. S. S. movement in India, were highly influential in shaping my daily life in the light of the ideal enshrined in my heart. I joined the band of selfless and honest workers and participated in the work of organising the Hindu society for a noble and honourable living, as was laid in the good old days. It was getting on well when owing to overwork and over-cycling I had a heavy haemorrhage. Later it took a serious turn and in spite of medical care, I was declared a patient of T.B., in the third stage. I had gone so weak that for months I could not move sideways in bed. "Why should I suffer so severely?" I asked myself. "Is there God? And if He is, is He just?" I was thoroughly disturbed with the conflicting contradictions within me and around me. With surgical operations in the Mission Hospital, at Wanlesswadi, Miraj, physically I felt better but the psychological confusion was still dominating. To add fuel to the fire, as a bolt from the blue, my father accidentally expired and with this the dreams of my youth for material prosperity and social service were set at naught.

DECISION TO SEE SHRI AUROBJINDO

By chance, the family decided to settle at Kurduwadi, (Sholapur District, Maharashtra). The circumstances expected me to seek a job but that was physically impossible. Confinement at home compelled me to think seriously and even furiously about life, God and His wonderful creation. Per force I was drawn to the literature of saints and Sadgurus of Maharashtra—Tukaram, Ramdas, Dnyaneshwar, Eknath and others. This reading consoled me to some extent. Also, I was very much impressed by the teachings of Shri Ramakrishna Paramhansa. His simple words, expressing a depth of meaning, brought tears to my eyes. But the uppermost thought was, "All these Masters have dropped their bodies. I must meet someone in flesh, who has realised the Truth. Where to find such a One?"

During this period, I heard and read about Shri Aurobindo of Pondichery and Bhagwan Raman Maharshi of Arunachalam. They were the living personalities. The life of Shri Aurobindo was a source of great inspiration to me. His life-sketch, particularly, the description of the vision he had, in jail, about Lord Krishna, touched my heart. I was so drawn to him that I nearly decided to see him at Pondichery requesting him to accept me as one of his followers. But the place was far away, a thousand kilometers away. However, I used to meditate on Shri Aurobindo's picture and celebrated even his birthday on 15th August, all alone in a field. Perhaps as a result of this meditation, I felt that I saw Aurobindo in a dream, standing on a hill, but the significance of it was revealed to me later when I met Shri Meher Baba at Meherabad.

A 'MIRACLE' !

It was March, 1943. Meher Baba had agreed to give public darshan at Sholapur and Barasi on 10th and 11th March. The news of His arrival appeared in the newspapers and this aroused a very old remembrance in me. As a teenager, I was travelling with my father in the second class compartment from Jhansi to Bombay, in a mail train. Shri Meher Baba got in the same compartment with few of His disciples at Deolali or perhaps Nasik Road. I was deeply impressed by his personality but I did not know then who He was. At Bombay I learnt that the 'impressive personality' was Shri Meher Baba. Then I completely forgot about the incident, The news in the papers revived this memory and I felt a strong pull within me to see Shri Meher Baba. But by this time, He had already left Sholapur. This incident of His arrival at Sholapur was instrumental in kindling the desire to know more about Meher Baba.

Then a 'miracle' happened. Miracle in the sense that the cause of the episode remains unknown till this date, else it is a plain story. One of my neighbours,

Kakasaheb Ghatnekar, who was working as a ticket collector in the Railways, was not much interested in reading books. One day, while getting in a hotel near the station, he met a person with a new book in his hand. Impulsively Ghatnekar enquired about the book. It was the life of Meher Baba, in Marathi language, written by Dr. C. D. Deshmukh. Ghatnekar asked the person if he could lend him that book and strangely enough the man happily parted with it and left the hotel. They did neither know nor did they try to introduce themselves to each other. My neighbour brought that book and straightway gave it to me. It is still with me, for the man who gave it, never contacted Ghatnekar again to get back his new copy. Thus, in a sense, began my life with Shri Meher Baba.

CORRESPONDENCE WITH SHRI BABA

After reading the biography of Meher Baba, I felt that He could be One whom I should contact. His philosophy and teachings, as per my limited capacity of understanding, were in accordance with the teachings of Upanishads and of Maharashtrian Masters. But he was not a born Hindu and I was a bit dogmatic in this respect. However, there was no harm in just having His darshan, I felt. I did not know either Meher Baba's address or that of His disciples. So I wrote a reply-paid postcard to the address, "Secretary c/o Shri Meher Baba, Ahmednagar". In those days Meher Baba was deeply engaged in His work with the 'masts', God-intoxicated souls. So I did not receive an immediate reply.

In the fourth week of May, 1943, I got a reply from Adi K. Irani, Meher Baba's Secretary. He wrote, "I showed your postcard to Meher Baba You can write to Shri Meher Baba direct asking any information or questions. He is very happy and He sends His blessings to you." And I really felt blessed. I thought, "What should I write to Him? Was I qualified to put questions to Him?" So, in sending the reply I wrote to

Shri Meher Baba that I knew nothing of God and the spiritual Path. So instead of asking Him questions I whole-heartedly wished to learn the first alphabets, the ABC at His Holy Feet. Meher Baba appreciated my reply but as for darshan He asked me to communicate with Him by the end of June, 1943. I did not miss writing to Him as per His instruction.

CONDITION OF IMPLICIT OBEDIENCE.

In August, 1943, I received a letter from Adi K. Irani giving me the information that a congregation of Baba-lovers was expected to be held at Meherabad in January, 1944. He further wrote, "Those who will be called to attend the congregation, will have agreed to obey all instructions of Baba. Should you feel inclined to obey implicitly, you please let me know earlier so that I may put you up as an aspirant to be supplied with the necessary circulars Shri Baba sends His blessings."

I felt a bit puzzled as I read this letter. Instead of darshan I was to be invited for a stay with Shri Meher Baba at Meherabad; this was more than encouraging. But the condition of obedience had to be seriously considered. After much thought, a reply with the following contents was sent by me: "Baba, I have not met you personally. I do not know much about your teachings. I do not have any idea about the nature of obedience expected of me. So however much I wish to see you and be with you, will it be proper to reply, 'I will implicitly obey you.' I need your guidance to be honest to my conscience. Please help me spiritually to arrive at the right decision."

During the last few months I was acquainted with R. K. Gadekar, one of Meher Baba's disciples living at Sholapur, about 50 miles from my place. I used to visit Sholapur to meet him and to know more about Shri Meher Baba. A few days after posting the above reply I went to Sholapur. I showed Gadekar the letter received from Adi Sr. and told him the contents of my

reply to Shri Baba. He explained to me that I was wrong in sending the reply. Instead I should have willingly agreed to obey Shri Meher Baba; for whatever the Master orders is invariably for the highest good. He also told me that I was all the more fortunate for Shri Baba had given me this opportunity before meeting Him in person. So on that very day I conveyed my readiness to Shri Baba post-haste about obeying Him.

The next day when I reached my place a letter from Adi Sr. awaited me. It read thus: "Shri Baba is pleased with your sincerity, frankness and purposeful decision which you strive to arrive at in obeying Him Baba tells you not to worry about the decision now. He sends His love and blessings." This made me happy and thought-provoking too. However, I did not receive any reply to my letter sent from Sholapur. From this incident I learnt that in my life with Shri Meher Baba I should take the decision what I honestly feel; for Shri Baba preferred one's honest efforts irrespective of the decision arrived at. A regular correspondence continued and I used to receive replies practically to my every letter. I was not a poet then nor am I now, but some how I used to write to Shri Baba in the form of stanzas and Shri Baba would reply that He liked them! Such is his love, unconditional. About darshan, I was asked to wait till the opportune moment. In one of the letters Adi Sr. wrote, "Baba says that He knows your heart ... Baba knows your feeling full well." I wondered how could that be and if so, what could it be! Thus passed the year 1943.

'THE TASK FOR SPIRITUAL WORKERS'.

By the way, though I did not Participate in any of the external activities of Shri Meher Baba, in 1943, I hope that it will not be out of place if I write what transpired during this year. This is based on the information that I gathered later from circulars, books and the mandali members. It is an attempt to give an idea about some phases and facets of Shri Meher Baba's

activities. In January, 1943, Shri Baba mostly stayed at Meherabad. On 14th February, it was the Birthday (according to the Zoroastrian calendar) of Shri Meher Baba and congregations were held at seven different places—Bombay, Poona, Madras, Nagpur, Sholapur and Lahore. A representative appointed by Shri Baba read out the special message previously dictated by Him.

This message with a caption 'The Task For Spiritual Workers' explains the nature of work to be done by Shri Meher Baba's disciples and devotees. It also included some practical hints. I take liberty to quote only one hint and request the readers to read the entire message from the book 'Messages of Meher Baba—delivered in the East and West'. This book of messages is compiled by Adi K. Irani in 1945. In the above message Meher Baba states:

"As spiritual workers you have to remember that the spiritual wisdom which you desire to convey to others is already latently present in them and that you have only to be instrumental in unveiling that spiritual wisdom. Spiritual progress is not a process of accumulating from without; it is a process of unfoldment from within."

By the time these meetings at different places were over Shri Baba shifted His quarters to Mahabaleshwar. On 25th February, Shri Baba's dear mother Shirinmai passed away. In March He visited Sholapur and Barsi for giving darshan to the public. On 1st April, a circular was sent to some of His dear ones, a part of which is quoted below:

"I have finally decided that you should be present in Meherabad on 15th May, 1943 for 5 days You will ask me no questions but listen to my instructions which will be clear and precise."

A MEETING AT MEHERABAD.

Here are some of the instructions from Shri Meher Baba given at the time of the meeting. He expected the participants of the meeting to lead their lives in the light of these directives.

INSTRUCTIONS.

- (1) Amidst all your duties and attachments, let the background of all your thoughts be the only thought that God alone is Real and all else is illusion.
- (2) Infuse into others the idea that the Ultimate Goal of all life is to know God in His True, Infinite aspect.
- (3) Think less of yourselves and more of others by trying to make others happy, even if you have to suffer for it.

Some specific instructions to be observed for the period of one month beginning from 15th May, 43 to 14th, June, 1943 were as follows:-

- (1) Observe strict celibacy even if you are married.
- (2) Avoid all entertainments.
- (3) Every morning, the first thing is to be the sincere prayer from you to God to make you understand Him and His will.

It was in this meeting that Shri Baba explained, with the help of the coloured charts, the process of Evolution, Reincarnation and Realisation. This matter was later published in a book form, on fine art paper. I had a fortune to receive it as a present. The name of this small book is 'Divine Theme'. When Shri Baba explained this theme Chhagan, one of the mandali members, who was entrusted with the mess arrangement, was absent. Later he approached Shri Baba and

expressed his unhappiness for being absent when Shri Baba explained the 'Divine Theme'. Shri Baba smiled and said, "Don't worry. Listen to the gist of it, now." He then conveyed the following sentence on His alphabet board. "You ever live in 'water' not knowing what 'water' is! That's all." At times Shri Baba's answers are cryptic. So short, so significant.

In the beginning of July Shri Baba with a large group left for Lahore (West Punjab). This remained His headquarters till the third week of November. The following mandali mainly stayed with Him: Masaji (Pendu's father), Gustadji, Kaka, Baidul, Vishnu and Nilu. Chanji, Donkin and Eruch would visit Shri Baba on work. Margaret and Irene were allowed to stay with the women mandali. On 1st August Shri Baba called a meeting of the mandali. But 14 members who had attended a special meeting at Meherabad, on 27th December, 1942 were not present at Lahore. So a report in the form of a circular was sent to these members. The circular concluded with a meaningful sentence from Shri Baba which is given below: "I call upon you to be ready to die for God and live as God."

'MASTS', THE GOD-INTOXICATED WAYFARERS.

Ten years beginning from February, 1939, have a special significance in Shri Meher Baba's life; because of his contacts with the 'masts', God-intoxicated souls. The years 1941 to 1946 were intensely devoted in finding out such God-intoxicated souls from the nook and corner of India. Baidul, Kaka and Eruch mostly accompanied Shri Baba in these hazardous 'mast' tours. In 1941 and 1942 Shri Baba journeyed as many miles as 18,800 and 15,000, respectively, in search of 'masts'. Here I mention some of the contacts* made by Shri Baba in the year 1943.

In February and March Shri Baba was at Mahabaleshwar from where He visited the southern part of

* For details refer 'The Wayfarers' by William Donkin.

India for contacting 'masts'. At Guntur, He contacted Nawab Ali who used to cover his body, including the head with pieces of clothes and rags. He preferred to sleep in a shop of char-coal. So you can imagine how beautiful he might have looked! But Shri Baba knew the richness of his heart and felt happy in his company. Bhiku Baba, a great Majzooob-like 'mast' of the sixth plane was contacted at Polavaram. This 'mast' lived in a hut with piles of sand by his side. He used to shovel the sand with his hands towards himself, making a pile of it between his legs. After some time, he would change his place and repeat the same gesture. That was his whim. At Kottalanka, Baba contacted the 'mast' who predicted Shri Baba's arrival to Baidul though he had not disclosed the news of Shri Baba's visit to that place. This "mast" was looked after by a Brahmin, and Shri Baba left 20 rupees with the Brahmin for the purchase of a mattress and perfumes.

"GOD IS EQUAL TO MEHER BABA".

During Shri Baba's stay at Mahabaleshwar, Eruch was sent to find out if there were some 'masts' in Poona. There, he met one named Bundle Shah. This 'mast' used to carry a bundle under his arm all the time and so was named thus. Strangely enough he was also known by the English name "Father". Eruch was trying to persuade him to go to Mahabaleshwar and so invited Bundle Shah to his house in Poona. He did not tell him anything about Shri Meher Baba. While seated in the house the 'mast' asked for a piece of paper. Eruch gave him an exercise book. As the 'mast' opened it by chance, he found a loose block-print of Meher Baba. But there was no name printed on it. Then the 'mast' started to write endless figures with plus and minus signs, on the backside of the picture. This scribbling finally ended as $= 7 = \text{God}$. Then pointing to the picture of Meher Baba that was on the other side, he said, "God is equal to Meher Baba." The rest of his talk was not enough relevant. Eruch knew that Shri

Baba was generally averse to contact those who acknowledged His Spiritual Greatness, and so did not take him to Mahabaleshwar. Later Eruch checked the figures and surprisingly enough found that the final figure 7 was correctly worked out.

In April, Shri Baba visited East and West Khandesh for contacting 'masts'. After the meeting at Meherabad in the month of May, Ali Shah, a 'mast' was brought for the first time from Ahmednagar for Shri Baba's contact at Mehcrabad. Later, he became one of Shri Baba's 'Five Favourites'. He was a perfect 'jamali (mild-tempered) mast' and had childlike simplicity. Shri Meher Baba treated him as first line reserve 'mast' and hence kept Ali Shah near Him at different periods than any other 'mast' to intensify His spiritual work.

'MAST-CONTACTS' IN PUNJAB.

In July Shri Baba proceeded for Lahore. He stayed there in 6 Amrit Kuti, Garden Town from 7th July to 21st November, 1943. Out of the many 'mast' contacts at and near about Lahore, Rawalpindi and Kashmir, I intend to mention some of them. Baba-Hosh was a 'mast' living at Chorkot. While visiting this place, in addition to the usual 'mast experts' Dr. Ghani, one of Shri Baba's dear disciples and childhood friends, also accompanied the party. Dr. Ghani was not used to the life of hardships encountered in the 'mast' tours. After the 'mast' contact at Chorkot, while returning to the railway station, a donkey was commissioned to carry two mandali members including Dr. Ghani. Being foreign to the art of 'donkey-drive' both fell down from its back. So they had to walk fast to keep pace with Shri Baba who was a fast walker, to reach Khudian Khas railway station, in time. As they sighted the station they noticed that the train for Lahore was already on the platform. Baidul ran and requested the station master to detain the train for some more minutes. Now, Dr. Ghani had practically to run who finally got into the

compartment and then fainted. This incident is enough to illustrate how strenuous were the 'mast' tours, for once the 'mast' contact was over Shri Baba would want to leave that place immediately to get at the headquarters as soon as possible.

The next day, Shri Baba visited Kul Mokal to contact another 'mast'. No need to say that Dr. Ghani did not accompany Him. This journey was memorable for the admirable conduct of a Sikh Restaurant owner, who prepared a good meal for the party and carried it to the nearby railway station where Shri Baba had halted. It was nearly midnight and yet this man was there to serve the party. At first he had even refused to accept the meal charges. This is an example of Indian hospitality. All enjoyed the meal as they were hungry, but such timely comforts were rarely had in 'mast' trips.

AN UNCOMMON PRESENT AND A CRYPTIC CONVERSATION.

The 'mast' contact at Kanganpur was remarkable for quite another reason. As soon as the 'mast' saw Meher Baba he began to dance saying, "Come, come here. I am waiting here, ready for you". He made Shri Baba sit on his bed and then took him to a cemetery where Shri Baba contacted him alone in a room. The 'mast' presented Shri Meher Baba a dirty sack with a piece of iron and wood. With this treasure, for whatever was given by the 'mast' was regarded as a treasure by Shri Baba, the mandali rushed to the station to catch the train for Lahore.

At Lahore, Shri Baba met a young 'mast' whose father was looking after him. He treated himself as the spiritual son of his own son. Later, Shri Baba remarked, "That was a delightful pair." One more contact of a different type took place at Lahore. Baidul—Sardar of 'masts'—who was cycling through a suburb named Baghbanpura spotted a 'mast' who held a cryptic conver-

sation with Baidul. The 'mast' said, "I want to go to Aligarh city (perhaps he meant Allah's Ghar meaning the house of Allah); but the road is closed. There is a world-famous Doctor who has recently come to Lahore. I will ask His permission and if He gives it I will go." Baidul asked the 'mast' the name of the Doctor and the 'mast' answered, "Mauni" (meaning the Silent One thus indirectly referring to Meher Baba). In this way some 'masts' had felt Shri Baba's Presence before He contacted them, on the physical plane.

Near Lahore, at Bhat Shri Meher Baba contacted Baba Shahabuddin—one of the two seventh plane majzoobs* in India. Meher Baba at first bathed Shahabuddin who led Meher Baba to a suitable place for a secluded contact. The other majzoob of the seventh plane was contacted two years later at Yadgiri. Meher Baba once explained that besides Qutubs there were three seventh plane men in India—two Majzoobs and one Jeevanmukta.

AN OFFER OF A PIECE OF STALE BREAD.

At Rawalpindi, Shri Baba contacted two naked 'masts'. One was qutub-like who had a strange habit of doing all activities in circles, irrespective of the actions whether he was sitting, standing, eating or drinking. If given food, he used to squat on the ground and shuffle round in a circle as he sat or ate. Shri Baba was very pleased with this contact. And, just after that He sat for three hours alone in seclusion on a hill nearby. The other naked 'mast' named Nanga Khan Peshawari was a marathon runner. Local people offered him food as he trotted past and the 'mast' ate it as he continued his running. He would run 4 to 5 miles at a stretch. He was a born 'mast', a mother-zad in Shri Baba's words.

* *The God-merged Soul of the seventh plane is known as Majzoob-e-Kamil. Jeevanmukta is the Liberated Incarnate in Sahaj Samadhi with the consciousness of Tribhuvan.*

An important contact at Rawalpindi was of Untimai, a 'mastani' in Company Bagh. She beckoned Shri Baba to sit near her on a pile of bricks and later offered Him a piece of dry mouldy bread—God knows how stale it was! Shri Baba accepted that piece with love and ate it too.

NANGA BABA OF JASGIRAN.

In September, 1943, Shri Baba proceeded for Kashmir where He contacted a good number of 'masts'.

Many of these were contacted again in 1944; so I wish to present that account later. During the stay in Kashmir Shri Baba went as far as Jasgiran, situated in a hilly part to the northwest of Shrinagar and on the left bank of the Indus. Here He contacted a unique 'mast' named Nanga Baba. It was learnt that he was sitting on a hill top for years, in a cross-legged position, unmindful of the seasons or the snowfall. The most incredible thing about Nanga Baba was his diet. He ate dry bread along with the paste of wood and stone. This, in fact, is beyond belief. But Shri Meher Baba and the mandali were present when this 'dish' was prepared for him, as usual by his attendant. Meher Baba was there for about three hours. But He could not contact the 'mast' privately as He was all the time surrounded by some people. However, pointing to Meher Baba, 'the mast' remarked, "He is my elder brother; He adjusts and protects the whole world."

The journey to Jasgiran was through hills. It was a stony track with unbridged streams. While going there Shri Baba and party used ponies but while returning they came on foot as far as Harpalpur. It was indeed a very hazardous and strenuous journey. Shri Meher Baba alone knew what sort of spiritual work He achieved through such 'mast' contacts undergoing many hardships. But once He had remarked that it was 'mutual' help in spiritual 'work'.

PEOPLE FED AT CALCUTTA AND LUCKNOW.

From Kashmir Shri Baba proceeded for Calcutta. In those days Bengal was hit with a terrible famine.

Some poor people even died of hunger. Shri Baba arranged a feast for about 1,000 middle-class people at 44-Landsdowne. Side by side the distribution work of ten thousand chapattis was organised round the streets in rickshaws. He also donated a substantial sum for the purchase of 2,000 vests for children. On way back to Lahore, Shri Baba halted for a few days at Lucknow. There a good meal was served to about 300 poor and infirm people in Verma Memorial Hall of a public library. Shri Baba Himself participated in serving the food and gave each one a rupee with His own hands. Meher Baba once explained that when a Perfect Master gives charity to the poor or needy people, the recipients serve as a medium for the spiritual benefit that accrues to the world, including the recipients themselves. The work of feeding the poor appeared to be the concluding part of Shri Baba's work with the 'masts' for that particular year.

Shri Baba and party reached Lahore via Kapurthala, Phagwara and Jullundur, by the 4th week of October. On His return Shri Baba dictated a circular on 25th October, 1943. Through this He intimated His followers that His trip to Iran will be in next March and the one-month meeting which was to be held in January will be called from 5th May through 15th June, 1944. By the end of November, Shri Baba returned with His group to Meherabad and stayed there till the end of the year. Thus, with a memorable meeting in May at Meherabad and a host of striking 'mast' contacts, mainly in the West Punjab and Kashmir, the year 1943 came to a close.

As for me, I had to wait for about a year, for the blessed moment of my personal contact with Shri Meher Baba; but in that 'waiting' there was a delightful inner ache and exhilarating impatience too.

THE UNIVERSAL JOKE

BY

DOROTHY L. LEVY

A dedicated one—their love for God do not boast...
It is ego, and false pride—the Universal joke.
Love is silent—a lover's life to God devotes ...
God IS Love—this is no joke ...
A lover does not make distinctions, or tries to judge
another—
But, spends time, and energy in good fellowship and
service to others.
Avatar Meher Baba said; "Let your life itself be My
Message of Love and Truth to others."
This is His playit is ego, and pride that leads us astray
God-Man comes back on earth to show us the way ...
There is nothing new under the Sun
God IS—here long before evolution begun
The politician attracts the crowds, making promises and
telling jokes,
Boosting his ego with intellectual knowledge, to get the
people's votes:
Often in selfish pursuit, criticizing his brothers
Going further away from the truth in deceit to others.
Nations trying to overpower each other in false
deception—
Waging wars, fighting brothers with harmful weapons.
The youth of today confused; some being resolved
To change the past generation patterns—and their
problems solve...
Groups form to socialise, following the leaders .and
shouting peace—
Trying to emulate the cave man of the past... hopeful for a
release.....

Growing beards, wearing long hair, going naked—calling it the style.
 Congregating together, passing out (pot) to smoke getting high...
 Instead of hiding in caves they travel around with their pads
 Living in lust—calling it love ... this is not a joke but sad.
 While scientists probe, and navigators explore searching for
 Answers about creation—just fooling themselves more

Instead of helping solve our earth problems; our future generation now restless and bored
 Avatar Meher Baba our universal Father has the whole world in HIS Hands ...
 We, are the universal joke .. playing a game without love to understand
 Beloved Meher Baba said, "I have not come in this age to teach but to awaken" ...
 As, the world turns, remember His Message,—HOLD ON TO MY DAAMEN".
 In His Love someday to awaken. Jai Baba-Ki-Jai !

D I V Y A V A N I

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- (i) Individual letters are posted. Please send all arrears and current subscriptions soon and oblige.
- (ii) All M.O's, Bank Drafts & Cheques are to be sent to the Managing Trustee, The Meher Vihar Trust Rajahmundry-3, A. P. India.

—Editor & Publisher.

Telegram : MEHERBABA

Telephone No. 266

Under the auspices of

Avatar Meher Baba Trust

THE SECOND AMAR TITHI (ANNIVERSARY) of
AVATAR MEHER BABA DARSHAN

on MEHERABAD HILL *31st January, 1971*

ARRANGEMENT BY :

AVATAR MEHER BABA AHMEDNAGAR CENTRE
KING'S ROAD, AHMEDNAGAR
Maharashtra State INDIA

TRUST CIRCULAR No. 2

Issued on 1-10-1970

Avatar Meher Baba Ahmednagar Centre has been empowered by Avatar Meher Baba Trust to make arrangements for the commemoration of the Second Amar Tithi (Anniversary) of Avatar Meher Baba Darshan on Meherabad Hill. I, Adi K. Irani, have been requested by Shri Sarosh K. Irani on behalf of Avatar Meher Baba Ahmednagar Centre to inform all Baba lovers that:

- (1) The Second Amar Tithi (Anniversary) of Avatar Meher Baba Darshan on Meherabad Hill will be observed for two days on 31st January and 1st February 1971. The main function will be on 31st January from 12 noon to 1 p.m. for one hour.

ARRIVAL AND DEPARTURE:

- (2) Meher pilgrims arrive at Meherabad not before 2 p.m. on 30th January 1971 and leave Meherabad soon after lunch on 1st February as further facilities of boarding and lodging etc., at Meherabad will not be available after 2 p.m.

LODGING, BOARDING, ETC., AND TRANSPORT:

- (3) Lodging, boarding, bathing, sanitation (latrine), lighting and dining hall arrangements will be made only at Lower Meherabad.

(4) 30th January 1971	—	Afternoon tea
do	—	Evening meal
31 January 1971	—	Morning Heavy break- fast with tea
do	—	Afternoon tea
do	—	Evening meal
1st February 1971	—	Morning Breakfast & tea
do	—	Day meal

Milk if needed will be available at the canteen on payment.

- (5) Please bring with you warm clothes, blankets, bedding and a torch light.
- (6) Buses will be arranged at Ahmednagar Railway Station to go to Meherabad from 2 p.m. to midnight on 30th January and from 6 a.m. to 9 a.m. on 31 January and again at Meherabad on 1st February 1971 soon after lunch to go to Ahmednagar Railway Station.

Pilgrims arriving by special buses or by cars are requested not to take their vehicles on Meherabad Hill but to park them at Lower Meherabad

EXPENSES:

- (7) An overall figure of Rs. 40/- per head (adult) is estimated to meet all expenses of every adult pilgrim for providing him or her with all facilities of lodging, boarding and bus transport for once from Ahmednagar Railway Station to Meherabad on 30th and 31st January 1971 and back to Ahmednagar Railway Station on 1st February 1971. For every boy or girl below twelve years, the estimate is Rs. 20/- and for every child below four years the admittance is free of charge.
- (8) One who wants to attend this Second Amar Tithi (Anniversary) function should fill in the Attached Form with full name and address in block letters

and post it; and also send a Money Order of Rs. 40/- for an adult and Rs. 20/- for one below 12 years of age. Both the Form and the Money Order should be sent to Adi K. Irani, King's Road, Ahmednagar M. S., to reach him NOT LATER THAN THE END OF NOVEMBER 1970. Kindly write distinctly on the bottom slip of the M.O. Form that the amount sent is your expenses of the 2nd Amar Tithi (Anniversary).

Cheques and drafts made in favour of Adi K. Irani will be accepted provided 50 paise as Bank charges are added for every hundred rupees or part thereof.

TOKEN:

- (9) When the Amount and the Form is received before the end of November 1970 a TOKEN will be sent to the sender of these which will give him or her admittance at Lower Meherabad with all the facilities and the required two times bus service between Ahmednagar Railway Station and Meherabad.

No one except TOKEN holders will be given an entry at Lower Meherabad or in the bus arranged for the function. Have your TOKEN pinned on you from the time of your arrival at Ahmednagar Railway Station till your departure from Meherabad.

Any one can attend the Meherabad Hill Amar Tithi function. Only those holding a TOKEN will get an entry at Lower Meherabad with all its facilities.

Jai Baba.

Yours in His Service

King's Road, Ahmednagar,
M. S. India.
P. S.

ADI K, IRANI

We have heard from the Society For Avatar Meher Baba, New York (U.S.A.) that about Sixty Meher Pilgrims from their group intend to attend the 2nd Amar Tithi (Anniversary) at Meherabad.

PROGRAMME

Place: The Holy Tomb on Meherabad Hill.

31st January 1971

- 10 a.m. to 12 Noon — Singing by Bhajan Mandali
of different Meher Centres.
- 12 Noon to 12-15 p.m. — All present to observe
complete silence.
- 12-15 p.m. to 12-45 p.m. — Master's Prayer in different
languages and Arti in Hindi.
- 12-50 p.m. — Begin taking Darshan.

1st February 1971

- Morning — Bhajan, Darshan,

Avatar Meher Baba Darshan

Second Amar Tithi (Anniversary)

31st Jan. 1971

Date _____

Dear Brother,

I (full name and address in Block Letters)

have sent to you Cheque / Draft / M. O. Receipt No. _____ of
Rs. _____ on (date) _____ only for my expenses of
Boarding and Lodging etc., at Meherabad on occasion of the
Second Amar Tithi (Anniversary) of Avatar Meher Baba
Darshan on 31st January 1971.

I will reach Ahmednagar Railway Station on (date)
_____ at (time) _____ -via Dhond / Manmad or reach
Meherabad directly by Special Bus or Car on (date) _____
at (time) _____

Kindly send me the TOKEN of admittance early.

Yours Brotherly / Sisterly

To Adi K. Irani,

King's Road, Ahmednagar, Maharashtra, India.

Every person should individually use such a Form.
Similar typed Form could be improvised.

Practical Ways of loving Baba

By

M. SURENDER RAJ, NIZAMABAD.

This is the right time to go through all the "WARNINGS" of Baba—which He had given us, when our Beloved was one among us. Every warning of his contains a great deal of meaning and inspiration which He had given us anticipating to-day's circumstances. I am sure every warning of Baba gives a great inspiration and confidence if it is understood properly by His lovers all over the world. We must know that these were specially intended for Baba lovers only, because Baba knew well that some of us are unstable and feeble in heart and love. As a remedy to such lovers Baba had repeatedly warned us. Baba had done His work perfectly well and hoped with full confidence, that His lovers would also do their part to the entire satisfaction of Himself. Now, it is here, where we have to ascertain our-selves whether we are doing our part to the best satisfaction of Baba or even to that of ours or not. His work is said to be completed cent percent if we behave and live up to His wish. As said by Don Stevens "let us swim or sink with Baba, because any how, we have to sink without Him". We were all travelling in Baba's vessel across the ocean of life—Baba—the captain of our boat left us in the middle of the ocean and it is our duty to drive the boat as per the orders of the Beloved Baba, facing the storms and ordeals which we are definite to encounter on our way to the sea-shore. Let us remind ourselves, here if we do not drive properly the boat to the instructions and the expectations of the Beloved, we will be drowning ourselves in the ocean. Therefore, let us reach the seashore and see the result, instead of sinking in the middle of the ocean. Beloved Baba had said that circumstances

will be such that we will justify ourselves to leave Baba's "Daaman." It is a period of humiliation which should naturally precede the period of glorification. It is very difficult to love Baba practically but at the same time it is very very easy when we make an attempt for the same. To love Baba is to live up to His words. Then how to live up to His words? This means we have to lead real life of Baba. To love Baba is to lead His life. If we lead our life to the expectations of Baba, we are said to be truly loving Him, otherwise our love has no meaning and without any purpose. Then how to lead the life to the expectations of Baba is the next question which confronts all of us. I sincerely express my views as follows.

In whatever profession we may be, we can love and live to His wish. Suppose, you are a Doctor, you do your duty sincerely, treat the patients whole-heartedly. The treatment should be such that as if you are treating your own kith-and kin, and try your best to satisfy them. If this is done, you are said to be really loving Baba. This is a practical way of loving Baba. If you happen to be a Government servant doing some ministerial work at the table in the office, then think for yourself that the files with which you are dealing are not mere papers but they involve the life of certain individuals and see that justice is done in such of those cases. In these days—the days which witness corruption is the only order of life—to lead an honest life is more than leading a life of God. It is enough if you perform your duties sincerely and honestly you are said to be really loving Baba. This is one of the practical ways of loving Baba. If you happen to be a leader, be ready to sacrifice everything you have, for the sake of the electorate. But to-day we witness leaders who rob the electorate for the sake of themselves. Let us not, for Baba's sake, become such leaders, This is another practical way of loving Baba. If any Baba-lover happens to be a Business-man let him not sell the goods in the Black-market and adulterate the consumer goods which are quite against the basic principles of Baba. Let there be profits or little profits but let us not

break the basic principles of Baba for the sake of money. For Baba-lovers, love for Baba is supreme and most important than anything else in the world. Therefore, it is clear that, though difficult it is in the beginning to love Baba practically, the simple and best thing is to love Baba practically only. We should know that going against Baba's wish is nothing less than stabbing Him in His back. It means that His love should be expressed in deeds not only in words as we used to do hitherto. In whatever profession we may be, we can love Baba practically and live up to His words. The most important thing to be remembered by every Baba-lover is that we should love Baba not for the sake of something but for love. **Our love should be without sound as His silence was.** Let our love be expressed in and through deeds only. Jai Baba.

ANECDOTE No. 2

· By Dr. H. P. Bharucha (Navsari)

Baba keeps room in His infinite heart not only for His lovers but for each and everyone in the world. Our heart beats are His for He resides in each heart. Every thought in our mind is known to Him for our mind is a part and parcel of His Infinite Mind.

Each Baba lover feels that Baba had given a large corner of His heart to him than to another. We lovers from Navsari were not exempt from this feeling. It was in 1966, on the 23rd of Jan., that we had gone for a walk in the evening to a river-side on the outskirts of Navsari. One of us casually remarked that we had not heard from Baba since a long time. Baba would very often send us a telegram asking us how we were and this always brought great joy. We felt that Baba was very busy with His Universal work and so had forgotten His lovers from Navsari for the time being !

The next morning we got a telegram from Baba which read: How are you my love to you and to all my lovers in Navsari, Bajuwa, Surat—Meher Baba.

EDITORIAL:

AMAR SINGH SAIGAL AMAR HOGAYE

Sardar Amar Singh Saigal is one of the stalwarts among those who have dedicated their lives to our Beloved Lord Meher Baba. Avatar of the Age wholeheartedly and with absolute faith. His tireless work in the cause of the Avatar and his undaunted love has endeared him more than anyone else, not only to Beloved Baba but also to all those lovers of His family, who have come into contact with him during the period of about a decade of his dedicated life. He was one of the oldest members of the congress party who had the privilege to serve the country as member of the Parliament (Lok Sabha), always elected with a large majority as one befitting his stature and public life, and love for the service of the people whom he loved so dearly. Ever since these ten years of his contact with Beloved Baba, his position as a humble worker of His Choice was indeed unique and his untiring efforts to carry the banner of Baba's message of Love and Truth by precept and practice won him the popularity and made him a revered colleague among the few sincere souls in public life. Whether it be in parliament or in public talk, he had never left out even a single occasion without bringing in Beloved Baba's name and stressing the need to heed the call of Avatar of the Age at this moment of confusion and chaos dominated by the feeling of mutual ill-will and hatred in life all around, private or public. He was one of those who ardently believed that the humanity whether Eastern or Western has no other alternative at this critical juncture of evolution but to accept the way of life taught by our Beloved Avatar, the life of love and mutual understanding with an earnest attempt on the part of every individual to do his or her duty in all surrenderance to the Avatar of the Age.

He never faltered in his faith and never deviated from his earnest life of obedience and surrender till the last breath. Indeed Amar Singh Saigal has immortalised his name by dint of his love for the Beloved and courage of conviction of his faith in Him. We have no doubt that Beloved Baba will ever bless him with bliss eternal at His holy feet for which Amar Singh has worthily served His cause and surrendered unto Him.

We find that one after another is being drawn away from us by Beloved Baba into His Kingdom of eternal peace and joy and it is true that we do feel the loss unbearable from time to time, adding to our misfortune after Beloved Himself dropped His body. It is really very difficult for us, common people to stand this strain of continuous loss but for the sustaining love and inspiring presence that our Beloved Lord and Our Compassionate Father, who is ever lavishly bestowing on us His love and creating opportunities for our humble experience in life by sticking on to 'His daaman',

Indeed, we share the bereavement caused by the sudden demise* of Bro. Amar Singh Saigal with his dear family and we are sure the whole of Baba family do share our feeling. 'AMAR SINGH SAIGAL AMAR HOGAYE!' May he be ever blessed with eternal peace by our Beloved.

JAI AVATAR MEHER BABA KI JAI

* *The news of the sudden demise of Sardar Amar Singh Saigal, M. P. at Wellington Hospital, New Delhi due to heart failure was already published in the previous issue.*

*SARDAR AMAR SINGH SAIGAL

By:

V. RAMA RAO, BILASPUR.

Dear Brother Saigal stayed in a rented house like dear Lal Bahadur Shastri. He knew this sojourn on earth is transitory. He used to tell me this is 'Rainbseera'. Because of his love and conviction for the Beloved Baba, Brother Saigal's permanent address will be 'AZADNAGAR' where he is really *free* from bondage and rests in Baba's lap as His Dear Child 'AMAR' (Immortal). The politicians and historians may forget Saigal but in *Gods Love story* his work will be a legacy of dedicated service to God-Man. From the day he saw Baba first in 1960 to the last breath of his life he was for Baba's cause. May be a meeting here, a mela there or calling on a VIP even the highest dignitaries of the country or abroad, his Love for Baba smiled through his talks. He was not an intellectual but with simple faith he accepted Beloved as GURU Nanak.

Travelling abroad recently in Iran and other places he spoke of Baba and brought the 'Truth' home to many a sincere aspirant in His love. In Yugoslavia when he was the guest of honour with the members of the presidium, he spoke to many on "Master". He told that Baba is Christ to the Pope in Rome, Vatican. In Iran he spent lovingly with the Baba family.

Named as "SHABD ADHAR" by his parents in childhood, a true follower of Mahatma Gandhi, a trusted Lieut. of Pandit Jawahar Lal Nehru, in his later years of life he became a very very devoted and a dedicated worker of AVATAR MEHER BABA. His ancestors migrated to Bihar, his father came and settled in the Chattisgarhi region of Madhya Pradesh. In Saigal we

* Born in Feb. 1903, Came into Avatar Meher Baba's fold in May 1960 and Died on 17th Sept. 1970.

could see triple qualities, the Valour of the Punjabi, the painstaking working spirit of the Behari, and the simplicity of the Chattisgarhi. He was ever-ready to go to any corner of the country to serve His cause. He told his colleagues in the party and parliament very boldly, that too at his own cost of being belittled and befouled by them many times that all this game is directed by Baba, the Avatar of the Age, who in His own silent way is doing His work. Shri Saigal was a powerful instrument of Baba. Taking His name in his heart, Saigal made very sincere attempts to talk of Baba in the Parliament and over the Radio and succeeded in his efforts. He has fixed up the President, Shri V. V. Giri to lay the foundation stone of Meher Vidya Dham at Meherpuri on 19th Nov 1970.

In the meetings at various places people praised his service to the country. In Bilaspur town hall at a largely attended public meeting many people paid tributes. Of them two are worth mentioning as they relate to his love for His Beloved God. Shri ROHINI KUMAR BAJPAJ, a social worker said "Shri Saigal after his contact with Baba lived a life of complete dedication. He followed to the letter and spirit Baba's motto "Mastery in Servitude". Saigal used to tell us all very emphatically, that Baba is the Avatar."

Shri K. P. Yadav a representative of Class III employees of M. P., Govt. services (Senior Group) spoke very touchingly. He said of Saigal, "Shri Saigal came to our work spot where emergency relief work was going on. He was so full of love he expressed it in action, met all the persons individually and collectively. Then when he was dead tired and the senior Govt. officials who were conducting the job requested him to come for food, and as he was leaving the place, I said 'Jai Baba'. He not only spontaneously responded but took me to his room where we spent about an hour in talking about Baba. His life was of 100% love, service, dedication and

honesty. As a politician he had many chances to mint money, but he was scrupulously honest."

Shri Saigal knew no defeat. He was victorious always. In last elections he was not at all interested to stand, but at the behest of others, and on being given the 'Yes' signal by his Master, he contested the elections. He had no money to move here or there. Because of some split in the local body-politic he couldn't devote any time for his own canvassing and even when he did go he wanted to talk of Baba but Baba had put a restriction on Saigal that he (Saigal) should not even talk of Him in public. He approached Beloved Baba to revoke the order saying that he (Saigal) prefers to withdraw than to keep mum, not telling people about the God-Man. Baba condescended and allowed Shri Saigal to talk ONLY to individuals, separately of Him. A telegram received from Nagar at the time of election results is an eye opener to all of us and is a proof of the acceptance of Saigal by the God, Baba.

Shri Saigal narrated a peculiar dream to the writer of this. We were busy with the 45th Silence anniversary functions. So I often used to go to him. One day early in the morning I went to him. He told me in a very jovial and happy mood "Rama Rao, I am being called by Baba. I will honour His call." In reply I asked (thinking that it might be some Mandali who called him to Nagar), "When will you leave for Nagar?" He told me, Not to Ahmednagar but to Baba. Then he told me of the dream ... Baba is sitting in all Glory. He is eagerly asking me, "Come to Me". I am being carried in a stretcher by four big persons wearing beautiful white uniforms. I feel it (Body) is dead His premonition was correct.

I told Shri Saigal that he should live long to do His work. But he smiled.

After devotedly attending the celebrations on 9-7-70 he left Bilaspur for Delhi and we were informed

every now and then about his health. The end came quite unexpectedly when we all knew him to be improving. His body was brought to Bilaspur and on 20th his body was consumed by the Fire God, to eternally rest in the Silent One's lap ... whose is the Real Word .. SHABD ... "Shabd adhar" ... rests with the eternal *word*. He is "AMAR" in His love. Jai Baba!!!

Baba lovers paid their respectful homage to their dear Saigal at a meeting in the 'MEHER NIVAS' on 22-9-70.

Telegrams and messages were received from Shri Adi K. Irani, Meher Baba Mandali, Shri A. C. S. Chari, Dr. Hiralal Chopra, Shri N. Dharma Rao, Shri C. D. Deshmukh, Shri Pankhraj, Jabalpur; Shri Keshav Narain Nigham, Hamirpur; Shri Pukar, Meherpuri; Rajahmundry, Visakhapatnam, Tamilnad centres and many other places.

**Telegram to Saigal at Wellington Nursing Home
New Delhi:**

Worry not what the result would be for you have won the love of the ancient one in whose hands rest the rise and fall of all stop Meher Baba sends his love blessings to you and family stop All Mandali send you Jai Baba.

Telegrams After Saigal's Demise:

- (1) My deep condolences to you bereaved hearts Amar Singh resides in Avatar Meher Baba's heart eternally happily.
Adi.
- (2) Avatar Meher Baba's very dear child Sardar Amar Singh Saigal is forever blessed for his selfless service to his beloved God Avatar Meher Baba and to his country. His great love for His Beloved Master Avatar Meher Baba has made our dear brother Amarsing truly 'Amar'.

Meher Baba Mandali, Meherabad.

(3) Meher Spiritual Academy joins all in loving tribute to Brother Amar Singh who enjoys immortality in the eternal presence of Beloved Avatar Meher Baba.

C. D. Deshmukh

(4) Your father's demise is a great void in Baba's family. May his soul rest in Baba.

N. Dharma Rao.

Extract from A. C. S. Chari's letter, Calcutta:

Saigal had dedicated his whole life for the public life and was connected with the Avatar of the age, Meher Baba, and there is no need to feel worried. A Man or Woman who is dedicated to selfless or Altruistic service is sought after by Gods since Gods need such a person to do their work. We have to emulate many nice faculties of Amar Singh's life & then he will be happy, (wherever he is).....

Please don't mourn but pray for his SOUL and also try to follow his good examples. We the lovers in West Bengal & the friends and well wishers of your family pay our homage jointly and individually to the departed soul our beloved brother Amar Singh—he will be 'AMAR'.

Dr. G. S. N. Moorthy from Khargpur, Swamy Satya Prakash from Hyderabad, Lovers from Bhilai, Shri A.C.A. Swamy (Apprentice Adviser, Govt of MP), Shri Ramarao Naidu, Darshan Singh Hanspal, and Shrimati Hanspal from Raipur came to pay homage to Shri Saigal.

NEWS IN BRIEF

(a) AVATAR MEHER BABA VISAKHAPATNAM CENTRE:

By
T. N. RATHO.

On Sunday the 30th August, 1970 at 6-30 P.M. the residents of Allipuram area have got up a function in the local Sri Rama Bala Bhakta Sangam to felicitate Sri M. A. Reddy, President of A.M.B. Vizag Centre, on the occasion of his nomination as M. L. C. by the Governor of A P. Sri G. V. Ramana, Municipal Chairman presided over the meeting.

Sri T. N. Ratho appraised the audience, the services Sri M. A. Reddy rendered to the local Avatar Meher Baba Centre and that Baba has blessed Sri Reddy with this opportunity to serve people more intensively, though he was defeated in the Municipal elections recently.

Representatives from the various associations garlanded Sri M. A. Reddy and felicitated him.

Sri M. A. Reddy attributed his nomination as M. L. C. to the grace of Beloved Baba.

(b) SRI BONALA VENKATESWARLU, SECRETARY A. M. B. ANDHRA CENTRE IS BEREAVED.

His third son-in-law D. Satyanarayana, Forest Ranger met with a Jeep accident on 7-10-70 at 11-4.5 A.M, while accompanying the Hon'ble Sri Raja Sagi Suryanarayana Raju, Minister for Forests, Government of Andhra Pradesh and died instantaneously. D. Satya-

narayana's whole family is devoted to Beloved BABA. His son aged 14 is named after Meherwan, and daughter aged 12 is named as Mani. May his soul rest eternally in BABA.

P. S. Ramakrishna.

(c) VOIDS IN BABA FAMILY:

- (i) Sri Raja Sagar Kher—Beloved Baba 'Manchertha" and oldest member of Jabalpur Baba family died of heart failure on 2-10-70 at 7 A.M. at the Medical college Hospital, Jabalpur at the ripe age of 77. He had accompanied Beloved Baba in his Mass Darshan tours in Andhra Pradesh on both occasions. He always stood as host for all the Baba lovers who visited Jabalpur for Baba functions. May his soul rest in Baba eternally !!!

R. P. Pankhraj.

- (ii) Shri Harjeevanlal, Advocate, Delhi and a very old devotee of Beloved Baba also passed away in September, '70 at Delhi. He was associated with the New life of Avatar Meher Baba and His companions, during Baba's stay at Delhi in that phase of His work, May his soul be ever with Baba !!!

- (iii) Group Captain M. M. Sakhare passed away.

Mrs. Mona Sakhare informed us that her husband has passed away in September 70 of heart failure at Belgaum. M. M. Sakhare is a very ardent lover of Baba. As an active Senior Flying Officer of the Indian Air Force, he took every opportunity to spread the message of love and Truth of Beloved Baba among his officers and general public. His zeal and untiring efforts

were responsible in securing a "Baba Stall" in the Indian Industries Fair at New Delhi in November, 1961. He attended with his wife the celebrations connected with the opening of Mehersthan at Kovvur on 28-2-63. That he is a very ardent and sincere lover of Baba is revealed from about a dozen articles he contributed to 'Divya Vani' between April 1962 and May 1970. On 30-11-69, he presided at the Bahai convention at Lingraj College, Belgaum and he delivered one of the best presidential speeches on "The Message of the Messiah", (vide Divya Vani, Feb. '70 issue).

May Mona Sakhare be ever happy in the thought that her husband eternally resides in Beloved Baba ! ! !

N. Dharma Rao.

(iv) Bro. Gadepalli Satyanarayana Garu, advocate and a prominent Baba-lover of Ramachandrapuram, East Godavari Dt., (A. P., India) breathed his last on the 13th of October 1970 at 8-30 P.M. taking Baba's name even at the last moment, and thus joined Him ultimately attaining eternal peace, at the age of 78. May his ever memorable love for Baba inspire us and may he rest in Peace ever at His Holy Feet !

Swami Satya Prakash.

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