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Volume 6 Number 7
July 1970

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the "Meher Vihar Trust"

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Monthly:

July 1970

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

The Meher Vihar Trust

Volume 6]
Number 7]

PRAKASAM NAGAR
RAJAHMUNDRY-3
(A.P., India)

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[**Re. 1-00**

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Rajahmundry-3, A. P, India.

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N. DHARMA RAO
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The Meher Vihar Trust.

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JULY 1970

D I V Y A V A N I

(D I V I N E V O I C E)

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Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

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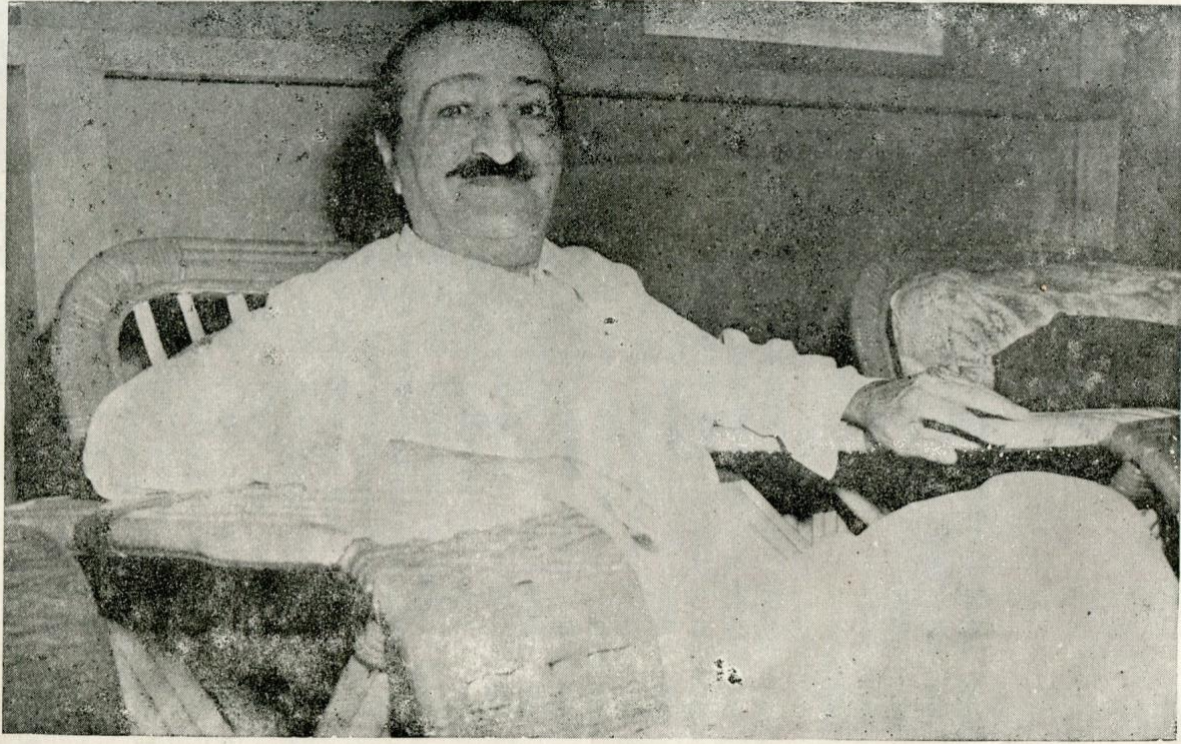
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CONTENTS

	PAGE
1. Editorial	... 3
2. Silence Day By Dorothy L. Levy	... 8
3. The Beginning & the end of creation By Avatar Meher Baba	... 9
4. Hold On To My Daaman By Mr. Jack C. Small	... 19
5. Message of Silence By P. R. Deshpande Acharya	... 30
6. My Life with Avatar Meher Baba (Continue from June Issue) By C. D. Deshmukh	... 32
7. Sahavas in Seclusion By Bal Natu	... 34
8. Talks given by Adi K. Irani between 11-2-70 & 6-4-70 in Tehran, London, & the U. S. A.	... 42
9. News in Brief	... 48
10. Sweet Seventy Five By V. Srikumar	... 51
11. Wake up - - Wake up By Gemini	... 52



AVATAR MEHER BABA

Editorial

It is about eighteen months past since Beloved Baba dropped His physical body and gave His "Maha-Darshan" for seven days continuously at Meherabad, in Silence to all His lovers, old and new and bestowed His Graceful love-blessings in His own unique way. There was no parallel in the history of humanity for such an event which has caused wonderful Spiritual upheaval bestowing Divine Love on one and all whose hearts were drawn towards Him. Whatever be the experience of the individuals, the total impact of His Love-Divine was greatly felt throughout the world and is visibly seen in the form of varied activities and could be noted as His love manifestation as could be felt from the reports of the various Baba-centres. We also find the rest of the world involving itself in various turmoils and catastrophes unprecedented in the history of the world, causing maximum human suffering and deaths while the scientific developments and inventions are leading man to live in the Moon or cause complete annihilation of human race. It is really very difficult to comprehend the future of humanity and the rest of Creation too if the present rate of misuse of power and knowledge could be allowed to persist for mutual destruction which may result in vast devastation, due to the craze for power and possession of wealth. It could be seen that nothing except a thorough change in the out-look of man from negative to the positive side of life could save the humanity at this juncture and redeem the evil wrought by these forces of destruction. But it is equally true that nothing is there so efficacious to obliterate from the present-day human mind, which seems to be so desperately after transient pleasures and self-seeking craze, except a Divine miracle out of His Love and Compassion for His own creation. That is why our Divine

Beloved Has Come amongst us and as one of us lived for 75 long years, pouring out His Love on all the humanity ever since His advent. But after completing His work in His own unique way and bestowing on us all who had the good fortune and privilege of His company and association, His love and blessings, He has left us physically, reposing in us the TRUST to fulfil His Mission as His chosen children brought up and made conscious of our duty towards our Divine Father, Beloved Baba. It is now more for us His lovers and workers to do our duty than it is for the rest of humanity to receive of His Divinity, to fulfil our responsibility towards Divinity and humanity. Our earnestness and sincerity to hold on to His "Daaman" more strongly than ever and work for His cause in all humility, consciously and whole-heartedly is the pre-requisite now for us, so as to deserve His protection and guidance so compassionately assured to us at all times, so that we can save ourselves and rescue other brothers and sisters from the ensuing predicament and devastation of soul and body under the existing conditions of the world and our own limitations in life.

We are sure that every lover of Beloved Baba is conscious of this Divine duty and is working in his own way to fulfil his obligation to Him more earnestly than ever though one may appear active and another silent. It is so imperative for our own progress and effectively catch His "Daaman" that we cannot afford to over look the importance of constantly remembering Him and wholeheartedly surrendering to Him what ever we lack in our action so that His Divine Presence and loving guidance will lead us into right action and proper perspective of life and understanding which alone can give us the courage and conviction required to live the life of love and tolerance as desired by our Beloved Master, Meher Baba.

So, we now propose to put before our dear readers our humble efforts in this direction, though we do admit our own limitations and short-comings in our endeavour, however

earnest and sincere we may try to be. You are all aware of our shifting of the Office of the Meher Vihar Trust from Hyderabad to Rajahmundry (a historic City of Andhra Pradesh on the banks of the River, Godavari) along with its publication section of "Divya Vani" etc., and the Printing Press, while keeping intact the democratic organisation called the "Meher Vihar" Association (Regd.) at Hyderabad under the Guidance of its devoted President, Sri N. Bhimasankaram, and his other colleagues, most ardently devoted to Beloved Baba and His Work. Bro. N. Dharma Rao, B. E (Retired Executive Engineer) has been in charge of the "Trust" and its work at Rajahmundry ever since it has been shifted there in April 1969. His wholehearted dedication to Beloved Baba and His Work has made him devote his whole time for this management, keeping the Office and all the stocks of our publications in his own house and attending to the work whole time. It is unfortunate that we have to part with our Press due to unfavourable working conditions there at and also want of proper funds for the maintenance of the Press and the whole of the organisation which has come top heavy and the Board of Trustees have to reluctantly resolve to part with our Press at a reasonable price. And so it is now arranged to have the printing of our publications by regular payment of money and get things done properly at a suitable press for us and "Divya Vani" will be regularly be issued without any interruption from Rajahmundry as before under the guidance of Bro. N. Dharma Rao, the Managing Trustee of the Meher Vihar Trust and the Hon. Associate Editor for "Divya Vani".

We recall to the memory of our Brothers and Sisters that an abode of workers dedicated to Beloved Baba, called "Meher Ashram" was inaugurated by Bro. Adi K. Irani, on the occasion of the 6th Anniversary of the "Trust" at Rajah-mundry on the 25th of August '69. We now submit that this "Ashram" has been shifted to Hyderabad and is restored to active life by its founder, Swami Satya Prakash Udaseen and is situated at 3-6-417, Post Office Street,

Himayatnagar, Hyderabad-29 (A. P.) with effect from 5th of June 1970. We are happy .to announce that "Meher Ashram" and the "Meher Vihar" Association (Regd) are working together, though as independent organisations, but with all coordination and understanding, forging out new activity and life among workers and pushing forward with joint effort a progressive way of life among Baba-lovers in the twin cities of Hyderabad and Secunderabad.

In this context, we wish to clarify that "Meher Ashram" though sponsored by the "Meher Vihar Trust" has finally bestowed and empowered Swami Satya Prakash Udaseen to be its Sole-Director, as Founder and run the same independently as an abode of workers completely surrendered and dedicated to Beloved Baba and His Work and do all that is necessary for its progress and re-establishment having Hyderabad as the Headquarters. It may be recalled here that "Meher Vihar" when originally inaugurated at Vijayawada, seven years back was intended to be such an institution and was done so under the loving instructions of Beloved Baba. It is true that marvellous work was done during all these years by the Graceful Blessings of Beloved Baba and with loving cooperation and help from other lovers throughout, in East and West. Besides publishing the two Journals "Divya Vani" in English, and "Meher Jyothi" in Telugu (both monthlies) many of the publications in Telugu and English are well known to our readers. We are happy to mention at this stage that a stock of books worth more than 35000/- rupees is at hand and the lovers can have the required supply from the "MEHER VIHAR TRUST" Prakasamnagar, Rajahmundry - 3., A. P. (India) according to their requirements.

At this juncture, it may not be out place to mention that in spite of the fact that here is an abode for Dedicated Workers and "Meher Ashram" is indeed the one to welcome any of our brothers who are prepared to devote their whole time, money and energy or any part

thereof for Beloved Baba's Cause, with absolute faith and complete surrender upon Him, yet we have to await with doors wide open welcoming such dedicated workers. It may be mentioned here for kind information that "Meher Ashram" keeps open its doors for such dedicated brothers assuring to provide free boarding and lodging, provided one is prepared to share with us work and labour with love blessings of Beloved Baba and be an inmate in accordance with the discipline of the "Ashram" and abides with its regulations with love and humility along with others.

On this occasion we have to announce that our Telugu Monthly Journal "Meher Jyothi" which was published by the "Trust" previously has to undergo a change in management due to its financial instability and risk involved in its publication, as it was running at total loss of a thousand rupees per year. The "Trust" has agreed to transfer the same to the "Meher Ashram" and permit its future publication (from 1st of July '70) independently by the 'Ashram'. It is to our good fortune that Bro. N. V. Ramanayya of "Meher Traders" Vijayawada-2 (A. P. India) has undertaken to run the same from Vijayawada, on behalf of the "Meher Ashram" bearing all the loss, whatever it may amount to, and help us to run the same non-stop. Our hearty thanks are due to him and our prayer to Beloved Baba that he may be blessed for his generous undertaking and timely help. Hereafter all the subscription amounts may kindly be directly sent to Sri N. V. Ramanayya on our behalf and on behalf of "Meher Ashram".

Now we are happy to announce that the seventh Anniversary of the "Meher Vihar Trust" and the "Meher Vihar Association" and the "Meher Ashram" will be performed at Hyderabad and that Bro. Adi. K. Irani has kindly agreed to inaugurate the function on the 24th and 25th of August 1970. All our brothers and sisters are requested to attend if possible or send their love-contributions and messages for this happy occasion. The details of the programme will be issued in due course.

May our Beloved Avatar of the Age, Meher Baba be pleased to Bless the Occasion with success and may our efforts for working in His Cause be blessed with redoubled vigour and sincerity of purpose and grant us the opportunity to serve Him more and more and hold on to His Daaman ever more!

Jai! Avatar Meher Baba Ki Jai !!

SILENCE DAY

By DOROTHY L. LEVY

Beloved Avatar Meher Baba's SILENCE DAY.....

Each lover free to observe it in their own way

Groups gathered to honor their Beloved on this special day ...

Remembering Him in Man-Form

He is in our hearts to
stay.....

Ageless, timeless is the Silent ONE

His Love having penetrated our hearts like the bright rays
of Sun.....

Many praised His Holy Name..... others prayed

How blessed we are when singing—Jai Baba Ki Jai!

Often we are lonely for His Physical Presence we dearly
love

It takes courage to carry on but by His Grace can rise above

Selfishness, intolerance, and hate while playing out life's role

Forgetting self in serving others—both young and old

Beloved Baba EVERYTHING*EVERYWHERE—ever pre-
sent and near

When making Him your companion—He is always there

Silence Day was spent on Cape Cod in a little cottage between
the Ocean and Bay—

I saw Him in everything, and everyone that passed my
way.....

As, I watched the sunrise, the rays peeping through the trees

Dew drops sparkled on the pine trees dropping to the
ground silently.....

A fragrant perfume filled the air—

I saw Him on the Ocean waves, in footprints in the sand

The Ocean of Love overflowing; fisherman went on their way

As their boats tossed and swayed by the force of the waves

Nature in harmony, doing what comes naturally.

THE BEGINNING AND THE END OF CREATION

By AVATAR MEHER BABA

Whence? And Whither? :—As long as the mind does not directly experience Ultimate Reality as it is, it is baffled in every attempt to explain the origin and the purpose of creation. The ancient past seems to be shrouded in inscrutable mystery and the future seems to be a completely sealed book. The human mind can at best make brilliant conjectures about the past and the future of the universe, because it is bound by the spell of *Maya*. It can neither arrive at final knowledge on these points, nor it can remain content with ignorance about them. 'Whence'? and 'Whither'? are the two everlasting and poignant queries which make the human mind divinely restless.

The Beginning And The End:—The Human mind cannot reconcile itself with infinite regress in its search for the origin of the world, nor can it reconcile itself with endless change without a goal. Evolution is unintelligible if it has no initial cause, and it is deprived of all direction and meaning if it all does not lead to a terminus. The very questions 'Whence'? and 'Whither'? pre-suppose the beginning and the end of this evolving creation. *The beginning of evolution is the beginning of time, and the end of creation is the end of time.* Evolution has both beginning and end, because time has both beginning and end.

Between the beginning and the end of this changing world, there are many cycles, but there is, in and through these cycles, a continuity of cosmic evolution. The real termination of the evolutionary process is called *Mahapralaya* or the final annihilation of the world, when the world becomes what it was in the beginning, namely *nothing*. The

Mahapralaya of the world may be compared with the sleep of a man. Just as the varied world of experience completely disappears in the case of the man who is in deep sleep, the entire objective cosmos which is the creation of *Maya* vanishes into nothingness at the time of *Mahapralaya*. It is as if the universe had never existed at all.

Reality is Timeless and Absolute:—

Even during the evolutionary period, the universe is in itself nothing but imagination. There is in fact only one indivisible and eternal Reality, and it has neither beginning nor end. It is beyond time. From the point of view of this timeless Reality, the whole time-process is purely imaginary, and billions of years which have passed and billions of years which are to pass, do not have even the value of a second. They are like not having existed at all.

So the manifold and evolving universe cannot be said to be a real outcome of this one Reality. If it were an outcome of this one Reality, Reality would be either a relative term or a composite being, which it is not. The one Reality is absolute.

Reality And Nothing:—The one Reality includes in itself *all* existence. It is everything, but it has nothing as its shadow. The idea of all-inclusive existence implies that it leaves nothing outside its being. When you analyse the idea of Being, you arrive by implication at the idea of that which does not exist. This idea of non-existence or 'Nothing' helps you to define clearly our notion of Being. *The complementary aspect of Being is thus Non-Being or nothing.* But 'Nothing' cannot be looked upon as having its own separate and independent existence. It is nothing in itself. Nor can it, in itself, be a cause of anything. The manifold and evolving universe cannot be the outcome of 'Nothing' taken by itself. And you have seen that it cannot also be the outcome of the one Reality. How then does the manifold and evolving universe arise?

Reality And Universe:—The manifold evolving universe arises owing to the mixing up of the one Reality and 'Nothing'. It springs out of 'Nothing' when this 'Nothing' is taken against the background of the one Reality. But this should not be taken to mean that the universe is partly the outcome of the Reality, or that it has an element of Reality. It is an outcome of 'Nothing' .and is nothing. It only *seems* to have existence. And its apparent existence is due to the one Reality which is, as it were behind 'Nothing'. *When 'Nothing' gets added to the one Reality, you get the manifold and evolving universe.*

But the one Reality which is infinite and absolute does not thereby suffer any modification. It is absolute and is as such entirely unaffected by any addition or subtraction. The one Reality remains what it was, complete, and absolute in itself and unconcerned and unconnected with the panorama of creation, springing out of 'Nothing'. 'Nothing' might be compared to the value of 'zero' in mathematics. In itself it has no positive value; but when it is added to another number, it gives rise to the many. In the same way, the manifold and evolving universe springs out of 'Nothing' when it is combined with the one Reality.

The Imagined Division Between The Self And Its Environment Leads To An Evolving Duality:—The whole evolutionary process is within the domain of imagination; when in imagination the one ocean of Reality gets apparently disturbed, there arises the manifold world of separate centres of consciousness. This involves the basic division of life into the *self* and *not self* or the 'I' and its environment. And owing to the falseness and the incompleteness of this limited self (which is only an imagined part of a really indivisible totality), consciousness cannot remain content with eternal identification with it. Thus consciousness is trapped in ceaseless restlessness forcing it to attempt identification with the not-self. The portion of

the not-self, or the environment with which consciousness succeeds in identifying itself, gets affiliated to the self in the form of 'mine'; and that portion of the not-self, with which it does not succeed in identifying itself, becomes irreducible environment which inevitably creates a limit and an opposition to the self.

Thus consciousness arrives not at the *termination* of its limiting duality but at its *transformation*. As long as consciousness is subject to the working of vitiating imagination, it cannot successfully put an end to this duality, and all the varied attempts which it makes for the assimilation of the not-self (or the environment) result merely in the replacement of the initial duality by other innumerable novel forms of the *same* duality. The acceptance and the rejection of certain portions of the environment respectively express themselves as 'wanting' and 'not-wanting', thus giving rise to the opposites of pleasure and pain, good and bad, etc. But neither acceptance nor rejection can lead to freedom from duality, and consciousness, therefore, finds itself engaged in *ceaseless and alternate oscillation from one opposite to the other*. The entire process of the evolution of the individual is characterised by this oscillation between the opposites.

The Thorough Determinism of Sanskaras:—The evolution of the limited individual is completely determined by the *Sanskaras* accumulated by him through ages, and though it is all part of imagination, the determinism is thorough and automatic. Every action and experience, howsoever ephemeral, leaves behind it an impression in the mental body. This impression is an *objective* modification of the mental body; and as the mental body remains the same through several lives, the impressions accumulated by the individual are also capable of persisting through several lives. When the *Sanskaras*, thus accumulated, begin to express themselves (instead of merely lying latent in the mental body), they are experienced as desires, i.e., they

are apprehended as being *subjective*. The subjective and the objective are the two aspects of the *Sanskaras*; the former is the passive state of latency, and the latter is the active state of manifestation.

Through the active phase, the accumulated *Sanskaras* determine each experience and action of the limited self. Just as in the cinema, several feet of film have to pass for exhibiting a small action on the screen, many *Sanskaras* are often involved in determining a single action of the limited self. And through such expression and fulfillment in experience the *Sanskaras* get spent up. The weak *Sanskaras* get themselves spent up mentally; the stronger ones get themselves spent up subtly in the form of desires and imaginative experience; and those *Sanskaras* which are powerful get themselves spent up physically by expressing themselves through bodily action.

But though this spending up of *Sanskaras* is going on continually, it does not end in freedom from the *Sanskaras* because new *Sanskaras* are being inevitably created *not only through fresh actions, but even through the very process of spending up*. So the help of *Sanskaras* goes on increasing, and the individual finds himself helpless in the problem of throwing off the burden.

Balancing Through The Opposites:—The *Sanskaras* deposited by specific actions and experiences render the mind susceptible to similar actions and experiences; but after a certain point is reached, this tendency is checked and counteracted by a natural *reaction* consisting in a complete change-over to its direct opposite, making room for the operation of opposite *Sanskaras*.

Very often the two opposites form parts of one and the same chain of imagination. For example, a person might first experience that he is a famous writer, with wealth, fame, wife and all the agreeable things of life, and

may, later in the same life, experience that he had lost his wealth, fame, wife and all the agreeable things of life. Sometimes it seems that a chain of imaginations does not contain both the opposites. For example, a person might experience throughout his life that he is a powerful king always victorious in battles. In this case, he has to balance this experience by the experience of defeats or the like in the next life, taking one more life to complete his chain of imagination. *The purely psychological compulsion of the Sanskaras is thus subject to the deeper teleological need of the soul.*

The Example:—Suppose a man has killed some one in this life. This deposited in his mental body the *Sanskaras* of killing. And if consciousness were to be solely and simply determined by this initial tendency created by these *Sanskaras*, he would go on killing others again and again *ad infinitum*, every time gathering further momentum from subsequent acts of the same kind. And there would be no escape from this recurring determinism, had it not been for the fact that the logic of experience provides the necessary check to it. The person soon realizes the incompleteness of the experience of one opposite, and he unconsciously seeks to restore the lost balance by going over to the other opposite. Thus the person, who has had the experience of killing, will develop the psychological need and the susceptibility for getting killed. In killing another person, he has appreciated only one portion of the total situation in which he is a party, namely the part of killing. The other complementary half of the total situation, namely, the role of being killed, remains for him an understood and foreign datum which, nevertheless has introduced itself in his experience. There thus arises the *need to complete experience by attracting* on oneself the opposite of that through which one has personally gone, and consciousness has a tendency to fulfill this new and pressing need. In the above example of a person who has had the experience of killing, he will

soon develop a tendency to get himself killed in order to cover the entire situation by personal experience.

The question which crops up here is "who would arise to kill him in the next life"? It may be the same person who in the previous life got killed or it may be some other person with similar *Sanskaras*. As a result of action and inter-action between individuals, there come into existence *Sanskaric* links or ties; and when the individual takes a new physical body, it may be among those who have previous *Sanskaric* ties or among those who have similar *Sanskaras*. But the adjustment of life is such as to make possible the free play of evolving duality.

Life Marches On Through The Opposites To A State Beyond The Opposites:—Like the shuttle of the weaver's loom, the human mind moves within two extremes developing the warp and the woof of the cloth of life. To use a geometrical metaphor, *the development of the psychic life is best represented not as a straight line but as a zigzag course.* Take the function of the two banks of the river. If there are no banks, there would be dispersion of the waters of the rivers sideways, making it impossible for the river to reach its destination. In the same way, the life-force would have dissipated itself in endless and innumerable ways, had it not been confined between the two poles of the opposites. But these banks of the river of life are best looked upon not as two parallel lines, but as two converging lines which meet at the point of liberation. The amount of oscillation becomes less and less as the individual approaches the goal, and it completely subsides when he realizes it. It is like the movement of the doll which has its centre of gravity at the base, with the result that it has a gradual tendency to become steady in the sitting posture. If it is shaken, it continues to swing from one side to another for some time, but the movement covers an increasingly shorter span, and in the end the doll becomes stationary. In the case of cosmic evolution, such

subsiding of alternation between the opposites, means *Mahapralaya*, and in the case of the spiritual evolution of the individual, it means *Liberation*.

Planes of Consciousness:—The step from duality to non-duality is, however, merely a matter of difference in degree. As the two are qualitatively different, the difference between them is infinite. The former is a not-God state and the latter is the God-state. This infinite difference constitutes the abyss between the sixth plane of consciousness and the seventh plane of consciousness. All the lower six planes of consciousness are also separated from each other by a kind of a valley or distance. But though the difference between them is great, it is not infinite, because *they are all equally subject to the bipolarity of limited experience* consisting in the alternation between the opposites. The difference between the first plane and the second, the second and the third, and so on up to the sixth plane, is great but not infinite. It follows that, strictly speaking, none of the six planes of duality can be said to be really nearer to the seventh plane than any others. The difference between any of the six planes and the seventh plane is infinite, just in the same way as the difference between the sixth and the seventh plane is infinite. The progress through the six planes is a progress in imagination. But the realization of the seventh plane is the cessation of imagination, and, therefore, the awakening of the individual into Truth-consciousness.

Progress Through The Planes:—The illusory progress through the six planes cannot, however, be altogether avoided. Imagination has to be completely exhausted before a person can realize the Truth. When a disciple has a Master, he has to cross all the six planes. The Master may take his disciple through the planes, *either with open eyes or under veil*. If the disciple is taken under cover and is not conscious of the planes which he is crossing, desires persist till the sixth plane; but if he is taken with

open eyes and is conscious of the planes which he is crossing, no desires are left after the fifth plane. If the Master comes for work, he often chooses to take his disciples under cover, for he is likely to be more actively useful for his work if he is blind-folded than if he is taken with open eyes.

The crossing of the planes is throughout characterised by the *unwinding* of the *Sanskaras*. This process of unwinding should be carefully distinguished from the spending up. In the process of spending up, the *Sanskaras* become dynamic and release themselves into action or experience. This does not lead to final emancipation from *Sanskaras*, as the never-ceasing fresh accumulation of *Sanskaras* more than replaces the *Sanskaras* which are spent up, and the spending up itself is responsible for further *Sanskaras*. In the process of the unwinding of the *Sanskaras*, however, the *Sanskaras* get weakened and annihilated by the flame of the longing for the Infinite.

The longing for the Infinite may be the cause of much spiritual suffering. There is no comparison between the acuteness of ordinary suffering and the poignancy of spiritual suffering which a person has to go through while crossing the planes. The former is the effect of *Sanskaras* and the latter is the effect of their unwinding. When physical suffering reaches its climax, a person becomes unconscious and so gets relief from it; but there is no such automatic relief for spiritual suffering. The spiritual suffering, however, does not become boring, because there is also intermingled with it a kind of pleasure.

The longing for the Infinite gets accentuated and acute until it arrives at its climax, and then gradually begins to cool down. But while cooling down, consciousness does not altogether give up the longing for the Infinite, but it continues to stick to the aim of realizing the Infinite. This state of cooled but latent longing is preliminary to the realization of the Infinite. It has at this stage been the

instrument of annihilating all other desires, and is itself ready to be quenched by the unfathomable stillness of the Infinite.

The Peace of Realisation:—Before the longing for the Infinite is fulfilled through the realization of the Infinite, consciousness has to pass from sixth to the seventh plane. It has to pass from duality to non-duality. Instead of wandering in imagination, it has to arrive at the ending of imagination. The Master understands the one Reality as being the Reality and the "Nothing" as being merely its shadow. For him, time is swallowed up in eternity. As he has realized the timeless aspect of Reality, he is beyond time, and *holds within his being both the beginning and the end of time*. He remains unmoved by the temporal process consisting of the action and interaction of the many. Ordinary man neither knows the beginning nor the end of creation. He is, therefore, over-powered by the march of the events which seem to be beyond his control or comprehension. They loom large in his estimate because of lack of proper perspective. He is caught up in time. He looks upon everything in terms of possible fulfilment or non-fulfilment of his *Sanskaras*. He is, therefore, profoundly disturbed by the happenings of this world. The whole objective universe comes to him as an unwelcome limitation which has either to be overcome or tolerated.

The Master, on the other hand, is free from duality and the *Sanskaras* characteristic of duality. He is, therefore, free from all limitation. The storm and the stress of the universe do not affect his being. All the bustle of the world with its constructive and destructive process can, for him, have no special importance, for he has entered into the *Sanctuary of Truth which is the abode of that eternal significance which is at best only partially and faintly reflected in the fleeting values of the phantasmagoria of creation*. He comprehended within his being all existence, and looks upon the entire play of manifestation as merely a game.

"Hold On to My Daaman"

By Mr. JACK C. SMALL (U. S. A.)

Each one of us has come to love BABA through his loving us. It is not we who have found BABA, but BABA who has found us. BABA has found us through approaching us on our own level. For example, some may have come to BABA through a deep emotional experience of love. Others may have had an intellectual conviction that BABA is God. Still others may have had a spiritual experience on a higher plane of consciousness, or even had an actual vision of BABA. BABA has related Himself to us through our own impressions of His Divinity.

BABA was always God, was always the Avatar. He took a body to relate to us that He is, was, and will always be God. BABA communicated his Divinity to us on our own level because we ourselves could not recognize Him. "I have come down from the Highest to your level". However, once having reached the feet of BABA through these various media, that is, the medium of our feelings, minds, or senses, we have to give up the dependency and reliance on our minds, feelings, and senses for Truth, because all they can do is get in the way. Once a person reaches God, once he reaches the feet of BABA and grabs hold of His Daaman, everything else has to go. He has to burn his bridges behind him.

Take the analogy of an explorer, an individual who has made an irrevocable decision to get to a certain goal. He has made the decision to get there no matter what happens. He has heard tales of those who have gone deep into the unexplored territory and have come back short of the goal, but he has never heard from anyone who has

made the goal, because those who reached the goal did not come back. He has heard from others who have really been courageous, have made the decision to reach the goal, no matter what happens. But they too, have come back. On their way they lost their courage, they ran out of rations, something always happened. But he has decided. I am not going to fall back! My Goal! That is the only thing that counts! So this explorer, going into the forest, comes to a river with a desert on the other side. He looks across the river and tries to find some way to get across the desert, because beyond the desert are mountains, and beyond the mountains lies his goal. He doesn't see any way of crossing that desert once he reaches the other side. There are no water-holes, no way of getting provisions on the way. But he knows he has to get across that desert and go on the other side of the mountains. He sees that the only way he can get there is to cross this river, and that there is no way of crossing this river unless he cuts the trees down and builds a bridge. So he builds the bridge and goes to the other side of the river. Again he looks at the desert and the mountains and how far he has to go, and he knows his own weakness. He knows of the others who have not reached the goal, who have come back, who have told of the treacherous path of the dangers. He looks at the bridge that brought him thus far; and, knowing his frailties, he burns the bridge. Now he knows that no matter what happens, he can never go back. He has to go on. Likewise, we have to burn the bridge behind us. The bridge being whatever it was that led us to surrenderance to BABA and our Holding on to his Daaman, If we have had some kind of mystical experience, intellectual conviction, or whatever it is that led us as far as we are now, there is always the danger of going backwards along that same path.

So what we have to do is avoid giving recognition to any experience that might take us away from our goal. When we have reached the conviction that BABA is God,

that God alone is real, we have to make that break. We have to be detached from the intellect no matter what it might say. Even if the intellect comes up with reasons that BABA is not BABA, that He is not the goal, that following Him is not what I want to do, I will be detached from the intellect. I will make that clean break. Like the explorer, I will burn the bridge of my mind. If it is an experience I have had, a beautiful experience that has led me to search for God, I will eliminate any other experience in the future that might take me away from this goal that I have set my soul on. I will burn the bridge of my heart so that my heart will never leave BABA. If a dear friend who has led me to BABA suddenly turns against Him saying—"I was fooled by BABA. It is not true, I am sorry I told you. Leave BABA."—do not listen to that person. Burn the bridge of your relationship with that person.

BABA says that before you surrender, be very careful. He said:

"The right of testing the Master through critical reasoning has always been conceded to the disciples, but, if after testing and being satisfied about the perfection of the Master, the disciple shows any wavering of faith, it is a result of a deplorable deficiency in his sincerity of approach and integrity of purpose."

Be careful of your decision, but once you make that decision, it has to be real. It has to be final and irrevocable.

There was once a lover of BABA who loved Him very much and spent much time with Him. This lover had beautiful experiences of BABA love, had surrendered to BABA, and had accepted that BABA was God. However, this lover got an experience of love from another Master which was greater than the lover had ever experienced with BABA. And so the lover, although still loving BABA, began

to follow the other Master, This lover had apparently let go of BABA's Daaman. The mistake this lover made was to rely on experience once having reached the conviction that BABA was God. Not that this other form was not a channel for BABA's Love; but as BABA explains, once one finds one's Master, the most important thing is that total concentration on the Master no matter what. Once you decide to surrender totally to the Master, the decision should be so totally irrevocable that, even if you have a greater experience than that which led you to the Master, you will stick to this decision. We have to depend on BABA for that final step of jumping into the ocean of love. Moulana Rumi, the Perfect Master, says "When for many years man has longed for God-realization one out of a hundred thousand such men of God achieve it,"

To make that step takes real courage. One has to die in the midst of life. BABA is the way and goal, in which the very method and way to God is God Himself. As you make that courageous decision to hold on to BABA's Daaman, to surrender all to BABA, to burn your bridges behind you, that very decision takes Divine qualities, brings about the annihilation of the separate self and transforms it into God. BABA gives the analogy of holding on to His Daaman like a child in a store who is grabbing hold of the garment of his mother, and no matter where the mother takes him, that child will follow. It is a busy, crowded store; and, if that child lets go of his mother's daaman, he will get lost. We are children and we have to grab hold of the Daaman of BABA. No matter where He takes us, we have to go. There will be all kinds of sights and exciting things along the way to BABA. There will be all kinds of desires coming up. Holding on to the Daaman means holding on no matter what one experiences. Right now we are all experiencing certain experiences. But hidden beneath our present consciousness are vast impressions, myriads of thoughts that have been gathered up through

the process of evolution. Someday in the future we will become unified with BABA, our own true self. But between now and then we will have to go through perhaps thousands of lifetimes, and we will go through many thoughts, many desires, which are latent within us now. BABA is going to drag us through our impressions. But as long as we are holding on to His Daaman (with our teeth, if necessary), no matter what we experience, no matter what temptations come, we will stay connected with BABA.

Burning the bridges of one's connection with the life of illusion means holding on to the Daaman no matter what the experience, no matter what thoughts come by, no matter what people tell us. We will hold on to the hem of the garment like the child who is going through a store. He sees things he has never seen before, or he sees things that he has always wanted. But if he is holding on to the Daaman with both hands, he can't grab anything else. In the same way, to grab some other experience than the Truth of BABA, to experience anything else, you have to let go of BABA and grab on to that other thing. You can't do both. BABA says:

"Reality pulls you toward itself. Illusion pulls you towards itself. If you let go the pull of reality, you will get drowned in the ocean of illusion. If you lean towards both, you will get crushed. So through Love, let go of the pull of illusion and become one with Reality."

Because we are children of BABA, we are holding on to the Daaman with one hand and yet we are trying to grab on to something else with the other hand. If we hold on to both we will be crushed, pulled apart. You have to let go somewhere. And the time is fast approaching in which there will be no choice.

When BABA says, "Don't Worry, Be Happy," this is not a suggestion but an order. Baba said, in "Twelve

Ways of Realizing Me," under the heading "Faith," "If you have the complete faith that Kalyan had for his Master in believing it was night although it was day (because his Master said so) you will know me". Likewise, we should have such conviction in BABA that no matter what the reality of the illusion tells us, we will believe BABA: we will not worry, and we will be happy. Even though the logic of the illusion tells us that we should be worrying, we should be unhappy, that BABA isn't BABA, we should make this break with Maya and be happy in the conviction of BABA's Divinity no matter what the illusion tells us. The illusion has a certain logical reality of its own, but it is only by our love for .BABA being stronger than the logic of the illusion that we can break away from the illusion. Be happy in the fulfilment of BABA's will, even if it hurts. In the song of New Life it was said:—

"Even if the heavens fall
Do not let go of the hand of Truth
Let despair and disappointment ravage and
destroy the garden (of your life)
You beautify it by contentment and self-sufficiency
Even though your heart be cut to bits,
let a smile be on your lips".

This is holding on to the Daaman, to smile obeying BABA's order of not worrying and being happy as your heart is cut to bits. Through your surrenders to BABA you have burned that connection which you have had with the reality of the illusion. Slowly Maya will have no effect on you because you will discover—"He is God, there is nothing to worry about. All is a dream, God alone is real," It is like He is holding your arm with His hand and shaking you saying, "Don't worry, Be Happy, I know what I am talking about." Yes, take a chance. Be daring. He says true love is no game for the weak. Don't be weak. Be courageous. Don't worry. It is difficult not to worry

no matter what the circumstances are. To love in the face of hate takes real courage. And if you trust Him, if you make that final commitment to the goal of your own God-Self, if you have burned the bridges of the hold Maya has on you, then you will make it, you will be happy. Think for a moment of someone doing this of not worrying and being happy, no matter what the situation is. You may think, "Oh, he is missing all kinds of things, he is not being practical." But let us think of ourselves right now. Think of all the worrying we have done. What has it accomplished? Nothing. Because here we are today. BABA knows what He is talking about; there is nothing to worry about. We will all experience ourselves as BABA; and, when we do, all the worrying we did will have been wasted. Since we know that it is just a matter of time before we come to BABA, why not right now make the decision to obey BABA and be happy in holding on to His Daaman. BABA once said, in referring to his humiliation:

"The measure of Your love for me and Your preparedness to obey me will be tested, not by me, but by the phase of the humiliation itself. Blessed are those among you, who will hold on to my Daaman through it all, emerging triumphant in the Divine glory of my love. The work can be compared to the rearranging and amassing in a universal heap the accumulated rubbish of man's ignorance that enmeshes him in the false and prevents him from realizing his true identity. The result will be as my applying a match to this rubbish heap. The stage of humiliation that follows will be the smoke that will first result in getting into your eyes, and blinding you. creating confusion and trying to envelope you. Do not let it confound you or get you in to a panic, The fire that will follow will clear away all the smoke of doubt and confusion. Its light will reveal the one truth that is, and all

that is not will perish in its consuming flame. This is my glorification."

But what gets confused. What possibly in us can the smoke blind. It is only our minds, our intellect, our emotions. It is only our false self that is affected by the smoke. So if we become detached from our thoughts, become detached from the information that comes in through the medium of our emotion, even our hearts, then there will be nothing for the smoke to affect. And if one identifies with BABA with the perfection that he is and not what comes through the medium of our false self, then one is safe from letting go of the Daaman, BABA said "that circumstances wilt seemingly justify your letting it (the Daaman) go" but circumstances can only be within the illusion. BABA is eternally one in Himself, and if we make that break with the illusion, then the illusion can never affect us. It is not that we should no longer use emotions, feelings or our intellect. It is just that we should only use these things as long as they contribute to a further deepening of love for BABA.

BABA dropped His body on January 31, 1969, and since then many people said that it is not necessary to focus on the form of BABA anymore "BABA is everything, so what difference does it make. I don't have to say his name, He is everywhere. I don't need to read His books, I don't have to go to meetings." True, BABA is everywhere and everything, but everything is not BABA. Why else did BABA take a form. Why else did he come among us for 74 years, if not reveal what he Himself represented. He said He did not come to teach but to awaken. The word He said in this incarnation He had uttered in previous incarnations. So what is the true meaning of BABA? It is BABA Himself. The goal of life is to become God consciously. Everything is BABA. Everything is God. But everything is not conscious of its Godhood. If we love something else other than BABA, what happens is

that gradually our consciousness tends to be absorbed in that, and if that object is not conscious of its Godhood, then all that love does is contribute to our own illusion. But if that which we concentrate on happens to be the God-Man, then our consciousness becomes absorbed in the God-Man, who is the ocean of Love, Knowledge and Bliss. Then when we observe other forms, we can see the other forms as being BABA, as being God, whether those other forms are conscious of their Godhood or not.

Attachment to BABA's form is the last attachment. To be attached to another form, saying BABA is not the body, and not be concerned about the life He led as the God-Man is fooling oneself. True, He said, "I am not the body" but it is through His form that He came to us, and it is through His form that we learned to love Him. Often, people say, "Well, I am not attached to God realization. I am not attached to His body." Yet they are attached to the everyday forms that come within the purview of their consciousness. BABA Himself is reality. It is by loving Him that we are able to let go of the pull of illusion. BABA has given Himself to love. BABA's real miracle is the opportunity He gives us to love Him, giving us his Daaman so we can grab hold of it. One-pointedness is not narrow-mindedness. One may be accused of being narrow-minded in his total concentration on BABA, to the exclusiveness of everything else, but this should not affect the lover in His efforts to focus on BABA. Baba said "The faith of the disciple must always be grounded in his experience of the Master, he must not be like a straw carried anywhere by the slightest breeze. He should be like a rock which remains unmoved in the severest of storms."

Some say it is all BABA's will. That no matter what one does, it is BABA's will, whether one says His name meditates on Him, meditates on some other form. True, everything is BABA's will, including letting go of the

Daaman and staying bound in illusion for numberless incarnations. But it is BABA's wish that we come to Him consciously. And it is by obeying and following BABA's wish that we can leave the suffering of illusion and come to BABA. As we obey BABA's wish, it is BABA's will that is manifesting through His wish.

BABA says to love Him for any reason is to love the reason, not to love BABA. At first, one comes to love BABA because of the love one feels from BABA. This is Natural and necessary, but finally one has to reach the point that even if BABA were to withdraw His love he would still love BABA for BABA's own sake. One should hold on to BABA's Daaman even if one feels BABA is not helping by giving out His love. To be loving BABA and to be aware of experiencing BABA's love, still leaves the separate "I" which is experiencing. One should love BABA so that one is not even aware of oneself experiencing anything, for then one is burning of bridge of dependency on feedback of BABA's love to sustain one. Of course this does not mean one should deny love one feels from BABA, but one should concentrate on loving BABA for His own sake, forgetting oneself. BABA said, "It is possible to love God merely through obedience when feeling is absent; it is the highest form of love".

It is interesting that so many people love God, have spent many lifetimes loving God, but have been living their own lives. BABA has come not just for those who are loving God and having their own lives, but BABA has come for those who want to live for God, to live for their true selves. There are many who are living their own lives and loving God, saying, "I love God, but my life is here and God is there". BABA has come to offer us Himself, to give us the opportunity to make Him the central core of our lives, so that every action and decision in one's life is based on bringing one closer to Him. We should live for BABA, our only purpose for breathing, for existing, being

not for our own happiness, but for the sake of loving BABA. Abandon yourself to the arms of your Beloved. There is a song that says:

Fools rush in where wise men never tread, but wise men never fall in love, so how are they to know.

Forget the consequences, forget the past, all that counts now is the Beloved. He alone exists, you exist only to love Him.

"Beloved God, help us to love You more and more, and still yet more and more till we become worthy of union with you and help us to hold on to BABA's Daaman to the very end".

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Message of Silence ?

Poetic interpretation By P. R. DESHPANDE. Acharya.

I Meher created this world,

Ample I gave words and the word.
Miracles I never believe in—nor

Miracles I ever do—But
Ever I remain in YOU:
Hear this, again you MEN,
Every thing you see is mine;
Remember you always this:

Before and after you—
Always I am there!
Beneath the earth and Beyond the Sun
Absolute Bliss, Power and Knowledge,

Silent I never remain:
In real sense I Talk, of
Love; Love and Love only;
Every living Being should Love;
Not only ME but Him Alone;
To enable ME to shower My Grace!

From My Pristine state:
Rays I release
Often, Like the Sun:
MEHER I do.

To the Entire Universe,
Every time I come, I say:
Not to bother, (yourself) or;
Try to fathom ME; But
Have faith in ME !

Join Hands with ME !!
 Until you are one with ME !!!
 Love ME, Love ME and Love ME.
 You My MANDALI;

1970 is a good year to resolve
 25 times here and now;

To observe Silence Every Year
 On the day i.e. 10th July or from

Dawn to dusk be without food or water;
 Always you have a choice
 To do either; ,
 Every year—till you Come to ME.

HYDERABAD. While the Office of Meher Vihar (Regd.) is located at the residence (House No. 1-1-230/3/1, Viveknagar, Hyderabad-20) of its President, Sri N. Bhimasankaram, the place where the gatherings of Baba lovers used to be held on every Sunday morning, was in House No. 3-6-203, Himayatnagar (residence of Sri K. Subbarao, a Baba lover). On June 1st, 1970 the latter premises were vacated and Meher Vihar shifted to House No. 3-6-417, Himayat Nagar. From that date Baba lovers are meeting at this place every Sunday morning.

Meher Ashram, which was founded by Sri Swami Satya Prakash Udaseen and inaugurated by Bro. Adi K. Irani on 25th August 1969 at Rajahmundry has been shifted from Rajahmundry to Hyderabad and is now functioning at the same premises as the Meher Vihar (Regd.) House No. 3-5-417, Himayat Nagar ever since the arrival of Sri Swamiji on the 27th of June 1970 leaving Rajahmundry for good.

Meetings of Baba lovers were held and addressed by Sri Swami Satya Prakash Udaseen at Meher Vihar Himayatnagar, on 28-6-70, at Gagan Mahal Colony on 29-6-70, at Barkatpura, on 1-7-70 and at Secunderabad on 2-7-70:

N. Bhimasankaram

MY LIFE WITH AVATAR MEHER BABA

By C. D. DESHMUKH

(continue from June issue)

On the 1st of April 1959, at Shanta Devi's Guruprasad, Beloved Baba gave me the special privilege of making me an 'April Fool', presenting to me a gift, wrapped up in 7 coloured papers. As I unveiled the gift by taking away the wrappings, one after the other, I discovered at the core, an ordinary stone, which I have preserved at our Vihar Meher, in memory of the tickling sense of intimate companionship, created by the Avatar. I will refrain from mystic aspects of Avataric gifts or Prasad, since they are unfathomable. I will content myself with a bare reference to a few other types of Prasad-gifts from Beloved Baba to me, e.g., (i) his own wooden-sandals, or (ii) his own Kafni (used robe), sent by him to me for custody, soon after I returned home from the 1958 Meherabad Sahavas of Beloved Baba which I was privileged to attend, (iii) Papa's 'Cycle- Cap', used by Beloved Baba himself for a while before giving it to me in 1960, or (iv) his touch of Grace, bestowed by him to my "Vihar Meher" Baba-Bronze-Bust, at my request while inaugurating the Poona Centre A. M. B. Hall in 1964. The Bronze-bust was a smaller replica of life-size Baba-bust to which beloved Baba had on my entreating given some precious moments of 'sitting' and which was much earlier inaugurated, at my invitation by Chief Minister Kannamwar at Nagpur in 1961.

There is nothing which Baba touches that he does not spiritually charge. Far more true it is of those fortunate ones, who have the privilege of being admitted by him in his Divine embrace, The last two of such gatherings were:— (i) The Unique and momentous East and West Gathering at Guruprasad in Nov. 62, when I presented my booklet of English Meher Kirtan, inspired by Francis Brabazon, and (ii) The huge Sahavas of May 1965, when Meher-lovers from all quarters got a glimpse of the ever-renewing, ever-refreshing New Meher Era (Yuga). After 1965 Sahavas, Baba en-

tered into prolonged period of seclusion, which has become increasingly severe to this day. Even from the depth of his seclusion, however, he sent to me a significant telegram, "I am with you. Love and Blessing", just before I left India for representing Indian Culture and giving Beloved Baba's Message to the International Congress For Scientific Integration, held by UARKA at Munich (Germany) in August 1965. Several persons of eminence did feel and confirm to me Beloved Baba's spiritual Presence and the Power that blesses all, during my address to this body of eminent scientists.

In recently published Marathi Baba-drama, "Meher—Deepti", which has occasioned Chief Minister Vasantarao Naik's felicitations for Baba's coming Amrita Mahotsawa is blessed by the rare privilege of a Baba-autograph. Indumati has brought out some of the aspects of the effects of Baba-seclusion on outer world. Such seclusions have been quite frequently undertaken by Baba even previously. His working during his seclusions is mainly on the inner invisible planes. The good, which it brings to the whole of humanity is immeasurable though incomprehensible in ordinary terms. In seclusions, Baba is inwardly active towards his supreme objective of awakening humanity and bringing it nearer God-realisation. His inner working is also concerned with world-peace and the avoiding or postponing of the frequently confronting possible catastrophe of a major nuclear war, that threatens to wipe out humanity and life itself from our globe, in our atom and space age. The Love which Beloved Baba releases in silence and seclusion on the inner planes is incorruptible, invisible, irresistible, engulfing remotest parts of the world, redeeming and recreating man and restoring him to his inalienable divinity and the sanity of unitary Truth of all life. The bright Prospects of his life-giving Darshans at Poona from April, 10th, are eagerly awaited for by all.

SAHAVAS IN SECLUSION

May 1961 : Part III

By BAL NATU, KUTWADI

In spite of the intense heat, thundering clouds or showers of rain, people from various parts of India gathered at the gates of Guru Prasad, Poona by 4 p.m., in that second fortnight of May, waiting for a call to go inside, for Baba's sahasvas. Baba-lovers continued to visit this place in small and big batches till 31st May, 1961. For them, there in the Hall, Heaven was close to earth. The joy-making and love-evoking 'phenomena' was on. Baba radiated brilliance, silently sitting on a sofa. Baba-lovers felt that Baba's health was perfectly well. However, on the very first day He remarked, "You have no idea how much I suffered during the last few months and I am still suffering".

On one of the days, a lady approached Baba for darshan with her child. She requested Baba to bless her baby. Baba gestured, "As you wish. But do you remember that last year, on your request, I had permitted you to visit Guru Prasad to have my darshan for the second time. You did not come." From the hundreds and hundreds who visited Guru Prasad, last year for Baba's darshan, it seemed incredible that Baba remembered such a small detail. For Him there is no past, only the Eternal NOW.

The lady felt ashamed and apologized. She said, "Baba, treat me as one of your daughters. I had to attend the marriage of my brother and being engrossed in that work, I could not come. Please pardon me". Baba, as usual, pardoned her, but also said, "I forgive you but

remember, you yourself had asked for an opportunity which you did not avail of. Any appointment with me (the God-Man) has a special significance which cannot be repeated. It is difficult to make up that loss. However, now be happy and forget about it".

The first visitor from the West for this sanctifying session to see Beloved Baba was Diana Snow, from Australia. The second was Ann Conlon, a journalist from the U.S.A. She was meeting Baba for the first time. She came with an intention to be in Baba's presence, just for an hour and then fly back to New York. No wonder that Baba remarked, "She is a wonderful soul. She is blessed." The day's programme commenced with the pieces of dancing skilfully performed by Miss Nene, a teenager daughter of an ardent Baba-lover from Bombay. There was ease and grace in her movements. The peacock-dance and the Gopi-dance were performed. The Gopi-dance exhibited the daily routine of a Gopi, ever absorbed in the love of Lord Krishna. These dances were accompanied by soft music. The performance was praised by all.

In the course of 'conversation' there was a reference to the songs of Meerabai. Baba asked Eruch to tell some incidents from the life of Meera to the audience. Meerabai (a saint from Rajastan in the 16th century) had great devotion for Lord Krishna from her childhood. Though she was married to a Rana (the ruler) the world and the worldly things held no charm for her. Fair of form and fairer of heart Meera passed her days in singing and dancing before the idol of Lord Krishna. Krishna was her very life. She used to sing with the sadhus and joined in bhajans, with the common people. All this enraged the royal family and she was driven out of the palace.

This pleased her all the more. Now, she freely devoted all her time in the 'sadhana of singing the Divine

Name'. Her ecstatic communications with Lord Krishna endlessly continued. Like the Gopis of Brindaban, she loved Lord Krishna (Giridhar Gopal) as the Divine Mate. (This form of devotion is known as 'Madhura Bhakti') Finding her adamant in her devotion the Rana sent her a glass of poison with an order to drink it. Without the least hesitation she gulped the liquid happily. It is said that the effect of poison was seen on the idol of Krishna and it turned blue. Whatever it be, she continued to be a singing apostle of the Lord Krishna to her last breath.

After this Baba remarked, "Meera was not born at the time when Krishna manifested Himself as the Avatar in human form. Even then her love surpassed that of the Gopis. In this sense her love is unique, unparalleled. The same can be said about Saint Francis of Assisi's love for Christ. He had not seen Jesus (the God-Man) physically but his love for Christ excelled that of Peter—the Rock." After some more songs in praise of Baba's Divinity the newcomers were introduced individually to Beloved Baba by the Group-Heads.

There were few more visitors from the West other than Diana Snow and Ann Conlon. Lt. Col. Francis and Olla Goldney from Faroe Islands timed their visit on way home from Japan. Fred Winterfeldt, one of Baba's very dear ones from New York had also managed to visit India to see Baba. He did not come with Ella, his wife. So Baba gestured, "Fred, you are 'here' with me but I am 'there' with Ella." The Luck Brothers, Irwin and Edward from Florida (U.S.A.) came on the last day. It was indeed commendable for these two quite young men to cross the oceans just to be in Baba's company for an hour. Aren't these the living miracles of Baba's love? Beloved Baba was touched with their love for Him and gestured, "Your love will reward you some day."

On 29th May, Dr. Harry Kenmore gave a pleasant surprise. Without any previous intimation Dr. Kenmore came to Guru Prasad. Eruch brought him near Baba who embraced Dr. Kenmore and made him sit near His seat. Baba said, "Harry, you could have at least phoned your arrival from the Hotel in Poona. Perhaps you wished to give a pleasant surprise. How long do you wish to wait here?" Dr. Kenmore promptly replied, "Till 5-30 p.m. only." This pleased Baba very much and of His own He permitted Dr. Kenmore to visit Guru Prasad till 31st May, every afternoon.

Baba asked again, "Harry, what made you come here?" Dr. Kenmore answered, "God tempted me with the bait of one hour's sahas". Baba said, "Had you cabled me for permission, you anticipated 'no' from me. So to avoid that reply you decided to come directly to Poona! Anyway I am very happy to have you here. And do you know, Harry, how proud is your Dad because of your coming here, just for one hour's sahas? Great lad!"

Baba as a boy was fond of games. He was also a good singer, actor and even a playwright. As a student he had written a short drama in Urdu. The same tastes continued in the later period of His life as the God-Man. During the seclusion periods or on festive days, occasionally there would be a skit, dialogue, a mimicry or some such entertainment. The present Seclusion did not prove an exception.

There were two one-act plays played before Baba during this fortnight. The first one was performed by Beloved Baba's two nephews, Sohrab and Rustom. The theme, expressed the agonies of a person about getting a suitable match for his daughter. It ended as a comedy. Baba remarked, "The world is a drama. You weep, you laugh, to weep and laugh again. It is all a 'tamasha'. When the inner eye is opened, you will see this more clearly."

Casually Baba had remarked, "Mind is always caught by some sort of attachment. You free yourself from one and get tethered to another. The grip of maya gets tightened in your very attempt to loosen it. It can be unfastened in a flash of a second or it may not be loosened at all in billions of years. The trickery of maya continued till you discern the Divine beneath this mayavic mischief.

The second one-act play was a part of a plan to invite Baba the Eternal Presence, to Nauranga to inaugurate the installation of His own life-size statue in marble. Pukar, few others from Hamirpur and I participated in the play. In a nutshell, the topic presented was as follows:

"In the district of Hamirpur, all of a sudden people suffer from a strange fever. It is an epidemic. Various treatments are given but of no avail, One of the doctors, who is leading practitioner, has a brain-wave, diagnoses it as the 'Baba-fever'. So he tells people to write letters to Baba imploring Him to visit this area. 'That seems to be the only remedy', he says. People start writing letters to Baba. By the time these communications go on one patient becomes very serious. He is about to breathe his last; just then a postman comes with a telegram which reads, 'Baba definitely visiting the district of Hamirpur. Love.' These words act as a magic on the patient and at that very moment he becomes perfectly well, stands erect and hails 'Jai Baba'.

There was a loud applause in the Hall, from the audience when the patient walked straight to Baba who was sitting on a sofa, for confirming the contents of the telegram. A day prior to this, there was the reading of a fairly long poem suggesting and requesting Beloved Baba the necessity and importance of visiting Nauranga and other places in Hamirpur district.

In short, during the last few days there was a tug-of-war between the lovers and the Beloved, in which the Beloved won. Perhaps Beloved Baba wished to bring home the lesson of utter resignation to His Divine Will. Devotion consists in being voluntarily helpless, powerless. More the power greater the defeat; for power in any form, is the stronghold of 'me' and 'mine'. The life of a 'mast' clarifies this point. 'Mast' presents an example of total resignation to the Will of the Beloved; and so is the Beloved, who seeks union with the lover, ('mast').

'Beloved Baba has explained this state as follows: *

"Masts, because of the terrible fire of love present a challenge to the Beloved, and this challenge—that the Beloved should manifest Himself—is always accompanied by heroic efforts to achieve total self-elimination or egolessness, efforts that may take many forms

" ...It is not given to everybody to be a lover of God. Such lovers are so consumed in the fire of love that they are not conscious of their spiritual progress and they do not have any thought about their separation from the Beloved or any thoughts of union with Him. They are resigned to the state in which they find themselves and when their resignation reaches its climax, it is the Beloved who seeks Union with them... .. "

To turn back to the subject of the day, the one-act play and the poem inviting and imploring Baba for the Darshan Tour evoked a free discussion in the Hall. Baba-lovers from various centres expressed their wish strongly in favour of 'Baba visiting different places'. Beloved Baba gave a patient hearing to all this. One of us went to the extent of saying, "Baba, you are now in Seclusion, but the present darshan and sahavas programmes, in a way, do

* The Wayfarers (Supplement Second page 23) by Dr. William Donkin.

not impede or disturb you in your Seclusion. Likewise, though you wish to continue this Seclusion period, can you not be compassionate enough to permit us to arrange the Darshan Tour? We will strictly abide by the rest of the conditions laid by you."

Dr. Deshmukh stood up and extended the invitation for Baba's visit to Nagpur. Baba said, "I will agree to the Darshan Tour but there is one condition." We became extremely attentive, Baba continued, "If Dr. Deshmukh is ready to bear the expenses of the entire tour, I am ready." This joke-quoted remark was obviously the first sign of a negative reply from Baba. After this Koduri Krishna Rao said, "Baba, why should Dr. Deshmukh alone bear the charges?" Baba answered, "That is my condition!" Some Group-heads suggested Dr. Deshmukh that he should accept the monetary responsibility as a representative of all the Baba Centres in India. Some one said, "Baba's visit to West Bengal was overdue".

Hearing all this, Baba replied, "I would go anywhere and wherever you all are, if I were not there already. I am ever present every where and so the Darshan Tour as desired by you has become a problem! When I visit of my own, it is a different matter." A Baba-lover from Hamirpur pleaded, "Yes, Baba, you are everywhere. But now, we request Baba from Meherazad to visit Hamirpur district to see Baba at Nauranga." At this Baba remarked, "Baba is BABA. So Baba from Meherazad sees Baba at Nauranga without visiting Hamirpur district. How can I pay visit to Myself when I am omnipresent?" In short. the suggestion of Darshan Tour was thus dropped for good. Baba had His own reason for this, which our limited 'reason' knows not.

One more item worth mentioning was the staging of the seven Avatars, — Zoroaster to Meher Baba—in Beloved

Baba's presence, by the young Baba-lovers of Poona. The performance was interspersed with the messages of every Avatar in the form of poems and songs. When Baba saw the role of Meher Baba enacted before Him, we saw Him smiling heartily. Madhusudan and Subhadra had taken sufficient pains to make this programme a good success.

31st May, turned out to be a big Darshan Day. Baba had permitted His lovers to repeat their visit to Guru Prasad on this last day. And with this programme of darshan the fortnight was over. Every one of us was eagerly and anxiously waiting for this period, this moment of sahas and how quickly it passed away! But in its occurrence it had awakened many a heart. How can those personal feelings and profound experiences be caught in the net of words? So my salutations to Beloved Baba and Jai Baba to those who participated in this "Sahas In Seclusion".

Songs From American Rock And Roll Groups

Sent By Mr. Richard M. Carroll

May the long time Sun shine upon you
and all of Love surround you
and the Pure Light within you
Guide you all the way home

J A I B A B A

**Talks given by Adi K. Irani between 11th
February and 6th April 1970 in Tehran,
London and the U.S.A.**

Manifestation declared by Meher Baba has already begun unperceived like a man or a tree that grows unnoticed. It may take a catastrophic form as manifestation of God activated by the Avatar, would not wait for the incapacity or slowness of man to be awakened to the truth of hastening his way back to become conscious of his Real Self. The process of Manifestation would not conform to the view of man which in general is expected to take the form of a sensational outburst, but would work out slow or fast, hard or soft, with a deep change in human heart, attitude and action suitable to the universality of the great event of ushering in a New Humanity declared by Avatar Meher Baba.

Baba-work can be done in as many ways as one could think out and make practical with the utmost of unselfish interest and tenacity, inviting least homage to himself (worker) and evoking great love for Avatar Meher Baba and service to humanity. To set an example to others this can best be done by first bringing in the transformation by the worker in himself to be of less in ego and more in giving love and service to others. Nothing that is done with the spontaneity of heart and love can become a ritual or a ceremony. Anything that is done and done and repeated mechanically or in self-interest of name, fame or gain is a ritual or a ceremony, Baba blesses those best who work for God and man, with the least of self-interest and self-importance in any form. Their activity is used in the univer-

sality of Baba-work in which the worker as a beneficiary is included as a part of the whole humanity, and not as an individual isolated from all others.

Avatar Meher Baba's gift to man is a conviction that He gives of His Avatarhood. For Adi K. it was given by three events. The first was when Meher Baba, went to Sat Baba and Sai Baba on seeing Meher Baba addressed Him as 'Parvardigar' meaning that Meher Baba is God. Gustadji was the disciple of Sai Baba and later disciple of Upasni Maharaj, and still later over 40 years disciple of Meher Baba. Gustadji was present when Meher Baba saw Sai Baba. It was Gustadji who told Adi K. that he had heard Sal Baba utter Parvardigar when he saw Meher Baba. The second event was when Upasni Maharaj visited Adi K.'s parents' house and stepped in the prayer room kept by Gulmai, performed the Arti of Meher Baba in front of Meher Baba's picture and then told Adi K. and Gulmai that Meher Baba was the Avatar. The third and the last event which confirmed Adi K.'s conviction about Meher Baba's Avatarhood was the time when Meher Baba declared Himself that He is the Avatar. Many other Baba-lovers do have this conviction though formed in different ways.

Everyone comes to Baba in his own way. It is not necessary for the approach to be similar or, for the matter of that, wholly or partly un-selfish. The *exuberance* of love that a man gets from Baba after coming in His contact leaves behind for himself as unimportant the attitude with which he approached. It is true that the mention of it becomes interesting and useful to the new comers.

Conviction of Meher Baba Himself as God is the gift of Meher Baba to man. It can be had by anyone at any time provided one given oneself a chance to get it. It is His blessing one should be able to receive. As Francis Brabazon has said, when he saw Meher Baba, he was convinced he had come to the end of his search. What a con-

viction? No gods can supplement it, No satans can diminish it. It is a conviction given in the darkness of the ignorance. When the Light comes, it is a direct Experience. We say it is the Realization of God. When darkness is there, it is a conviction that Light is. It is God-realization in the disguise of a conviction. Why desire God? Desire to become deserving. One cannot deserve unless he gives up all desires. So desire nothing and he will be convinced that Meher Baba is God, and be resigned to His love and Blessing.

The Five Perfect Masters, where are they and who knows their names and whereabouts? Be they where they be, lovers of Meher Baba, the Avatar, who have come within His Love-orbit have not to seek a Perfect Master or Perfect Masters. Baba has time and again emphasized to hold on to His daaman to the very end. The end is not of the physical body, but of the death of mind, Man-o-Nash. The Perfect Masters are the Executors of the Will of the Avatar as planned and set forth by Him during His lifetime. Baba did give ample indications of such a planning. So a Baba-lover has to be mindful of holding on to His daaman, Why seek a vassal of Lord, when the Emperor is on hand?

Meher Baba has not left behind any Chargeman because the Avatar takes human form once between 700 and 1400 years. His Work is for the entire things and beings in Creation. Meher Baba is not a conventional Guru. His Five Perfect Masters were not for Him conventional type of Gurus. They only prepared the ground for the Advent of the Avatar. A Perfect Master when he gives up his body, becomes completely disconnected with the creation; whereas the Avatar, whether in a human body or not is always linked with the Creation for the good of humanity, and especially for the good of those who love Him.

Now that Avatar Meher Baba has dropped his body, will it not be proper to worship the formless aspect of

God—God who is worshipped by the world? One can worship any god. There are as many gods as a human mind can sketch out in his imagination and the response would be anything but direct. During His life time Baba explained, all the prayers that are offered to God *on high* eventually go to the Avatar the other aspect of God who activates God's response by His own Being. It is more effective therefore to offer prayers directly to the Avatar. Avatar in human body or without it makes no difference in the response one hopes to get at the compassion of the Avatar. The Avatar always maintains His Universal Ego.

Anyone who appears to be spiritually advanced may not be so. Any one who is saintly is not a Saint. To have saintly qualities is not Sainthood. A real Saint is he who is positively on an inner plane. Getting into a place is a complete about turn of the mind. The mind facing the gross world faces the inner world. He is completely snatched away from the gross world consciousness and gets into inner consciousness. When he is in the Subtle consciousness, he is oblivious of the gross world. When he progresses and gets into Mental consciousness, he is only Mental Conscious and not Subtle conscious or gross conscious, It is a compartmental existence. Only he who gets into the seventh Plane by the blessings of the Avatar becomes God identified and comes down to human consciousness again becomes conscious of all the inner planes and the gross world. It is better, therefore, not to use the term 'Spiritually advanced' in a loose sense.

In one of his couplets Hafiz, the renowned God-realized poet of Iran of whom Meher Baba was so fond says:

Janab-e-Ishk ra dargah - hasi balater az aql ast
Kasi un astan busad ke - jan dar astin darad,

The status of revered love is far beyond that of the intellect, He is able to kiss the threshold of God who holds his life in his sleeve.

Intellect has a role to play in man's life. It is important indeed; but it should not be over-rated, over-placed and over-played. Compared to love, intelligence is of a far too less value. Man's feet are very useful to him, without which he cannot move or accomplish anything where feet movement is concerned. But compared to man's heart, his feet are of too less a value. . Without feet man can live but with the failure of heart, he cannot. Intellect should be given its due place in the life activity of man; but it should not be allowed to override the functioning of the heart. Intellect is a means of direction like the winding of a river and heart is like the substance, water. Mere direction without substance is like the winding of a river without water. Both are necessary, but substance is far more important than mere direction. Much as intellect is exercised and obeyed, it should not be allowed to overrule the heart. He who loves God more than his life can hope to reach Him and become conscious of Him.

God and the active side of God, the Avatar, whose Being and qualities we admit to be like a limitless ocean, infinite and eternal, cannot be conceived of or contained by the human mind, much less the intellect. To try to explore His qualities or His Being with the yardstick of intellect is like trying to see with ears. The only means by which the Avatar can be approached is love. Love that is unhampered by any considerations of desire self-interest or gain, can pave the way to God.

Intellect should not be allowed to stagnate, but one should have the right understanding of where the use of intellect be exercised and where the evoking of love is necessary.

Yoga and meditation cannot solve the problem of life. It may give you temporary peace and a good health. The foundation of a real spiritual life is the transformation of

ego into egolessness. Meher Baba says, 'You go', and 'Baba comes'. This can hardly be achieved by Yoga because its very practice in general adds to the sense of self-importance and creates a position whereby a Yogi shuts himself out from receiving the Avatar's Blessings.

Man under the weight of his age old sanskaras is embedded in gross consciousness. Any yoga or meditation in general cannot uproot him from his gross consciousness. The inner experience that a yoga or meditation gives, may be of the Subtle or Mental planes; but he gets them from his unchanging base of gross consciousness or at the most semi-gross consciousness, and as such, these experiences cannot be called valid because the seer and the object seen or the feeler and the object felt are at variance with each other in emplacement of consciousness.

Avatar Meher Baba is ever concerned with your life-love and character more than your views and opinions. All of you, no matter to what religion or political view you belong, can have equal right to be blessed by Meher Baba without discrimination. Meher Baba lays great stress upon a life of purity, honesty and love—to love God, to love man, to covet not any one's possession or a woman unless she be your wife, are the fundamental things Baba always wants you to adhere to.

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—Editor & Publisher.

News in Brief:

A. M. B. Centre Thirthapuri:

Thirthapuri is a village in Maharashtra 45 miles away from Jalna and which is having a population of nearly 5,000. Here from 7-4-'70 to 14-4-'70 AKHANDA NAM JAPA of beloved Baba's name was performed with the sincere efforts of Shri Vibhutidas who often will be touring the village, mostly in Maharashtra and Telangana areas, to convey beloved Baba's message of love and truth. It is appropriate to make a mention here that the name "Vibhutidas" has got its own important role in Baba's cause as Beloved Baba Himself named him as His VIBHUTI and also graced to enable him to build Meherdham with the hearty co-operation of Thirthapuri Lovers. I was very well impressed with pure love of Thirthapuri lovers towards our one Beloved Avatar Meher Baba.

From 7-4-'70 to 14-4-'70 throughout the day and night Bhajans, Namasankirthan has taken place.

On 13-4-'70 night from 9-30 P.M. to 12-30 A.M., procession has taken place. Beloved Baba photo was so nicely decorated and arranged on a double bullock cart. The procession proceeded from "Meherdham" with band and other various instruments played by the Harijans of the village. The fire works added its beauty, amidst the hailing of Avatar Meher Baba ki jai with a following of nearly 3,000 lovers. Meherdham was electrified temporarily by the sirpanch of the village in whose field "Meherdham" was built. Lovers from Bhir, Koradgaon, Kovadgaon, Haratkhedda, Ambad, Gundevadi, Goundhi, Pipaladevi, Aurangabad, Meherabad, Ahmednagar, Bombay, Jalgaon and Nizamabad participated the function.

Free boarding and lodging was arranged for the outside-lovers. It is really remarkable that 3,000 poor were fed from 9-30 A.M. to 3-30 P.M. on 14-4-'70 and thus the function came to an end with Arti and distribution of prasad.

R. SURYANARAYANA MURTHY.

Avatar Meher Baba Challapalli Centre

On 5-5-70 Tuesday, morning, Dr. Thota Dhanapatbi Rao Naidu garu, President, Avatar Meher Baba Andhra Centre, Kakinada and Sri Kotagiri Satyanarayana, Publisher, "Avatar Meher" Telugu monthly journal kindly visited Challapalli on their way home from Vijayawada after attending the Governing Body meeting of the Andhra Centre there. They were first received by Sri Alluri Balaramakrishnaiah, a prominent Baba-lover, and taken to his newly constructed house where Harathi was offered to Beloved Baba's portrait. After lunch and lovers' gathering at Ramanagaram Centre at the residence of Sri K. Ramakrishna, M.A., they came to a special programme at Challapalli Centre Hall from 7 to 10-30 P.M. at night.

After melodious songs in praise of Beloved Baba by our Bhajan Mandali for about an hour, Dr. T. Dhanapathi Rao Naidu garu and Sri K. Satyanarayana spoke on their various experiences with Baba and showed how Meher Baba is the greatest Avatar so far and that His manifestation is coming near. Then Smt. K. Sulochana, spoke on how she was drawn to Baba and her various experiences with Baba. About 100 people attended the function.

At 10 P.M. our Secretary, Sri N. Nagabhushanam, and some other prominent Baba-lovers of our centre arranged a grand dinner in honour of the visit of our revered guests and entertained about 60 Baba-lovers on this happy occasion. After dinner we had again Lover's gathering till 11-30 P.M. and Dr. T. Dhanapathi Rao Naidu garu gave us accounts of many anecdotes about Baba and very useful messages of Baba for our practice in daily life. In the course of his talk, he referred to Baba's instruction to lovers to repeat His name 14 times a day to annihilate the impressions (sanskaras) of 7 lower and 7 higher states of consciousness than man's consciousness. He also said that the Avatar appears as an ant to ants, as an elephant to elephants and so on. We all enjoyed the function and felt much elated at this love-feast of Baba-love.

MAY BELOVED BABA SHOWER HIS
LOVER—BLESSINGS ON ALL

—: JAI BABA :—

Bh. V. RAMANA RAO

A. M. B. Centre Achampet

On the invitation of Avatar Meher Baba Centre, Achampet, Brother Madhusudan and his family arrived Achampet on 29-4-70 at 11-30, where he was received by the Baba lovers. He gave his performance of Bhajans at Achampet on 29, 30th April and 1st May. It was largely attended by the local officials and non officials besides Baba lovers. On 2nd May he gave his performance of his Bhajans on Baba at Bindur at Yellareddy Tq. which was attended by about 400 lovers. His melodious voice, more so of his daughter Meera was highly appreciated by the attendants. Next day he gave another performance

at the residence of Bro. Madhav Rao Patwari whose guest he was, which was also equally liked by a large number besides Baba lovers. On his return from Yellareddy on 4th he participated in the last Sahavas at Achampet. This, being the last, was attended by Men and children in large number.

On 5th May at 7-15 A.M. he left for Hyderabad by Bodhan express. A.M.B. Centre is highly grateful to Brother Madhusudhan and family for having taken trouble of coming from Poona and staying for a week days.

SRINIVAS RAO, SECRETARY.

Sweet Seventy Five

By V. Sri KUMAR
Meher Cottage, Srikakulam

God has descended to shape man, God
He moved with people years Seventy Five
With His smiling and cheerful awakening
He moved the hearts of his lovers.
He played and had fun with them
The play is universal and the game is
of illusion
Gave sahavas to East and West,
And was Praised by each and all
Showered the treasures of Love Divine;
Made people know who He is.
He sowed the seeds of Love and Truth
He suffered for the sake of Humanity
Left his children to live under
his benignant shelter.

WAKE UP - WAKE UP

By GEMINI.

Oh wake up wake up
Let your heart be up
Let your mind shut up
To change your life's set up.

Mind leads you nowhere
But this present desire ·
To be mighty and conquer
All; with your brain's power.

Why reach moon set so far
With sleeping heart so near
Mind hates while heart loves
Which is better hate or love.

Mind sees black and white
While heart sees a heart
Mind feels poverty and riches
While heart feels love and loves.

Mind fought religious wars
And now ideological wars
While heart fights war
Through Love; to end all wars.

Message of Meher always been Love
Heart can make you Love
As peace comes only by Love
And hate dies in Love.

Why to let heart sleep
And watch misery and weep
Let your heart wake up
Let love in heart stir up.

Meher wakes your heart
With Divine Love's dart
Pray Meher for Love
To live for ever in Love.

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Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
catastrophies	catastrophes	3	1	14
unpresided	unprecedented	3	1	15
anihilation	annihilation	3	1	18
through	thorough	3	1	24
eficacious	efficacious	3	1	27
trancient	transient	3	1	29
betowing	bestowing	4	1	4
conciuous	conscious	4	1	8
sole	soul	4	1	18
conciuous	conscious	4	2	1
contantly	constantly	4	2	6
inagurated	inaugurated	5	2	3
occaion	occasion	5	2	4
sponsered	sponsored	6	2	2
others	other	6	2	14
dedicate	dedicated	7	1	3
humilty	humility	7	1	10
instabilty	instability	7	2	4
inagurate	inaugurate	7	3	5
Enviorment	Invironment	11	3	2
enviornment	environment	12	1	1
serval	several	12	3	9
presisting	persisting	12	3	10
fullfilment	fulfillment	13	2	6
spend	spent	13	2	10
soley	solely	14	2	3
intial	initial	14	2	4
zig-zig	zigzag	15	3	6
by-polarity	bipolarity	16	2	11
form	from	17	3	8
automic	automatic	17	3	8

beings	begins	17	4	2
distrubed	disturbed	18	2	19
plan	plane	19	1	8
frailities	frailties	20	1	24
convinction	conviction	22	1	3
mined	minded	27	2	15
effect	affect	27	2	16
wrapper	wrapped	32	1	3
chore	core	32	1	5
quaters	quarters	32	2	9
serve	severe	33	1	2
catastrophy	catastrophe	33	2	15
eagely	eagerly	33	2	23
hundrends	hundreds	34	2	6
wordly	worldly	35	3	6
Assissi's	Assisi's	36	2	5
Causually	Casually	38	1	1
concious	conscious	39	4	3
peformance	performance	41	1	2
Gide	Guide	41	3	4
confirm	conform	42	1	7
latter	later	43	2	7
post	poet	45	3	2
embeded	embedded	47	2	2
annecdotes	anecdotes	50	1	7
tresures	treasures	51	3	9
faught	fought	52	5	1