

DIVYA VANI
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10th January 1964

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the "Meher Vihar Trust"

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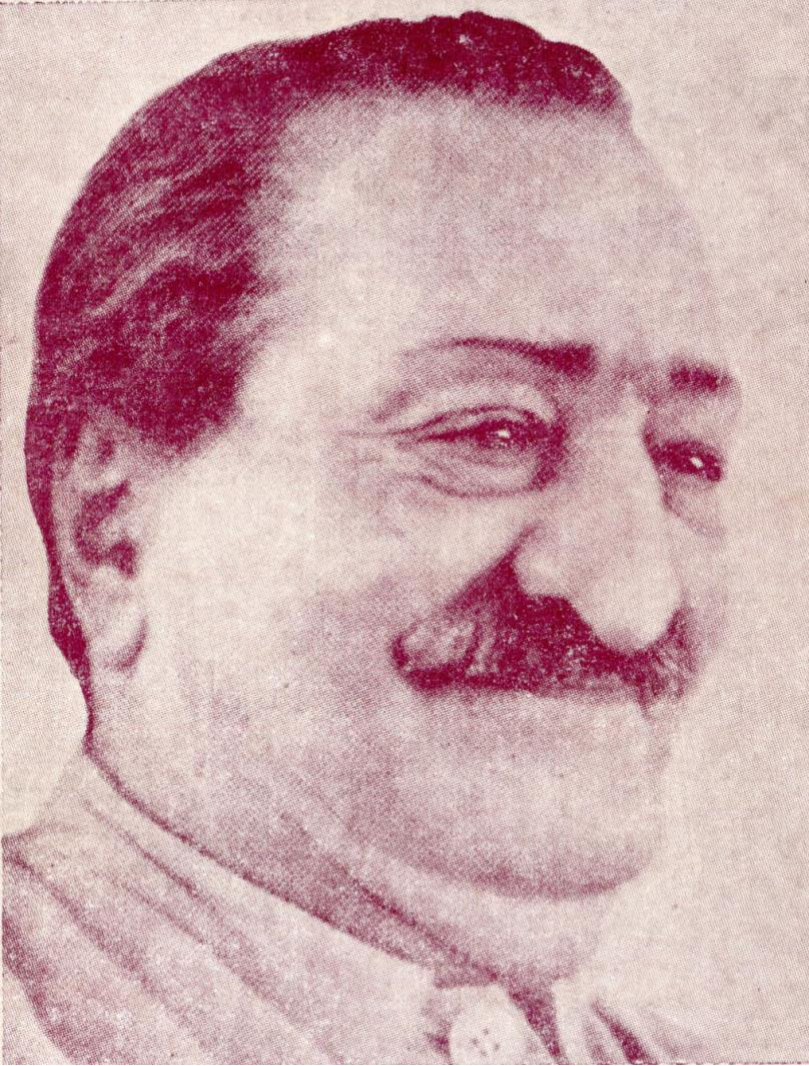
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Bi-Monthly: 1st Issue

10th January 1964

DIVYA VANI

(DIVINE VOICE)



"I have only one message to give, and I repeat it
age after age to one and all: 'Love God.'"

—*Meher Baba.*

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	A. P. India	

H. E. P. Chandra Reddy

The Governor of A. P.

VISITS

MEHERSTHAN



Left to Right:—1. Mrs. Ramalingeswara Rao, 2. Mrs. Koduri Krishna Rao, 3. Mrs. Chandra Reddy, 4. Miss Madhuri (Governor's Grand-daughter) 5. H. E. P. Chandra Reddy, Governor of A. P., 6. Mr. K. S. Rama Krishna Prasad, 7. Mr. Koduri Krishna Rao (Donor of Mehersthan) 8. Mr. P. Ramalingeswara Rao, 9. Mr. M. V. Subha Rao.

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10th January 1964

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH BI-MONTHLY

Devoted to Avatar Meher Baba & His Work

EDITOR:

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editors:

Shri R. Dayanidhi, M.A., Nalgonda, A. P.

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**Beloved Baba's Blissful Blessings
on the occasion of the Inauguration
of the Bi-Monthly "Divya Vani"**

**Ahmednagar
9-1-1964**

To

"Viharmeher",
Hyderabad-29

*"Divya Vani" has been already
blessed by me. My blessing of love to you.*

—Meher Baba.

**Special Message of Goodwill and
Blessings on the occasion of the
Inauguration of the Bi-monthly
"Divya Vani"**

From
Shri Adi K. Irani,
Secretary & Disciple of
Avatar Meher Baba

**Ahmednagar
11-1-1964**

To
Swami Satya Prakash
C/o "Viharmeher" :: Hyderabad

*He who does Avatar Meher Baba's Work
which is God's work, like Swami Satya
Prakash, with all sincerity vigour and honesty
to him Baba is over there to flood him with His
blessing and inspire him with words of Divine
"Divya Vani."*

—A D I.

Editorial:

O U R S E L V E S

We are happy to announce to our dear readers that, with the Blissful blessings and kind permission of our Beloved Baba, "Divya Vani" will henceforth be issued as an English Bi-monthly journal. It will be issued once in every two months i.e., on the 10th of January, March, May, July, September and November - every year.

In view of the change of the abode "Meher Vihar" and our Editorial Office to Hyderabad, the metropolis of Andhra Pradesh and the increase in the number of issues per year and its development envisaged in its quality and service, the price has to be enhanced to Rs. 1-50 per copy and its annual subscription to Rs. 8-00 hereafter. The year for the journal will be from January to December end and the 1st number of the 1st Volume for this Bi-monthly will be commenced from this day, the 10th of January 1964. It may kindly be noted that those of the old subscribers who have paid their annual subscription of Rs. 4-00 for the year to the English Quarterly "Divya Vani" already, will have to pay only Rs. 6-00 more towards their annual subscription for this Bi-monthly "Divya Vani" for the year 1964 and Rs. 2-00 will be credited to their accounts from the amount already paid by them.

Those of the old subscribers of "Divya Vani" who have yet to pay their subscription for the previous year or years will have to send their dues at the previous rate and also Rs. 8-00 additionally for the new year for the Bi-monthly "Divya Vani", as their annual subscription.

We take this opportunity to rededicate ourselves at the holy feet of our Beloved Baba, the Avatar of the Age, and pray unto Him to grant us faith and strength to hold fast to His daaman unto the last and to serve His cause ever and more.

We offer our hearty thanks to all those brothers and sisters that have rendered us their cooperation during the past two and half years and request that they may be pleased to extend their loving support to the possible extent and to join us and work for the cause of Baba which is dear to us all.

We solicit earnestly the hearty coordination and kind help of all Baba-lovers for our new venture, so that "Divya Vani" the Voice of our Beloved Lord, will reach every nook and corner of the Globe and find its real echo in the hearts of the people and His message of Love and Truth may awaken all humanity.

May Beloved Baba Bless us all!

Jai Baba!

DIVYA VANI

(An English Bi-monthly)

An Appeal to our Subscribers Abroad

We are happy to announce that by Beloved Baba's Blessings and approval "Divya Vani" Quarterly has been converted into a Bi-monthly from the 1st of January 1964 and it is being published every two months i.e., on the 10th of January, March, May, July, September and November - every year, thus turning a new leaf in its service for Beloved Baba's Cause. In view of the increase in the number of issues per year and its development envisaged in its quality and service, the price per each copy has to be enhanced to Rs. 1-50 and its annual subscription therefore will be as mentioned below for the respective countries and we request that it may kindly be noted by them.

Annual Subscription:

For those living in U. S. A.	\$.	4-00	Inclusive of Postal
			Charges by Sea
only.			
" "			
in England & Australia	£.	1-10	DO

N.B: If copies are to be sent by Air Mail, the Annual Subscriptions will be *double the amounts* mentioned above.

Life Members:

Those of the *Donors* who pay at a time as their Love-contribution \$. 200 or £. 40 shall be deemed as Life-members and they are entitled for one copy each, cost free and post free (by sea.)

If the copies of the publications are to be sent by Air Mail, the Extra Postage that may be required will have to be sent in advance every year.

Kindly Note That:

(1) those who have already paid their annual subscriptions for the year for the Quarterly "Divya Vani" will have to pay an *Extra* amount of \$. 2.75 or £ 1.00 only, as per the aforesaid rates for the Bi-monthly, thus making up the total of \$. 4-00 or £.1-10, as the case may be, and complete their new year's subscription for the year 1964; and

(2) the amounts may kindly be remitted to us early through either: Mr. Fred Winterfeldt, 200 East, 66th Street, New York-21. N.Y. U.S.A., or Mr. Bill Lepage, Meher House, Kalianna Crescent, Beacon Hill, (N.S.W., Australia) or Mr. Douglas H. Eve, 78 Grosvenor Ave., Crshalton, Surrey, (England U.K.) from the respective countries.

We earnestly hope that our Beloved Brothers and Sisters will appreciate the change and extend their loving cooperation to our new venture as ever.

"Meher Vihar"

Himayatnagar,
HYDERABAD-29
A. P.-India.

Swami Satya Prakash Udaseen

Founder-Secretary: Meher Vihar

Editor & Publisher: DIVYA VANI

SELFLESS SERVICE

By Avatar Meher Baba

The *karmayogin* avoids the chaotic activity of selfish desires as well as the apparent inaction of utter non-wanting; he leads a life of selfless service in which there is *not the slightest alloy of any personal motive* and which furthers the release of Divinity in all the phases of life.

It is very important that service, even when it is utterly selfless, must be guided by spiritual understanding; for *selfless service when unintelligently handled often creates chaos and complications*. Many good persons are ceaselessly active for public cause through social institutions. But what does that activity lead to? For one problem which it solves it often creates ten other problems owing to the unforeseen and uncontrollable side-results of such activity. Worldly men try to counteract evil through opposition; but in doing so they often unconsciously become authors of some other evils. Suppose, a group of ants has climbed on the body of a certain individual, and one of them bites him. He might instinctively want to punish it by killing it. But if he were to strike it with his hands, he might in doing so, kill many other ants which were in no way involved in biting. So, in trying to secure justice against one ant, he is inevitably drawn into an activity which means injustice to so many other ants. The man who is drawn into the vortex of public life through a generous impulse, without having mastered the art of pure service, finds himself in a similar situation. He may be selfless; but his actions create chaos instead of harmony, because he has not learnt how to render real and effective service without creating complications. So, *if action is to be pure blessing for the universe, it must be born of consummate understanding*

of life. Those who come into contact with me should develop true understanding of life and cultivate the type of service which creates no complications.

When service is rendered in selfless spirit, it always benefits the *karmayogin* although he himself does not do it for the sake of any reward or result. There is no doubt that even when he renders selfless service unintelligently, he derives some spiritual benefit thereby; but in doing so he cannot avoid causing much unnecessary suffering to others. However, when he renders selfless service with spiritual understanding, it not only confers spiritual benefit upon himself, but also promotes the material and the spiritual well-being of others involved in it. That is why selfless service must be based upon understanding, if it is to be an unmixed boon for *all* concerned.

That which is looked upon as service by ordinary persons might, under special circumstances, be considered as disservice by the Master; for he has an unerring knowledge of the situation and a deeper grasp of its spiritual demands. Thus, though it is normally an undeniable piece of service to give food to those who are needy, there may be some qualifying circumstances which, in a particular situation, require that a person who comes for food should not be given food for his own good. The tendency to beg for food as charity creates undesirable *sanskaras*, and in feeding a person who comes to you with this tendency you may help him to increase the burden of such *sanskaras*. So, though you may appear to do him good by offering food, you may in reality be successful only in binding him further. And, though it may not have been your motive to crush him under your obligations, you may in actuality be doing nothing else, when you are charitable not through understanding but through habit.

What applies to the above instance of giving food also applies to the dispensation of many other things—tangible

and intangible; and *though from the narrower point of view a thing may definitely seem nothing but service for the recipient, it may, from the higher point of view, be a definite piece of disservice to him.* Just as what is nourishing to a healthy man may be poison to a patient, what is generally good for the people may be an evil for some particular person. So, intelligent charity requires profound understanding of spiritual needs of the situation.

But all this should only make people more careful and discriminating in their service. It need not discourage them in the spirit of selfless service. It is true that only a Master can be unerring in gauging the spiritual demands of any situation. But it would be a pity if those who cannot be so sure about their judgement withhold their spontaneous urge for selfless service, lest in obeying it they might unwittingly be actually rendering disservice. It had been already made clear that *even when a person renders selfless service unintelligently, he always derives spiritual benefit through it..*

In fact, from the spiritual point of view, the real danger in service lies more in the possibility of your rendering it from a false motive than in the possibility of your making a mistake about spiritual demands of the situation. *If you render service in order to oblige a person and if you feel proud for doing it, you are not only doing spiritual harm to the recipient of your service but also to yourself.* If while serving, you take delight in it and develop the pride that you are doing a good thing, you are getting attached to your act and thereby binding yourself. Just as a man may get bound by an iron chain or by a golden chain, so also a person can get spiritually bound by his attachment to evil deeds or by his attachment to good deeds. Hence the way is to remain completely detached in service. The consciousness, "I am obliging some one," is the first to occur during the process of serving; but it can be annulled

by the contrary thought, "I am myself being obliged by being given this opportunity of serving." The latter thought facilitates the attitude of detachment and secures freedom from the bondage of good actions. So, service which is based upon comprehensive understanding is not only selfless and adjusted to the spiritual demands of the recipient, but is rendered with complete detachment; and it is such service which takes the aspirant to the goal most rapidly.

The value of service is dependent upon the kind of the good which is secured through it. Ministering to the bodily needs of others is service; feeding the hearts of people is service; satisfying the aesthetic requirements of society is service. But all these are not of the same value, though they might all be accompanied by the spirit of selflessness. The kind of well-being which is sought through service will depend upon the vision of the person, and *he who has the clearest perception of final good will be in a position to render the most important and valuable type of service.* Those who have not found the Supreme Truth are incapable of this highest type of service. Their service cannot have for the creation the same value as the service of a person who has arrived at finality in spiritual understanding. In a sense, true service begins after realization.

But the spirit of service which is invariably present in aspirants and good persons can be harnessed and creatively utilized for spiritual purposes, if it is allied with the work of a Master. The Master serves the whole universe out of the finality of his infinite consciousness, and those who serve the Master and obey him also have their share in his universal work. Their service has the advantage of his wisdom and insight. Willing participation in the work of the Master not only raises the value of service, but creates best opportunities for spiritual enlightenment. In

importance, *service originating in the instructions of the Master is second only to the service rendered by the Master himself.*

For most persons the idea of service is inextricably bound with the securing of certain definite results in the objective world. Thus, for them, service consists in the removal of human suffering or illiteracy or other difficulties and handicaps which thwart the flourishing of individual or social life. This is the type of service rendered by aspirants, politicians, social reformers and other good persons. Now, though this type of service is of immense spiritual importance, it is in its very nature unending. In spite of what any individual might attain in these fields, there always remains much that is to be achieved. Therefore, as long as the idea of service is thus tied to the idea of results, it is inevitably fraught with a sense of incompleteness. *There can be no realization of infinity through the pursuit of a never-ending series of consequences.* Those who aim at sure and definite results through the life of service have an eternal burden on their minds.

On the other hand, *the service which comes after the realization of the Truth is a spontaneous expression of the spiritual understanding of the true nature of the Self;* and though it also brings about important results in the objective world, it is in no way complicated by any longing for them. As the sun shines because it is his nature to do so and not because he wants to achieve something through it, the God-realized person also lives a life of self-offering, because of the basic structure of the Divine Life which is at the heart of Reality and not because he longs to achieve anything. His life is not a reaching out towards something with the hope of some kind of attainment. *He does not seek enrichment through attainments, but is already established in the fullness of the realization of the Infinite.* The overflow of his being is a blessing to the life in other forms and actually brings about their upliftment from the material as well as

spiritual point of view. But since his own happiness is grounded in the realization of the divinity within him, it does not suffer any diminution to the imperfection of suffering of life in other forms, and his consciousness is not tinged by the ache of something unrealized. There is a vast gulf between service before the realization of the Truth and service after realizing it. The life of the Master is a life of Service: it is perpetual offering to other forms of his own self. But this service which is characteristic of the life of a God-realized person is essentially different from the kind of service which is found in the lives of those who have not realized the Truth.

"Before the end of this year, God will make me sing the first original song, and those who love me will be lost in that song and find me to be in every one. When I break my silence, the greatest miracle of all times will happen. Be worthy to receive the Divine Grace and for that be prepared to receive that Grace now."

—*Meher Baba.*

THE FRIEND

By Francis Brabazon

Alone I left my house one night
And took the road to Journey's End.
And well I knew I would meet one
Who would be my true trusty Friend.
My true and trusty Friend.

And soon I met Him on the road
When I had gone a little way;
And oh, I felt so very glad
That I could only laugh and say,
Meher Baba, my true Friend.

He said to me, "Where are you going?"
I said, "To search for and find you."
He said, "Nowhere may I be found
But in your own heart trusty true."
Said Meher Baba, my true Friend.

He smiled: the clouds were swept away
And all the stars, too, disappeared:
For His smile was the morning Sun
Which lit the world and all things cheered.
Meher Baba, my true Friend.

It turned the dark night into day –
A lovely day in the early June;
It turned my heart into a spring
that bubbles forth in a wild tune,
Meher Baba, my true Friend.

He said to me, "Now I must go,
But mark my words, I'll never leave
You now that once we have so met
And you must never, never grieve
for Meher Baba, your true Friend.

"But turn your gaze within your heart
And keep it trusty, pure and true,
And you will find we're not apart,
But that I really live in you."
Said Meher Baba, my true Friend.

How true this is I can affirm –
He is my true and trusty Friend:
And so all day I sing His Name
And care nought now for Journey's End.
But just for Meher Baba, my true Friend.

"When I say that my manifestation is connected with
the breaking of my silence, people should not expect an out
pouring of verbosity. I will utter the word of words that will
irresistibly impart to those who are ready 'I am God', '*Anal
Haq*' or '*Aham Brahmasmi*' state.

—Meher Baba

News From Meherazad

(From one of the Mandali)

If I were to place on the Meherazad news-scales every grain of information stored since the last family letter, it would weigh considerably. However, it would be outweighed by our memories of the timeless event of over a year ago when three thousand lovers of Baba from the East and West, like the three wise men of yore, came from afar to pay homage to the King of kings and the gift they brought to place at His feet was the love they carried in their hearts. As we stepped into another November we were plunged into remembrances of the last one, as no doubt every Novemberite was, each day bringing back the dear moments shared together in beloved Baba's sahavas. Although Divali, the festival of lights, was some days earlier by this year's calendar, its bright glow reflected last year's Divali when a number of Baba's Western family landed in the land of His birth. We felt the joy of that event rekindle in our hearts as we watched the flames winking in the little oil-lamps placed on the doorsteps at dusk; and as we straightened up after lighting the numerous wicks, we saw the sun setting in a glorious display of colours the sky too was celebrating the anniversary!

In North India, yet another November memory was celebrated—a November eleven years old, when Baba first visited the district of Hamirpur in 1952. As an expression of their evergreen memory of that visit, the Hamirpur lovers hold a big "mela" (fair) each year at the places visited by Baba, where His lovers from all over Hamirpur district (and a number from other parts of India) gather

to rejoice in the glory of His Love. It is at Nauranga that the lovers have built "Meher Dham" (Baba-Abode) which shelters a marble likeness of the Beloved; and so, like the central pearl of a jewel, the focal attention of the pilgrimage is held by Nauranga—a small place that cannot be found even on the biggest of road maps, but which has grown in unique significance with the breath of God's Love. Our Sarosh and his wife Villoo were among those who were sent by Baba from Ahmednagar to participate in the Meher Mela at Nauranga and Maheva this year. On their return they came to Meherazad and reported to Him of the love-feast they were privileged to take a chief part in. They said they had never before witnessed such devotion and enthusiasm at such a mass gathering held purely for the sake of love for Baba, in His physical absence.

Mehersthan, the Baba-abode at Kovvur in Andhra Pradesh (reported in my letter of February) is daily drawing more people to Baba's Love that reigns there. Among the pilgrims to Mehersthan recently have been the Governor of Andhra Pradesh with his family, and several ministers of the State. The mission of Moorty—Dr. G.S.N. Moorty M.A., Ph.D., who has been speaking on Baba to large gatherings all over the state of Andhra (and in other parts of India) during the past many months—has no doubt helped to fan the unawakened spark of Baba's Love in many a heart. A supreme speaker when on the subject of his Supreme Beloved, Moorty has been in eager demand by Baba-Centres all over India; but as his tightly-packed schedule bulged to bursting point, he was unable to accommodate every invitation.

Life at Meherazad runs along its customary pattern, and here time seems to run as fast as at any other place. The flower beds have been a blaze of yellow, reds, mauves, and pinks, and the vegetable plots have responded with

more grace than usual. This was made possible by the generous rains we had this year while Meherabad, only 15 miles from here, has had one of its worst droughts, and the Baba-families residing there have to economize strictly on their daily ration of water supplied by wells that are fast drying up. Biki, our beloved bird, is back after her absence of seven months and remains unspoilt by all our affection and attention. The Swifts* have grown up and winged off from their mudbowl nest, while the cherry-bottomed bulbuls have raised another family. The birds are a prominent feature of our daily "breakfast hour" when Baba is with us and the radio turned on; and they fly in through the window to have their breakfast from the feed-box placed on the window ledge inside the room, just five feet from Baba's chair. At first the mother bulbul would collect the big crumbs in her beak and keep flying out to feed her young trio perched on a bush near by. But soon she had a brighter idea and started bringing them right into the dining room to the feed-box, and as she shovelled the food down the gaping beaks of her brood who sprawled there quivering and chattering excitedly, Baba and we would watch with great delight! Now the trio are old enough to feed from the box on their own along with their elders. The other smaller birds patiently await their turn, and Baba is never quite happy until our favourite female robin (whom we've dubbed Putla) has come for her share. Putla seems to find our company as attractive as the food, for after a few pecks she just sits there on the mound of crumbs, cocking her head at us and seeming to listen to the songs over the radio with keen interest.

Many a time the songs rendered are by those who have sung before the Beloved at Guruprasad—among them

*Although we commonly refer to them as the Swifts because of their strong resemblance to swifts, according to the Who's Who of birds they are known as crag-martins.

Vithal Shinde, Hirabai Barodekar, and that incredible singer Vinayakrao Patwardhan who was chosen by Baba to sing before His Western lovers last November, and who has never failed to answer Baba's call for a program even when it has coincided with his engagement to sing elsewhere. Every time Baba has told him, "you are fortunate". Another fortunate artiste is Begum Akhtar, recently awakened to Baba's Love, who has been Baba's favourite kavvali singer for years and who is now one of His Family as well. She seems to be making up for some of the lost time when she had not known of the Beloved, for once again she took an opportunity to have Baba's darshan and sing to Him. It was during her recent visit to Poona to give a concert in aid of the Police Welfare Fund, which was announced in the papers in bold captions: 'Vocal musical recital by the famous Lucknow artiste, Begum Akhtar!'. Through letter and phone calls she sent her plea to Baba to allow her to visit Him, and the Beloved did not have the heart to say No. She came with an enormous garland of fresh flowers for Baba, and with her came the famous tabla exponent Mohammed Ahamed who would not be denied this God-given opportunity of seeing Him again. And so it was that once again in the seclusion of Meherazad, with the few mandali as her audience, Begum Akhtar sang to Baba, songs she had just recorded during her visit to Poona and Bombay. It goes without saying how extremely happy Baba was with her singing, and equally so with her love when she requested to be allowed to stay at Meherazad for one month so that she could sing to Him every day! She is starting a music school in Lucknow which she asked Baba to bless, and she took along with her a large photo of Baba which will grace the school. She also visited the Meher-Dham Mela at Nauranga, cancelling her singing program at Aurangabad in order to do so.

18th October was chosen by Baba for another Songday at Meherazad, a happy day for a number of Baba-lovers whom He permitted to attend and a tiny respite for Baba from the pressure of His universal work which good kavvali singing always gives Him. The well-known Jaipuri kavvals were the singers at this program, arranged by K. Gajwani, a dear Baba-lover who has seen more than sixty summers but whom Baba refers to as His "child". It was strictly an "All Men" gathering, the only exception made by Baba being our Maharani Shantadevi.

If the women Baba-lovers have had cause to feel disheartened over the fact that the men are always given more opportunities to visit Baba than they are, they now have cause to rejoice, for Baba has fixed an "All Women" day on the 23rd of December when over 250 women will be spending the day at Meherazad! This will be the first such program of its kind, and truly befitting the occasion because the 23rd of December is the birthday* of dearest Mehera, in whose honour Baba has had it arranged. Even though the list of names consist of intimate Baba-lovers from only nearby places like Bombay, Poona, Ahmednagar and Navsari, the most difficult part of the arrangements has been the task of limiting the number to less than 300, which is over and above the maximum that Meherazad could accommodate. Eruch teasingly remarked, 'There seems lack of space even at the abode of the Maker of space!' And we cannot help wondering, as the circle of His lovers expands in number and from place to place, what the problem of such an arrangement could be like in some years to come. Baba remarked to some intimate ones who recently visited Him and were seated before Him in the quiet of Meherazad, "Make the most of this opportunity. The time will soon

* According to the Zoroastrian calendar.

come when you will find it difficult to obtain a close glimpse of me—you will be jostled to the rear by the crowds of 'new ones' who will be flocking to me!" As the sun of His Love ascends, we find its rays touching hearts and lands yet unawakened to His presence as the Avatar. Among them are Israel, and Iran, where barely a handful of Baba-lovers are spreading the light of His message; and Japan, where a lone Baba-lover has set out with torch of the Beloved's Name—he is Rin Jubishi, who has started a Baba-magazine in Japanese entitled 'Aum'.

Perhaps this is the right place for me to give you a piece of really welcome news. Charles Purdom, English Baba follower of many years standing and author of "The Perfect Master" published in 1936, has written another invaluable book—a comprehensive life of Baba entitled THE GOD-MAN which is to be published in London (by George Allen & Unwin) by next May. It is an entirely new work, not merely an enlarged edition of his previous book "The Perfect Master", although it incorporates all factual material from that book. This new book by C. B. Purdom will be a volume of nearly 500 pages, with 8 pages of illustrations and will contain an account of Baba's life, journeys, work, and His more important messages and declarations. It will also contain an interpretation of His spiritual explanations, His silence, and His significance for mankind. As no Baba-lovers would want to be without a copy of this priceless book, I must not fail to mention the price, which is estimated to be 42 sh. per copy (or about Rs. 28).

The Beloved is with His mandali from about 8 to 12 every morning, and for about two hours every afternoon. The first thing, both morning and afternoon, the Master's Prayer and the Prayer of Repentance are recited by the mandali before Baba. When we pass by

the Hall door we can hear Eruch's voice reciting the Prayers, or reading out important correspondence and telegrams to Baba who is seated in the high-backed chair. If pain were a human being, it would surely be listed among the staunchest of Babalovers, for it is holding firmly to Baba's "daaman" despite all that we can do to make it ease its grasp. The hip joint (known I believe as the 'universal joint') has now become not only painful enough to restrict His walking to a minimum, but it makes the hours that He spends seated in the chair increasingly difficult. However, we cannot say it is unexpected when we remember what Baba had said in Poona this Summer: After I return to Meherazad, there will be an increase in suffering and chaos the world over. It will be a reflection of the suffering I will undergo during nine months....." We have often been reminded of these words since our return from Poona, by the news of the world received through news-papers and radio. The most shocking among them was the assassination of U.S. President John F. Kennedy, which has proved to be not only a tragedy for the U.S.A., but a loss mourned by nations and individuals all over the world. India has described his murder as 'a crime against humanity' and it is indeed amazing how President Kennedy's death has been felt as a personal loss by the man on the street everywhere! This could only be because he sincerely made his fellow human beings feel he was a brother to them, and championed the cause of the downtrodden. Beloved Baba said of him: He was a great man, good and sincere. Dying as he did, has not only made him immortal in mankind's memory and history, but it has given him a great push forward spiritually. However although he was assassinated because it was ordained to be, it is not a good thing and it portends more suffering ahead for the world.

At the time of writing, arrangements are in full swing for the accommodation of the large number of women-

guests coming on Mehera's birthday, and the space problem that concerns us is "Meherazad space". But, this does not mean we have no other space interests, with all we read and hear of man's achievements in outer space! Science's leap in to the exploration of outer space does not constitute even a baby-step into the unimaginable vastness of boundless nothingness. Even so it is a staggering move, and surely the deeper man goes in search for knowledge of Creation, the closer it must bring him to the conviction that there is a Divine Hand that has created it and sustains it. The renowned space-age scientist, Wernher Von Braun, has said: 'Manned space flight is an achievement. But it has opened for us thus far only a tiny door for viewing the awesome reaches of space. Our outlook through this peephole at the vast mysteries of the universe only confirms our belief in the Creator.' One Morning some remark from one of the mandali inspired Baba to touch on the topic of space, and He explained: However far man may fling himself into outer space, even if he were to succeed in reaching the further-most object in the universe, man will not change wherever he goes, he will remain what he is. It is when man travels *within* himself, that he experiences a metamorphosis of his self. It is this journeying that matters, for the infinite Treasure—GOD is within man. and not to be found anywhere outside of himself.

This opened a door in our memory three summers old, when the Beloved, seated before a roomful of His lovers at Guruprasad, told them of this Treasure that lies hidden. Baba said: The infinite Treasure is within you. The only drawback to your realizing it is that you do not seek it within you. You look without. This has been your habit for endless lives since your apparent birth in the beginningless Beyond. The moment you get up from sleep, you start looking outside of you! When you are on the Path, you begin to look within you and see some sparks of the

Treasure—but these are just reflections from the Real Treasure. The Perfect Master has the key that opens the last gate which holds this Treasure from you. To aspire to this infinite Treasure is in a way sheer madness, and it has to be that degree of madness which remains unaffected by the most alluring of pleasures or the most painful of sorrows! The infinitely compassionate look—nazar—of the Perfect Master can awaken such 'madness' in you. And for this to happen, you have to live in complete obedience to the Master, in complete resignation to His will. It makes no difference whether you are physically near or away from Him.

Beloved Baba sends His Love to you each of His dear family, and wants me to add that His wish regarding not writing letters to Him, nor writing the men or women mandali residing with Him (except only for some specific work), is to continue until He directs otherwise. You may continue to communicate with Him via., cable or telegram in case of emergency and also when you wish to send a greeting of love on happy occasions, including the occasion of His Birthday.

The next family letter will not be going out before end of February, so I'm glad this one has been quite a longish one.

With loving Baba-wishes to you all from your family at Meherazad.

P. S. Please remember to continue to send a reply-paid form with your cables or telegrams. I would like to draw the attention of His dear U.S.A lovers that the amount for this should not be less than the equivalent of \$ 3.00. Nor should it be more than the equivalent of \$ 4.00, as otherwise it would exceed the cost of a cabled message of about 30 words, and each reply-prepaid form can be utilized by us for sending out only *one* cable.

AN ACCOUNT OF
The Visit to Avatar Meher Baba

At Guruprasad – Poona

By: Dr. H. P. Bharucha Navsari

(Continued from previous issue of "Divya Vani")

Notes from Mr. N. Kher

1st May 1963:

Dr. Vinoo Kher, Professor of Physics and brother of Nana Kher, came from Amravati in the morning. Eruch told Baba that Vinoo delivered a nice speech before his colleagues at Amravati on the occasion of Baba's Birthday, and he tried to explain Baba's status as the Highest with the help of scientific reasoning. Baba asked Vinoo to read the summary of his speech the next morning. Vinoo being a professor of physics, Baba said the following:

Baba: The basis of the Creation is nothing but gas, for the first thing to have come out of Creation was gas; except gas, there is nothing and is gas also nothing. But the Nothing Is. Baba, explaining this further, said, Nana has a peculiar nose; Mona is fair; Meherjee is here, but I say all this is nothing. What is your reply to this, statement, Vinoo?

Vinoo: Till we experience this as Nothing, we presume it to be real.

Merwan: Can we not use the simile of a dream to show this as Nothing?

Eruch: But then people will say we feel and see this as real, so how can this be Nothing?

Merwan: That is exactly what happens in a dream.

Vinoo: If this is all nothing, people will say that why should we do anything ?

Baba: No one does anything.

Eruch: It is true that the scientists say that there is nothing like matter and that all is energy?

Vinoo: This is not so. Matter and energy are interconvert-ible. Matter and anti-matter create energy when they come together.

Baba: In the November Gathering (1962) I have explained about the Four Journeys. They are journeys within. There are also outer journeys. The Creation is based on gas, and gas is nothing; and Nothing Is. Mind is the junction between the inner and the outer journeys. There are two outlets, the inner and the outer. The outer (Creation) is nothing but the shadow of Reality. Just as your shadow is because of you, so the Creation is because of Reality. Mind is that which gives substance to matter and energy. If you do the outer journeys, there are infinitely vast fields in space which contain millions of universes with innumerable suns. There are 18,000 worlds in Creation with human habitation. I have explained more of this at Meherabad to Francis and Eruch. Scientists will someday have to come to agreement among themselves that there are innumerable expanding and contracting, evolving and dissolving universes. Just as according to varying conditions, a shadow is sometimes bigger and sometimes smaller, so it is with the galaxies. How can the mind imagine the limitlessness of Creation? It cannot. Why not? It is because we try to understand with

mind that which is beyond the mind. Mind and energy are absolutely nothing. Hence all these universes which the scientists find so astounding are also nothing.

Now, on the other side of the mind, the 'inner side', there is shorelessness. You cannot pinpoint anything or any direction in it. No universes, no galaxies! Then what is there? Who is there in your sound sleep? Nobody. Only the 'Isness' is there. It all means that the Goal is to be fully awake in sound sleep? Which is impossible without My Grace.

Vinoo: Baba, what is mind?

Baba: My health is not well and it has been a good time since this discussion is going on; now to explain what is mind, hours and hours will not be sufficient. It is good that you think more deeply on what I have already explained. However, Baba continued: There is such a thing like mind. It is different from matter. In your sound sleep, if at all there is anything, there is God. Every thought of yours has its impressions which bring you out from sleep. Thus, you daily awake and go to sleep. Ages and ages have passed by; but mind, energy and matter have remained, though as nothing. I will explain one day what mind is.

Baba asked Vinoo whether he knew Persian to which He received a negative reply.

Baba: Hafiz, the God-realized Persian poet, says in one of his couplets, The status of Love is so sublime that it can never be reached by mind! And, with the help of mind, you try to reach that which is beyond mind! This is the difficulty. Majzoob-e-Kamil, that is the Majzoob of the seventh plane

of consciousness, has no mind. He is all merged and absorbed in God. With your physical eyes you see him eating, drinking, talking and walking. But the majzoob is above mind. He is not conscious of mind, energy or body. When you sleep, you snore. But you are not aware of it. So with the actions of a Majzoob; he appears to eat and drink to those around him.

Baba continued: well, what is mind? Mind is the junction between the 'inner' and 'outer', between Reality and its shadow. If mind is annihilated, you experience infinity of the Reality.

Here Baba put a question to Vinoo: You are seeing things in this room. Is it not so? But then who is seeing?

Vinoo: That I do not know.

Eruch: Mind sees. Baba has said that it is the mind that sees and does not see, that eats and does not eat, that speaks and does not speak, that sleeps and does not sleep, etc., it is the mind that does everything.

Baba: You are that One who does not see anything but only exists. As soon as you identify yourself with the mind, you are a person. If you don't, you are the Infinite.

Baba further added: Vinoo, why do you want to go to the length of satisfying others through reasoning? This is doing wrong to them.

Vinoo: Baba! because they believe in the power of reasoning!

Baba: Why feed them with that which ought to die?

Vinoo: To help them to go beyond reasoning with the help of reason.

Baba: Help them to unlearn what they have learnt.

VISIT TO POONA

(4th, 5th & 6th of May 1963)

4th May:

In the morning Baba told us that the pressure of His Universal work was so much that He had not rested for two nights. He was in no mood for discourses though a great number of His lovers had come to see Him from different parts of India. The three days were mostly spent in giving darshan in the mornings, and in the afternoons all enjoyed the singing of the famous singer Begum Akhtar. She loves Baba and that put something in her gazals that moved the hearts of one and all.

A Hamirpur group of lovers had also come and Baba embraced each of them. Baba embraced all new-comers from other stations also. He then asked Lata, a young and budding singer from Ahmednagar to sing a few gazals. She sang so well that Begum Akhtar sitting next to her patted her back in appreciation. Baba asked her whether she was willing to go and live with Begum Akhtar for six months and learn gazals. She readily agreed.

In the afternoon Begum Akhtar sang for nearly three hours. Her accompanists were Sri Golwalker and Mohammed Ahmed. The former on the sarangi and the latter on the tabla. Both of them are top class players and it was a treat to hear these 'Big Three' musicians. Before the programme started the 'Big three' musicians were tuning their instruments. Baba said: The Original Naad—celestial music—does not need tuning of 'tal' or 'sur'. It is continuous. All worldly music is only the 7th shadow of that Naad. After the programme all came to Baba, kissed His hand and left the hall.

5th May:

In the morning Baba told one of His lovers: Obedience is higher than Love. If I ask you to leave tomorrow, you must immediately accept My wish and leave tomorrow.

If you tell Me that you have two more days' leave and would like to stay, that is not obedience. None of you see Me as I am. In order to find Me as I am, you must lose yourself. It is very difficult to find even one who has found Me. What you see is only My hands, feet, and My body. The Real Baba is Infinite.

During some music programme in the morning, Baba remarked that He loved Guru Nanak very much for such a soul is rarely found. He once said: The Beloved rarely gives a lover the cup of Divine wine to drink. If he ever gives, instantaneously the 'drop' would become the 'Ocean'. The time has come when I shall break My Silence. The whole world will get a spiritual push but the hearts of My intimate lovers shall be opened then. Such a time will not come again and has not come in the past. Today the anti-spiritual element is at its height. Tibet, once known as the seat of God is now a military camp! Hypocrite saints abound in these times. Science has advanced in the last ten years much more than it had ever done before. Hence, when all these factors are at their highest, spirituality will also be at its highest in order not only to balance these factors but to over rule them. The time for breaking My Silence is very near; so hold fast to My *daaman*. I shall break My Silence in nine months time.

Once Baba inquired about a lovers' personal problem. Baba then said: I am the Highest of the High and yet I descend to your level and inquire about your everyday problems. But I am simultaneously conscious of all the seven planes and am also beyond these planes.

A 'Sadhoo' came in to see Baba. Baba asked him if he had anything to say. He replied that he had come for Baba's blessings as he had plans to start a Universal Spiritual Centre. Baba said: Your idea is very good but do everything with 100% honesty. Let no hypocrisy

enter in your doings. no not allow your ego to be tickled. Do it with the thought that you are not doing it but that it is being done as it is God's will. Only then will My Nazar be on you.

He told one of His lovers: You may have a family and live in the world but be detached completely. What do you mean by being detached? It means that if your wife and children were to suddenly die, or you were to lose all your money, or you were to become a leper, you should take it as God's will, and not feel about it.

A three year old girl was sitting opposite Baba. He called her and she at once came to Him and bowed down. Baba said that this girl had come to Poona from Sagar to see Him without her parents. Her neighbours were coming for Baba's darshan and she insisted on joining them.

Madhusudan sang a few gazals and then all left for lunch. In the afternoon an Irani woman with her children came to see Baba. She told Baba "Keep Your Nazar on us." After she left, Baba told us that His Nazar is on everyone all the time but that it does not fall upon anyone. Once it falls on some person, that person instantaneously becomes Infinite Power, Infinite Knowledge and Infinite Bliss!

One lover who had been at Baba's school at Meherabad during the years 1927-28 had come from Iran to see Baba. Soon after the school had been closed he had left for Iran and had not seen Baba since then. He was extremely anxious to meet his Master after 35 years of separation, but Baba would not grant him darshan at once. On the contrary Baba told him to sit out-side and read verses from the Diwan-e-Hafiz. He sat on the verandah reading the book. After about half an hour Baba called him in. It was a touching scene to see him meet Baba

after so many years. He put his head on Baba's feet and wept bitterly. After a couple of minutes he was lifted up and then he embraced Baba. It is beyond my capacity to describe the agony this lover must have felt during his waiting outside for Baba's call.

In the afternoon Begum Akhtar gave her second Quawali programme. During the last two gazals she began to weep and yet her voice did not break as would normally happen. Baba gave His handkerchief to her and asked her to wipe her tears with it. Many others were seen weeping silently whilst she sang her last two gazals. All dispersed at about 6-00 p.m. after the programme.

Baba was busy giving private interviews to several persons from 7.00 a.m. till 9.15 a.m. He then came and sat in the assembly hall of Guruprasad where all had gathered. Hamirpur lovers staged a drama for about an hour and a half. The theme of the drama was the early opposition of the people of Hamirpur district who did not believe in Baba and opposed Baba's lovers very much, even to the extent of setting fire to their huts and destroying their crops. Baba-lovers, in spite of this tyranny, won over all the opponents to Baba, with their love. The whole drama would normally take 6 hours, but Baba asked them to wind up in an hour and a half. All the actors played their parts perfectly. Baba was very pleased with the performance and was made to give His promise that He would visit Nauranga, where Meher Dham has been erected by the lovers of Hamirpur district.

In the afternoon Baba embraced all lovers who were to leave the next day. At 3.00 p.m. Sri Vatve, the famous Bhavgeet (devotional songs) singer gave a wonderful programme till 4.30 p.m. Baba had asked him to learn to sing gazals. Sri Vatve had picked up these gazals so well in

such a short time that Baba was very pleased with his singing. After the programme Baba stood up, greeted all, and then retired.

VISIT TO POONA

11th & 12th May 1963:

A woman came with a garland for Baba. Baba told us that she was once very rich, but her relatives had deprived her of her property illegally. She went to court of law and she had to face 83 law suits against her. Baba said, In spite of such mental and financial troubles, it is her good fortune that she has still stuck to Me. Baba asked her to leave all her troubles to Him and then wait and watch the results.

Dr. G. brought grapes for Baba. He distributed all of them to us. Baba then asked M. to sing a few bhajans, In spite of not having practised for a long time, she sang and also played the harmonium very well.

Somehow the topic drifted to the experiences on the planes. Baba said: On the 5th plane, man experiences a little of 'Anhed Naad' (celestial music), which he feels is coming from within himself. On the 6th plane he sees God everywhere as effulgence. It is on this plane that the lover pines for union with the Beloved, but to attain union with God is not easy. Once union is achieved, everything becomes endless, boundless and continuous. From that sublime state I have come down to your level. Baba Jan often used to remark on My having come down from that exalted state to get Myself bound over here. Now that I have accepted to become bound, I have to come and go every 700 to 1400 years.

Baba said, Law holds illusion; Love takes you beyond illusion. When God comes in human form He controls

the laws and abides by them, but gives love to all. He is the Master of the Law, while you are the slaves of this Law. You are addicted to Maya, just as you are addicted to many things in Illusion. You may be able to overcome these addictions, but to break through the addiction to Maya requires the Master's Grace. Saint Tulsidas left his home when young, and did a lot of penance. Once after many years, he came back to his native village. An old woman on seeing him, called him 'Tulasia', the pet name of Tulsidas in his boyhood days. Tulsidas felt insulted at not being respectfully called and so left the village. He did this because he was still addicted to some aspects of illusion. I used to be insulted in the early days yet I remained unaffected because I am God and above the addiction of Illusion. When I break My Silence, all will know who I am.

Once again referring to the 101 names given in praise of God in the Zoroastrian prayer book, Baba said, these names were supposed to have been given by Zoroaster. These names are the attributes of God in the Beyond State and not of the Beyond Beyond State. These names are of My attributes. God has infinite attributes, but only 101 have been mentioned in the book.

He once told Maharani Shanta Devi, Guruprasad has been immortalized.

Baba then switched over to the subject of Masts and told us amusing incidents of His extensive tours for Masts. He said, I love Masts very much and so I bore all the difficulties and hardships in order to meet them. I contacted Masts wherever they were stationed, travelling in 3rd class railway train compartments, by buses, by cars, by bullock carts, by tongas, and often walking in unbearable heat, cold or rain. Once the heat in Ayodhya was so intense that S. K. asked Me to relieve him of his duties

and let him go home. S. K. has been with Me for years, yet he could not bear the strain of those Mast tours. As soon as I was informed of the Mast, I would start, whether it was day or night, whether transport facilities were available or not. Once I saw the Masts, I would be very happy and would do anything for them and anything they would ask me to do. They often gave Me dirty food which I would eat and presents which are still well preserved in Meherazad.

Once I heard of a Mast who was in a village 10 miles away. I asked the Mandali to procure a bullock cart. They met a drunkard, who in his tipsy state said that he would bring his bullock cart if they paid him Rs. X and also agreed to give him a tip of Rs. Y. The deal was settled. He demanded his tip first! He was given it. He at once raced off, not to get a bullock cart, but to the nearest pub and had his fill. He then set out asking friends for a cart, for he did not possess any of his own! After much waiting, he did bring a cart, but his eyes were red and rolling. Baba and the Mandali climbed into the cart and the drunken driver whipped the bullocks. They bumped along a stony track. On the way they came to a hill. The driver whipped the bullocks and they climbed the hill at good speed. On the descent he left the reins and the bullocks had freedom to run at breakneck speed. The cart rattled down the hill with all its occupants. None thought he would arrive alive or at least whole. The driver seemed gay with the speed at which the cart was rolling and thoroughly enjoyed the ride. The cart did arrive at the foot of the hill, but the bones in everyone's body were rattled to the extent that they felt they would fall apart at all the joints. Poor old Gustadji suffered the most from this joy ride.

When I am on Mast tours I have no compassion for the mandali nor for anyone involved in our transport. My

sole idea is to get to the Mast at the quickest speed. Sometimes we would walk for miles and by the end of the day our groins would be sore. A village remedy is to apply moistened gram flour to the sore parts. Once the Mandali applied it to Me and since we were all tired we went to sleep without washing it away. Next morning the Mandali had a hell of a time trying to remove the sticky stuff that had dried stiff on Me overnight.

Kaka and Baidul were the chief Mast hunters. Not always did they bring Masts. At times they would bring mad-men. Baba jokingly said, Kaka and Baidul would always disagree with each other regarding whether the man was a Mast or a mad-man. When Kaka would bring a man whom he thought was a Mast, Baidul would fiercely disagree by saying that he was merely a mad-man! Masts have a volcano of love within themselves. One Mast would smoke bidis (Indian cigarettes) and then pass them on to Me. I would puff at them as I would not refuse Mast's offer. He went on giving Me bidis until I felt giddy! At last I would throw away the bidi after one puff.

We usually went to meet Masts at night time for we were sure there would be no disturbance from their followers at that time. During the day we would be travelling and during the nights we would be seeing the Masts. Thus the Mandali hardly got any sleep or rest.

Once we arrived at a Dak bungalow for a night's rest which was rare during these travels. The keeper said that it was not possible for him to permit us to stay in it as the executive officer was residing in it. After much argument he agreed to give us a room if the officer permitted. One of the Mandali got his sanction and we got the room. It was 9.00 p.m. and all were happy to go to sleep at once. The officer in the next room was busy

with his work and had a ceiling fan going due to the heat. The fan was making a creaking noise and I felt disturbed. I asked one of the Mandali to go and ask him to put off the fan! The officer felt annoyed at our audacity, but finally agreed to turn off. After some time, I could not stand the noise of his movements in his room and sent one of the Mandali to tell him that it would be better if he stopped making noise. This was the last straw for the officer. In his fury he forgot that he could drive us out of the bungalow, and acceded to the request to be quiet. Next morning, much to the amazement of the keeper, the officer came to Me to pay his respects, when he came to know it was I who had been the cause of his fury.

Eruch said that as a rule Baba would not stand even the slightest noise made by the Mandali while He rested, though He would not be disturbed by moving trains when He slept on railway platforms during these tours. Once when Baba and the Mandali were sleeping on a platform, a thief, in order to evade the police, came and slept among them! Eruch continued that when Baba travelled by car, the car would always be filled to capacity with the mandali and luggage, yet Baba would stop the car every now and then to give a lift to an old man or woman on the road. Eruch said that once he got exasperated at this because there was not an inch of space in the car and Baba wanted to give a lift to a person carrying an enormous bundle of his belongings; He told Baba, I shall come walking, let this man occupy my seat. Eruch added that Baba would try their patience, love, and faith for Him to the extreme.

Baba continued: Once in an overcrowded 3rd class railway compartment the Mandali had to keep standing in order to give Me a little space to sleep. Some co-passengers objected as to why I should sleep while they were standing. The Mandali tried to explain to the passen-

gers that these were their seats that they had given to Me and so there was no need to quarrel. Just when the quarrel would settle, I would get up and give My seat to some old man. This would again enrage the other passengers and the quarrel would start all over again.

Once at Nadiad station, the compartment was packed. Baidul was standing at the door of the compartment. The mayor of some place tried to enter the already overfull compartment by the wrong entrance. Baidul obstructed his entry and in the tussle the mayor fell off to the platform. He called in the police. The police started taking statements of all passengers who had witnessed the event. The train was detained for an hour. At last the guard requested the police to board the train and then continue to take statements. The train moved along while the police were taking statements. We reached our destination and all of us got off and went away while the police did not realize who were the accused in the overcrowded compartment!

During the last world war when several compartments of the railway trains would be reserved for military personnel, Baba and Mandali once got into a military compartment as the train was overcrowded. There was objection to this from a number of the occupants while the remaining helped Baba and party to enter. A quarrel ensued among the occupants and hot discussions followed. When the train moved, Baba and the Mandali found themselves watching a free fight of which they were the cause. Soon the train left the platform, and at the next halt Baba clapped loudly and gestured to them to stop fighting. Baba distributed sweets to both the parties and this brought about a complete change in the tense atmosphere. All became friends long before Baba and party reached their destination.

Baba said that of all the Masts that He contacted during His tours for the Masts, 50 made him very happy.

Chatti Baba was one of them. Baba used to bathe him daily with 100 to 150 buckets of water! In Quetta where it is bitterly cold, Chatti Baba would move about with only a loin cloth on. He never suffered from cold or cough in spite of the severe cold. In Ajmer, Chatti Baba's room was like an oven, yet he seemed not to feel the heat at all. Many people where he lived, revered him and they would bow down to him on the roads when he moved about. In response he would bend down, pick up a pinch of dust and give it to them as 'prasad'.

Baba said that once Baidul brought news that a very good Mast was staying only a short distance away. Baba and the Mandali went at night to see him. Baidul forgot the way and took them to another house where Mohammedan women were living in 'purdah'. The Mandali banged the door at night and were rebuked by the women.

It was 11-00 a.m. and Baba asked us to go for lunch. In the afternoon there was no special programme. Baba played 'Larisk' with a few of us. While the game was going on, someone came for His darshan. Baba was annoyed at this interruption. He said that even during the game of cards, He is quietly engaged in His internal work and that is why He does not like interruptions. Baba retired at 3-30 p.m.

12th May:

In the morning Baba gave darshan to all new-comers. A 'sadhoo', who was running an ashram in Delhi, and who had a big following, came to see Baba. He bowed down at Baba's feet and then sat on the ground near Baba reverentially. Baba told us, the 'sadhoo' has a big following and yet he is so humble, and so he is great. He turned to the 'sadhoo' and said: My continuous experience is that I am in everyone. Have the experience of seeing Me everywhere. On the Path 100% honesty is required, At

present there are lots of hypocrite saints because the time is very near for the breaking of My Silence.

A lover from Jhansi had come. He related to Baba in a very touching manner how Baba had helped him lately. He said that he had to go to Delhi for his son's marriage. It was impossible to find accommodation for the marriage party. He met some higher authorities, but was refused accommodation. He resigned himself to Baba's will and left the office. Just when he was at the gate, he was called in again and was told that they could spare a house for him! He told Baba that his son had met with a motor cycle accident resulting in paralysis of his left foot. Neuro-surgeons had advised craniotomy. He was afraid of getting his son operated. Baba called his son, who came limping. Baba gave him a packet of biscuits and asked him to eat a small piece of biscuit daily, repeating Baba's name.

Baba again turned to the 'sadhoo' and said, There are two types of egos. The ordinary ego of this world and the Divine ego—'I am God'. One who has realized God says that he is God, whether people believe it or not. He has got to assert that he is God. If people were to tell you that you are a woman, you would be forced to assert that you are a man. In the same way, one who has realized God is forced to assert that he is God. When I break My Silence, people will realize that I am God. Blessed are those who recognize Me before I break My Silence. On the 6th plane of consciousness, the lover pines for union with God. Out of thousands of such lovers, one gets God Realization. Out of thousands of such realized ones, a rare one comes down as a Perfect Master on this earth. One may intellectually believe that one is God, and one with all, but one has to remove six curtains before one actually sees God everywhere! That seeing is more clear than your seeing this world with your eyes. To say, 'I am God', is easy, but to experience this is extremely difficult.

Two men came to request Baba to distribute prizes to several cricket teams affiliated to the Poona District Cricket Association. They said that they knew Baba liked cricket very much, and so they had come to request Baba. They also said that the cricketers would be happy to meet Baba. Baba consented to distribute prizes on the 26th of May between 2-00 and 3-00 p.m. He said: I don't play cricket now, but I do play the Universal Divine Game which includes cricket.

In the afternoon Baba told us that there would be a great upheaval in the world when He will break His Silence. A year after the breaking of His Silence, He would drop His body. Baba said that He was a hard taskmaster and so we should keep courage and face all that happens. He said that many years have passed away but the years to come are more important.

One lover who was greatly depressed due to some personal problems had come to see Baba. Baba told him: Resign to My will 100% and I shall take care of everything. The man replied that he would try.

Baba said, there is no poet like Hafiz since the last 2000 years. All Urdu and Persian poets have taken inspiration from the works of Hafiz. While this talk was going on, a ten month old baby was playing at Baba's feet. Quite oblivious of who Baba is, she was playing With His daaman, pulling it here and there. Baba said, Masts also played with Me, quite oblivious of what they were doing. Some of them would even try to poke their long nails into My flesh. Masts are grown-up babies.

At 2.00 p. m. we had a quawali programme. Habib Quawal of Ahmednagar gave a programme for two hours. Baba enjoyed it and gave him His handkerchief. At 4.00 p.m. all of us kissed Baba's hand and dispersed.

(Contd. on page 54)

NEWS and NOTES

DR. MOORTY'S GUJARAT TOUR

20th Oct. to 6th Nov. 1963.

By Dr. H. P. Bharucha – Navsari

Dr. G.S.N. Moorty, Sri Saigal and a group of lovers forming the Avatar Meher Baba Bombay centre bhajan mandali, arrived at Dahanu at about 10 a.m. The luggage they carried was colossal. It included a huge photo of Baba, loud speaker paraphernalia and personal baggage. Mr. Coover Zaiwala, host and organizer at Dahanu, received the group at the station. On reaching his house, that was already overcrowded by his children, Baba's photo was installed on a table and His arti sung. After lunch and rest, all went to the Model School in the evening, where a public meeting had been arranged. Dr. Moorty addressed a handful of Rotarians before the public meeting. He told them that world peace, love and brotherhood could not be achieved by conferences and meetings but by Baba's silence which was not like the silence of the graveyard but was dynamic. He said that the Word of words, which Baba would utter when He

Books Received:

"AUM" Bi-monthly, No.3 (October-November 1963) issue is duly received by us for which we offer our hearty thanks. This journal is being published in Japanese Language and Edited by Mr. Rin Jubishi on behalf of AUM Union, 765 Shimo Ochiai, YONO City, Saitamapref, Japan. The Journal is fully dedicated to Baba and His messages. Formerly it was a monthly and now it is made a Bi-monthly. Japanese subscription per year, including postage is 1,000 yen and Overseas subscription including postage is 3-70 a year.

—*Editor.*

broke His silence, would saturate all with love and bring about the feeling of the Unity of mankind.

At 6.15 the election of the president for the public meeting took place. Mrs. Shirinbai H. Irani presided. Iranis formed the major part of the audience that numbered about 300. A stage at one end was very beautifully decorated. Flood lights focussed on Baba's photo made it stand out prominently against the dark background. Bhajans were sung by the bhajan mandali followed by Sr. Saigal singing gazals of the great actor-singer Saigal. After this I gave a short life sketch of Baba in about ten minutes. Dr. Moorty then spoke for 45 minutes stressing on Baba's silence. He said that Baba's working could be divided into three aspects, Ekantvas, Upwas and Sahavas, i.e. seclusion, fasting and sahavas. He explained in detail these three aspects.

Kishore Mistry of Bombay then read out Baba's Universal message in Gujarati. This was followed by the presidential address. Mrs. Irani said that no known person in the past had kept silent for 38 years like Baba. Sri Saigal then sang a bhajan and this was followed by Baba's arti. Free literature in Gujarati was distributed to all. Baba films were then shown and the programme ended at 9.30.

Bulsar: 21st Oct.

The next day the group left for Bulsar by an earlier train than scheduled. The host, Dr. Paragjee Desai, naturally did not come to the station to receive them. Just outside the station the municipal authorities would not permit the loud speaker boxes to be taken. All were detained for an hour. It was only when the host arrived, that the municipal authorities let the luggage be taken without octroi duty being charged. The group was lodged in a school just near Geeta Sadan hall where the public

meeting was to be held. At Dahanu one of the valves of the amplifier busted and another loudspeaker had to be hired at the 11th hour. At Bulsar the amplifier was repaired but it just would not function at the time of the meeting (8 p.m.). The hall was so packed that it seemed it would split at its seams. The public became impatient. An expert mechanic was called in and the programme started 20 minutes late.

The Bombay bhajan mandali led by Kishorebhai sang first and were followed by Sri Mohan Saigal. The latter sang several songs but the last one 'Diya Jalao' of Saigal brought roaring applause from the public. Dr. Moorty then spoke for 45 minutes stressing on Baba's silence and its significance. He also said that every Avatar was first ridiculed, then opposed and finally accepted. After His speech followed the reading of Baba's messages by Kishorebhai, bhajans, arti and finally Baba's films for which the crowd had been anxiously waiting. A running commentary was given by Kishore at Dahanu and at Bulsar. During the film, the crowd in the hall seemed to have increased to about a 1000 strong. The programme ended at 11-00 p.m. amongst loud cheers of Avatar Meher Baba Ki jai. Free Baba literature could not be distributed to all as the public rushed out of the hall.

Navsari: 22nd Oct.

The next day the group arrived at Navsari at 8-00 p.m. Mr. Lapsiwala, our secretary, received them at the station. The group was lodged at my house. Non-vegetarian meals were served and all enjoyed this change in the menu. In the afternoon Bahooobhai Soni had procured a tape recording machine and several gazals by Sri Saigal were taped. The sumptuous lunch seemed to have stirred up Sri Saigal and he sang wonderfully.

In the evening a public meeting had been arranged at the town hall at 8.00 p.m. Dr. T. M. Desai, M.R.C.P.,

presided. As usual bhajans by Kishore and party were followed by Sri Saigal's singing. Sri Saigal seemed to be at his best as could be seen by the expressions on the faces of the audience. The principal of the local music school rocked from side to side as the melodious voice of Sri Saigal floated thru' the over-packed hall.

Dr. Moorthy while speaking about Baba's silence mentioned how Mahatma Gandhi had come in contact with Baba and as a result of this meeting had started observing silence every Monday. The president, in his address, greatly appreciated Dr. Moorthy's command over the Hindi language though it was not his mother tongue. The usual films were shown followed by the East-West film, On all programmes from Navsari onwards, I gave a running commentary during the film. The programme ended very near mid-night.

Surat: 23rd Oct.

The next day after a vegetarian lunch in which DrMoorthy also participated with the rest of the group, all left for Surat by the noon train. Kishorebhai's father was the host and his brother Rajnikantbhai was the chief organizer of the function that took place at Vithal Wadi at 6.30 p.m. A temple of Krishna stands in the premises of this Wadi and is a well-frequented place every evening by the local public.

Hundreds of children created such a din that Dr. Moorthy's speech was cut short to about 20 minutes. Sri Saigal's voice was in-audible in spite of the mike. Bhajans by the group failed to have any effect on the noisy crowd. The programme was soon stopped and the films shown. A miracle occurred as soon as the films were projected. There was pin drop silence for an hour. Free Baba literature was distributed at the end of the function.

Broach: 24th Oct.

The next day lunch was arranged at Sri Ravikant Raval's house. This old Baba-lover is a master joker and has the gift of the gab. He amused all with his tales that seemed 100% concocted. All were very diffident as to whether they would get their lunch from this master joker who just would not stop talking. At 11.00 a.m. either by his magic wand or some other way known to himself alone, lunch did materialize much to the amazement of all. Sri Raval's croaky voice must have surely reduced everyone's appetite.

All left for Broach by the noon train. On arrival, after some hunting for a place where the luggage could be put away, a room in the Railway Mail Service was procured by the help of Sri Nene of Bombay. Part of the group left for Bharucha Hall where the public meeting had been arranged that evening at 6-30 p.m. Mr. Baxi and the librarian of Raichand Dipchand library, Sri Dave, were the organizers for this meeting. The latter some how had the impression that the meeting was for Parsees only and as such had distributed hand bills amongst them only. Just one day before the meeting, Mr. Baxi drew his attention that the meeting was for all irrespective of castes or creed. It was too late to advertise then and as such only about a hundred persons attended. The president was a leading advocate of Broach.

Dr. Moorthy stressed that all Avatars in the past had said that they were God in human form and that Baba's assertion of the same should not be a surprise. He said that the past Avatars restricted their external activities to their country only, while Baba was moving all over the World and is accepted by all nations. The Muslims accept Him as their Sahebe Jaman, the Christians as their Holy Father, the Hindus as their Rama or Krishna. He gave

a short life sketch of Baba and also spoke about His silence. He explained that Guru was not Avatar. Bhajans, arti and Baba's films followed.

Bajuwa and Dashrath: 25th Oct.

All left for Bajuwa by a morning train. All programmes that now followed except those at Nadiad and Ahmedabad had been planned and arranged by Hari Kaka of Bajuwa. After a sumptuous meal all rested. In the evening a small group of local lovers collected and a meeting was held. Bhajans and a talk by Dr. Moorty formed the items of the meeting,

At night a public meeting had been arranged at Dashrath, a small village very near Bajuwa. We were taken there in a truck. The bumpy road did help the digestion of the heavy lunch that all had enjoyed. A crowd of about 250 had collected and observed perfect silence throughout the programme. The local organizer was Sri Chandoobhai. All returned at about midnight.

Koyli: 26th Oct.

Our headquarters were still Bajuwa. In the morning we sang bhajans at Kaka's house. After lunch all rested. That evening a public meeting had been arranged at a village called Koyli three miles away from Bajuwa. The local organizer was Sri Pursottambhai Gandhi. The experiences we underwent during this programme are unforgettable.

Vasad: 27th Oct.

We were to leave by passenger train for Vasad soon after lunch. We arrived at the Bajuwa station and found a goods train parked at the platform. We expected it to move away before our train came in. We were chatting merrily, quite oblivious of the fact that our train was

coming into the station on another track. Just then someone said to me that the train was arriving. My heart thumped hard against my chest. How could we possibly transfer our luggage consisting of about 35 pieces (the exact number could not be ascertained even when we finished the trip) to our train when the goods train separated us from it. I dashed between two bogies of the goods train and saw our train steaming in. I shouted to the others to pass the luggage. Ratilal stood precariously on the connection between the two bogies of the goods train. All understood their duty and passed the luggage in the regular team to Ratilal who handed it over to me on the other side. The train had arrived and still half our luggage was on the other side of the goods train. When the big amplifier trunk was handed over to Ratilal he held it firmly but when passing it on to me he lost his balance. He swayed under the heavy load and only Baba knows how he got back his balance. The big trunk was passed on to me without mishap. All our luggage having been transferred, each of the party jumped across. Our troubles were not over. The luggage had to be loaded on to the passenger train. The train whistled. Two or three of us climbed into the train while the luggage was being practically thrown into it. Other passengers in the train helped us and we all finally did board the train with all our luggage. To our horror we then found that some of us had climbed into a ladies compartment. The train moved away amongst loud cheers of Avatar Meher Baba Ki Jai.

We arrived at Vasad and were taken to a waiting room at the station. Sri Shantilal G. Patel was our host and organizer. A question-answer meeting was arranged at the waiting room. The railway staff and others interested were presented at meeting. The first question was more political than spiritual. Dr. Moorty refused to answer any question that did not pertain directly or

indirectly to Meher Baba. Some other questions were then asked though these would be easily self-answered if the persons concerned had read Baba's books.

After this meeting we went for dinner. After dinner we went to the site of the programme and found it to be again on a roadside. We wondered whether history would repeat itself as at Koyli. The meeting went off in the usual way. At least 1500 persons attended. There was not much disturbance. When the President began his speech he started talking not of Baba but of atom bombs, hydrogen bombs and all about space travels etc. I lost my shirt and reminded him to come back to the subject. The huge crowd awaiting to see the film could see my face growing red with anger as the President took no heed of my warning. Luckily, before I gave in to my temper, he summed up saying all those destructive things that he had described were not for world peace but Meher Baba has come to sow the seed of love in all and thus bring about universal brotherhood. After the films were shown, due to the mad rush we could not distribute Baba literature.

Borsad: 28th Oct.

The next day we went into the town from door to door in each street distributing Baba literature freely. We left after lunch by bus for Borsad. Our host and local organizer was Sri Sumanbhai J. Patel. A host of children in the family soon felt at home with us. I took them for a walk talking about Baba. They listened eagerly. On our return we had dinner and then went for the public meeting that was arranged in a Brahman Wadi. The crowd numbered about 500 and kept silent except for two college boys. When Dr. Moorthy asked them whether that was the sort of discipline they had been taught in their college they sat quietly. In his speech Dr. Moorthy talked about love and the law of love which is 100% obedience.

A sanyasi presided over the meeting and he seemed stirred deeply by Baba's message of love.

Santokpura: 29th Oct.

The next day after lunch we left by bus for Santokpura, Hari Kaka's birth place. The bus ride to the village was more of a cow ride through woods. We sat clinging to our seats and avoiding branches of trees along the road-side piercing our eyes through the bus windows. The bus dropped us at some station from where some of us walked, while some went by bullock cart and others by a carriage drawn by a tractor. The small village got wind of our arrival, multitudes of children gathered around us. A well-decorated stage had been improvised near Kaka's house. The meeting started at 8.20 p.m. The village folk numbering about 500 were illiterate in the real sense of the word. Bhajans sung in Hindi by the bhajan mandali and Sri Saigal were Greek to them. Kaka noticing the situation, called one of the local officers who sang very well. As soon as he got on to the stage and shouted 'Ranchod Rai Ki Jai', the slumbering audience in the cool night woke up and responded very warmly. The officer was asked to sing one bhajan but that bhajan seemed to have no end. Just when we were quite exasperated at this intrusion, he finished his bhajan, but before we knew what was happening, he launched his second. It was only when we made our whisperings (at his back) loud enough for him to hear, that he wound up. Soon after him Kishore spoke for a few minutes explaining the three stages of bhakti and stressed that one had to go beyond the first stage of rituals like bhajans, arti etc.

Since the public could not understand Hindi Bhajans, they could not naturally follow Dr. Moorthy's speech. He spoke for only ten minutes and every one looked quite

blank. I was then asked to speak in Gujarati which I did in this village and also in all others where Hindi seemed Latin to the local public. No film could be shown in this village as it was not electrified.

Shahpur: 30th Oct.

The next morning Sri Saigal went for a walk all alone in the vast fields surrounding the village. We were to leave by the 1.00 p.m. bus and there were no signs of Sri Saigal any where. He came back at 12.15 p.m. talking in quite a different way about love. Evidently he had drunk a gulp of Divine Love and then loitered about in the fields like a mast. We hurried to the bus station and got prepared for another cow ride through the woods. At some mid-stop, that looked far from a bus stop, Kaka stopped the bus and we disembarked with our luggage. Most of our luggage had been sent on ahead in a bullock cart and we had very light stuff with us. We began tramping along a dusty road in the hot sun, Kaka putting pep into us that Shahpur was only a ten minutes walk away! How we wished those ten minutes to end! At last we did come to a village. Kaka and party sat down for a while to drink water. It was only then that he said that this village was not our destination but only one en route. He said that Shahpur was only a stone's throw from there. Two of us started distributing hand bills in the village advertising our programme for the evening at Shahpur. After we had done this job we again started our tramp. Beads of sweat collected on all foreheads but Kaka's. Were his ten minutes going to be ten hours? No, we did arrive at a village. Kaka again sat for a glass of water with the others and asked us to distribute hand bills in this village also. How each one controlled his temper is a wonder.

After the distribution was over we moved on again. This time all revolted and asked Kaka how many villages we had still to pass en route. He replied quite calmly that we had not yet walked for ten minutes! By the way Kaka never keeps a watch. How we cheered when we entered Shahpur, and on reaching our host's house, we all fell flop on the wooden benches that seemed to await us. Our host and organizer was Sri Dayalbhai G. Patel.

We were soon served tea to regale us and then led to our room. One look at the room and our hearts leaped—about a million flies received us with due honour. In that room silence was the better part of valour lest some flies went into our mouths while talking. The latter part of the evening was spent in fitting up the loudspeaker, stage etc. After dinner the usual programme of bhajans, speeches, reading of messages and arti took place.

Sunav: 31 st Oct.

The next morning two of us went round distributing Baba literature at each house in the village. At many houses the inmates would frankly tell us that they could not read and so we should not waste our pamphlets on them. In the village lives one Purneshwar Maharaj who is occupied for most of the day writing his interpretation of the Geeta. We went to see him and after he had embraced each one of us, he said that he had studied only up to the third standard at school and that he knew not a word of Sanskrit. Dr. Moorthy discussed some aspects of his translation.

After lunch we were to leave by train at 3.00 p.m. for Petlad and then catch a bus for Sunav. Our train was running one and a half hours later than schedule and when we reached the bus station at Petlad, the last bus for Sunday had departed. Here we were stranded with an

unaccountable amount of luggage. Tongas and handcarts demanded an exorbitant amount of money. Luckily Kaka's relatives were on duty at the bus station and after a little string pulling, we chartered a whole bus. We paid only two and a half times the amount we would have paid if we had gone by one of the regular buses.

When the last bus for Sunav from Petlad reached its destination and our host and organizer, Sri Govardhan P. Patel did not find us in it, he grew panicky. He had advertised and made other arrangements for the public meeting that night. Before he could decide what he should now do, he heard another bus rumbling over the dusty road with those seated in it shouting their lungs out, Avatar Mehar Baba Ki Jai. I am sure Mr. Patel could have danced a jig with the joy of seeing us.

After a quick dinner, we set out for the programme site. About one and half thousand men, women and children were awaiting us. Sri Ganeshanandji Maharaj presided. The meeting went off in the usual way except at the end when we were distributing Baba literature.

Nadiad: 1st Nov.

Next morning a student from the S.T. Training College at Vidya Nagar came to invite Dr. Moorty to give a speech at his college. Discussions followed as to whether Dr. Moorty would be able to attend the Nadiad function in time that evening. Finally half of our group left for Nadiad by bus while Dr. Moorty, Sri Saigal and two others went to Vidhya Nagar. Dr. Moorty addressed the students for nearly an hour. The vice-principal presided over the meeting. Dr. Moorty's party caught a connecting train to reach Nadiad at 4-00 p.m.

We reached Nadiad at a little past noon. The pro- gramme was to be held in the staff quarters premises of the New Shorrock mills. Our host Sri Bachoobhai L. Patel

had taken great pains to arrange the meeting. Most of the mill staff not on duty attended the meeting making a good audience of about 700. The manager of the mills presided. He asked Dr. Moorty several questions. One of them was why Baba called Himself God. Dr. Moorty explained quoting examples from the Bible, Geeta, Ramayana etc. that all the past Avatars had asserted in the same way. Another question was, what was Baba's message to the world. Dr. Moorty said Love was Baba's message. After the meeting Baba's films were shown.

Ahmedabad: 2nd Nov.

We left the next morning by the 8-00 a.m. train for Ahmedabad. On the way there was only one discussion—one of the passengers said that he had reached the Aham Brahmasmi (I am God) state and had fallen again to the human level. It took Dr. Moorty nearly two hours to drill into the head of the passenger that what he had experienced (if he had at all experienced anything) was not the "I am God" state as there is no falling from that state once it is attained.

Our host Sri R. C. Patel had arranged for our stay at a dharamshala where we were told our Prime Minister Mr. Nehru had stayed on several occasions. At the public meeting in Akhand Anand hall the elite of Ahmedabad were present. After the meeting, Baba's big photo was taken in a rickshaw by two Baba-lovers. The rickshaw man got so interested in Baba that he at first refused to take his fare. Only when much Baba literature was given to him did he depart happily.

Ranuj: 3rd Nov.

We slept at a little past midnight and woke up by 4.30 a.m. so as to catch our train. Travellers in the train were packed like sardines but we somehow managed to get all our luggage in. We reached Ranuj at 11.00 a.m.

Our host Sri Pursottam K. Amin was at the station with a host of servants. One servant who was a stutterer impressed me very much. He was highly built and the first thing he did was to pick up Baba's photo with its case on his head and carry it to a car waiting outside the station. As soon as he had left the photo in the car, he came running to take some more luggage. He would not let us touch the luggage. Evidently he wanted to make the best of this opportunity to do some service for the Avatar of this age. We could not follow what he said and at first we thought he was speaking in some local dialect.

After lunch and rest, we went to see the site for our public meeting and then for a ramble in the small town. The meeting started at 8.40 p.m. A huge crowd of a thousand or more villagers sat in complete silence. No Baba films could be shown because a projector could not be procured. In fact there was no electricity also and our host had brought a generator from Patan just for the programme.

We returned home at midnight. The household of Mr. Amin insisted on seeing at least an 8 mm film of Baba. We took out our baby projector that functioned on batteries and showed two rolls of 400 ft. each. All enjoyed Baba's darshan in this way.

Maninagar: 4th Nov.

We slept at 1.30 a.m. to get up at 4.30 a.m. and left for Maninagar. Reaching the station at 11.30 a.m. we phoned our host, Sri Thakorebhai Tilwawala, that we intended having a programme that evening. Somehow he understood that we were to wait for him at Ahmedabad station. Actually we went on to Maninagar. He went on a wild goose chase hunting for us and finally located us out side Maninagar station at 4.30 p.m. The programme was to be held at 6.30 p.m. and we had done no adver-

tising. We quickly went to his house and began distributing hand bills in the colony with the help of some young boys. His colony consists of 170 blocks. A police permission had to be taken to fit up our loud speaker. Thakorebhai and Kishore managed to get this at 6.00 p.m. We then fitted up this loudspeaker, improvised a stage some-how and began our programme. Since Sri Mohan Saigal had returned to Bombay after the Ranuj programme. Bachoobhai Soni sang some bhajans. He had joined us for the last three programmes. Not many people attended the meeting as it had been arranged at the 11th hour. We packed up our luggage at 9.00 p.m. and left for the station to leave for our homes.

6th Nov.

Dr. Moorthy and two of the party stayed back and the next morning they went to the Ramkrishna Seva Ashram where they had a question-answer meeting. They left for Bajuwa at noon reaching there at about 2.00 p.m.

Baroda: 7th Nov.

A public meeting had been arranged at the New Era School and Maharani Shanta Devi had consented to attend it. Sri Ambelal C. Patel of Bajuwa was mainly responsible for arranging this meeting. Dr. Moorthy spoke at top speed for exactly one and a half hours in Hindi. The audience was of an intellectual type and they enjoyed his speech.

We showed one film of Baba and ended the programme at 10.00 p.m. This was Dr. Moorthy's last programme in Gujarat. He said that he had really enjoyed this tour of Gujarat because of the group that accompanied him. All were full of mirth and deep love for Baba and his work. Thus, in spite of hardships at some places, we enjoyed ourselves thoroughly. To put it in Dr. Moorthy's words, "The trip was a relaxation for me compared to other trips in different states of India".

Jai Meher Baba!

News and Notes: (Contd.)

Governor of Andhra Pradesh Visits Mehersthan

His Excellency P. Chandra Reddy, Acting Governor, Andhra Pradesh accompanied by his wife, Srimati Venkataramanamma visited Mehersthan, at Kovvur (Godavari Bank) on 25th November 1963. Their Excellencies were duly received by Sri P. Ramalingeswara Rao (known as Baba's P.A.) and Mr. Koduri Krishna Rao (the Donor) and his family. Their Excellencies garlanded Baba's statue, paid obeisance and gave Arti to the Avatar of the Age. A welcome address was presented by Sri P. Ramalingeswara Rao to their Excellencies, on behalf of the local Meher Centre. The Governor gave expression to his faith in Baba, the Avatar of the Age. A special telegramme was received from Beloved Baba conveying message of blessings to their Excellencies was delivered to them on the occasion by Sri P. R. Rao.

Among those present were M/s. Ram K. Vepa. I.A.S., District Collector, East Godavri; C. Raghavendra Rao, Supdt, of Police, East Godavri; G. R. Nair, I.A.S., District Collector, West Godavari; Venkata Ramana Reddi S. P. of Police, West Godavari and Governor's Military Secretary & Surgeon to His Excellency, besides many officials and a large number of important public and many people from all the surrounding villages.

—O.W.C.

NEWS and NOTES

November Celebrations in Hamirpur District In Commemoration of Meher Darshans

By Dr. C. D. Deshmukh, M.A., Ph.D. (London), Nagpur

I was fortunate to participate personally in the jubilation of Meher Lovers, celebrating November-visits of Beloved Avatar Meher Baba in the district of Hamirpur. It was such a great happiness to see the entire Uttar Pradesh Track literally flooded with Meher Love.

On 20th November '63, Ingohta Meher Lovers arranged a Meher Pradarshini, which it was my privilege to inaugurate after unfurling the seven-coloured Meher Flag. The 'Julus' was addressed by Dr. G. S. N. Moorthy and myself. At night, at Paliwal House, there were Kavvalis and Bhajans. I could not resist joining the song-expressions of Baba. From Ingohta Dr. Moorthy went to Maheba gracing the gathering of Meher Lovers there on 22nd by his speech and I went to Hamirpur, where it was for me a pleasure to sing in Hindi Kirtan in praise of our Beloved Baba at the residence of Bar Association, at Hamirpur, where the learned ones have mysteriously escaped sophistication, owing to the descent of Avataric Grace.

24th was commemoration day for Rath. At Gandhi Rashtriya Vidyalaya (college) Pt. Shyamsundarji Badal, the Sanskrit scholar, while presiding over my talk, paid glowing tributes to Beloved Baba and said that he had a feeling all the time, as if Beloved Baba was personally present on the occasion. The Night-Mela at Dharmashala was addressed by Dr. Moorthy and myself.

25th, 26th and 27th were the days of rejoicings at Meher Dham Nauranga. It was to have the Darshana

of the exquisite Meher-statue that thousands had gathered. The original Marble-statue had been painted so as to give the effect of the colour of Beloved Baba's usual dress. The likeness is striking. In fact while viewing the profile from the left-window, one often gets the feeling that Beloved Baba is himself standing.

Khansaheb Sarosh. K. Irani of Ahmednagar was Avatar Meher Baba representative for the occasion of Meher-Mela at Meher-dham. Sri Ram Prasad presented address to him on 25th. Shrimati Viloo Mai Sarosh Irani presided over the Mahila-sammelan on 27th and was presented an address by Kumari Shakuntala Amist. In the main function of speeches, people appreciated my inviting them to observe one minutes silence by way of participation in Beloved Baba's Divine Silence. As all were thinking of Beloved Baba during this one minute, the atmosphere was charged with spirituality. Power of Babasilence has always proved itself to be infinitely greater than millions of words. The speeches of Dr. Moorthy, Shri Amarsingh Saigal, M. P. & Shripat Sahai were inspired. Khan Bahadur Sarosh Irani's many speeches went home to the gatherings because of their transparent sincerity and simplicity of love. Beloved Baba's many Messages in Hindi were read out on several occasions and were received by all with rapt attention. Shri Keshavaji and Shri Pukar conducted a meeting of workers, who were introduced in fitting words. Advocate Chary, Mrs. Kain and Prakashwati made their quiet presence felt in all gatherings. Baba-films were cheered by crowds and Mushaira was a grand success.

Madhusudan Bhajans were frequent. Of the kavvalis the programme by Begum Akhtar was most entrancing. Dear Brother Dhake Falkar was kind enough

to give me company in Meher Kirtan, in which I could not help referring to the uniquely fortunate passing away of Brother Vishnu on the very lap of Beloved Baba. Kumari Sushila Deorukher (Vishnu's sister) who attended the function, had a difficult task of resisting tears. It was brave of her and also wise, for beloved Baba showers Immortality on all his loved ones, of whom Vishnu has been one.

It was not possible for me to accompany Sri Sarosh and Shrimati Viloo Mai to Mehersthan on 28th, since I had to go for the Inauguration of Avatar Meher Baba Raipur Centre by H. E. Shri Pataskar, Governor of M. P. on 1st December. The Governor's speech on this occasion was recorded and relayed by the A.I.R.

DIVYA VANI

(Divine Voice)

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—EDITOR.

An Account of the visit to Avatar Meher Baba

(Contd from page 34)

18th May

Baba embraced all lovers who had come from Andhra Pradesh. They had brought with them two big pictures of Baba that were very life-like.

It seems that the day before discussions had taken place amongst the main workers as to how Baba-work should be done in Andhra. Bro. Adi was also present at that meeting. Baba brought up the same subject today and summed up how His work should be done without feelings of anger, jealousy, and dislike amongst the lovers. He said: No decision can be arrived at if you speak all at once and don't practise what you speak. All your hearts must be united in My work. One must live what one tells others to do, otherwise it can never impress them. Baba then asked some of the main workers if they were satisfied with the way in which Baba-work was being done in Andhra. They replied in the negative. Baba said: Hypocrisy spoils Baba's work. Purity of heart and the feeling of oneness with others is required while working for Me. One of the main workers expressed his apologies and promised that he would henceforth be more careful in his relationship with other workers. Baba was pleased with him for he admitted his fault and gave in. Baba then asked S. P. as to how work should be done. He replied: we should talk less and do more work. We should be so much engrossed in Baba's work that we find no time for petty discussions.

Baba said: I intend breaking My Silence after nine months, and so you all should work intensely for this period. Live what you preach. Have 100% honesty or keep your mouths shut. The best judge as to whether you are 100% honest and living up to what you preach, is your own heart. Baba then said that though the Avatar is the Master of all Laws of illusion, yet He abides by them. Quoting an incident from the life of Prophet Mohammed, Baba said: Mohammed was very fond of eating dates. One day a mother brought her child to Him complaining that

her child ate lot of dates every day and so suffered from dysentery. The child refused to obey her parents and one day told them that he would not eat dates only if Mohammed told him not to do so. Mohammed could not tell the child not to eat dates when He Himself was very fond of dates and ate a lot of them. He told the mother and child to come back after a few days. Meanwhile, Prophet Mohammed left off eating dates and when the mother brought the child after a few days, He told the child not to eat dates. The child obeyed at once. Thus, Baba was trying to impress upon us that we should live up to what we preach to others. He said: If you tell others not to tell lies, then even if your life is at stake you should not tell a lie, otherwise it would amount to hypocrisy. My workers should be 100% honest and do my work with all hearts united. Both parties must give in, only then there will be no trouble in Baba-work.

One of the old workers told Baba that a van was an absolute necessity so that old workers like himself could move in it from village to village, talking to people about Baba. Baba said: who is to pay for the van? If I had to ask some lovers they would willingly contribute towards it, but why should I ask them to pay for my work? If I am going to break my Silence in nine month's time, then this van or all such plans to spread my messages would seem insignificant compared to the work that will be done as soon as I break my silence. If you have no van, travel by bullock cart. If this is not available, walk. If you are old and die while doing my work, it would be good for you. Baba finally summed up saying: In short there must not be jealousy or backbiting amongst workers. Be 100% honest. If you have something to say of another worker, tell it lovingly to his face and not behind his back.

After this, lovers from Andhra sang bhajans. Once Baba said: I am one with the highest state of consciousness and simultaneously I am on all the planes of consciousness,

and so I am one with you all. Only knowledge (Dhyan) can make one realize that I am nearer to you than what you are to yourself. Your eyes are so near you but you cannot see your eyes unless you hold a mirror in front of you. If you want to see Me, hold the mirror of Dhyan before you. This is only possible through My Grace. At about 11-00 a.m. we sang Baba's Arti and then Baba asked the Andhra-lovers to go outside and relax for half an hour.

Lovers from other centres came and sat near Baba after the huge group of lovers from Andhra left. Baba asked M. to sing. After her, Adi sang a gazal although he had a sore throat.

The President of the all India Hindu Maha Sabha came to see Baba. He asked Baba for a message. Baba said: Love God to such an extent that you become God. That love can be had through selfless service, but this service should be such that there is not even a single thought of self. What counts most is experience and not mere understanding. One has to go beyond one's mind. You can see Reality within you but for this you have to dive deep within yourself. By reading, you may have the conviction of God's existence just through intellect, but conviction by sight is better. Conviction of becoming One with God is much better than conviction by sight. After gaining the conviction of being One with God, one in thousands comes down to normal human consciousness on this Earth as a Perfect Master. The president left soon after this message. Just then a new lover from Eluru arrived and embraced Baba.

After lunch, a few of us had gathered in the side room. Baba does not have lunch. He has one meal of rice and dal at about 6.00 p.m. after all lovers leave Guruprasad. Sri Dhake and Dr. C. D. D.'s son told Baba some amusing stories. Baba said that they helped Him to relieve His boredom. Baba once said: Highly placed individuals in society get a lot of respect and honour in this gross world. Such fellows would be kicked out from the subtle and the

mental worlds if they have no spiritual value. I am the slave of those who love Me.

At 1.00 p.m. Baba again came into the assembly hall. Bhajans were sung by several lovers. From Andhra had come two sisters who sang well. Baba said that they go from village to village singing Baba-songs. They have even sung them at public functions in aid of the Defence Fund.

After Arti Baba said: I am so Infinite that I Myself cannot fathom My own Infinity. My shadow (the creation) is also so infinite that once I tried to see with My gross eyes all that had come out of Me but I failed. Scientists will soon discover a little of what I say. There are 18,000 worlds that are inhabited by human beings. In some, the people are extremely intelligent, in others less and in still others still less. None of them who live in these worlds have any experience of the subtle or the mental worlds. People from these worlds must be born on this Earth to experience the subtle and the mental worlds. This is an Avataric age, and a special Avataric age as I am observing Silence. Silence and anti-God elements will reach their zenith in the nine months before I break My Silence. So, My manifestation will also be the greatest. Breaking Silence will be as forceful as hundreds of thousands of atom bombs exploding. Silence is practically heading to its zenith today because of the very intelligent souls from other worlds coming down here. Our population is increasing by leaps and bounds for the same reason that souls are migrating from other worlds as they want a human body on the Earth in this Avataric age. Remember one thing, all is illusion, only God is Real and I am God in human form.

That evening some Andhra lovers had invited Adi, Francis, Dr. Deshmukh and myself for dinner. When big heads get together, intellectual interpretation of spiritual events is the rule. Adi asked, Why does Baba ask us to introduce newcomers to Him when He is all knowing? Someone

said though Baba knows everything, He likes us to introduce new-comers to Him in order to make them feel that Baba is taking an interest in them. Adi said: When God descends in Illusion, He is the Master of all laws in Illusion, yet He abides by them. Thus He comes down to our level and expects us to introduce new-comers to Him. Some one asked : Why does Baba go on postponing so often the date of breaking His Silence? Dr. Deshmukh said that if Baba had told His lovers in 1925, when He started His Silence, that He would break it in 1975, His lovers would have lost patience. Man always lives in expectancy. Baba, by postponing the date of breaking His Silence keeps His lovers in a sort of constant tension of expectancy. He also said that Baba keeps on postponing the date, because we are not yet ready to accept the breaking of His Silence. Francis said: it was beyond him to answer this question. Adi did not give a direct reply. Many such questions were discussed, before we were informed that dinner was ready. We enjoyed the dinner.

19th May:

In the morning the talk drifted to last night's dinner given by Andhra lovers. I told Baba that many subjects had been discussed including the one as to why Baba kept postponing the date of breaking His Silence. I said that it was immaterial for Baba lovers if Baba kept on postponing the date, but when other people ask us the reason, it is not easy to convince them. Baba replied: I shall positively break My Silence after nine months.

A lover from Karachi arrived with her son and embraced Baba. She said that after they had returned to Karachi from the East-West Sahavas last November, her son fell very ill. His Senior Cambridge examination was to start and he could not attend the first two papers. The Zoroastrian Parsee disbelievers of Baba in Karachi told her that she should not have gone for Baba's Sahavas when her son's examination was so near. Doctors reluctantly permitted her son to attend

the examination after the second day. All expected that the boy would surely fail and were waiting for the date of the results when they could again taunt the boy's parents regarding Baba. The results astounded everyone. The son passed 1st class and was the only Parsee in Karachi to get a first grade! He had taken eight subjects for the examination when only six were compulsory, so it was not impossible to pass although he did not appear for the papers on the first two days.

The assembly hall was full of lovers from Andhra. Baba asked K.S. of Andhra to summarize and tell everyone what Baba had said regarding the carrying out of work in Andhra. After this, Mr. M.Y. Mohan (Saigal) of Bombay, who had sung before Baba his tunes, gave a wonderful feast of gazals. Baba enjoyed his gazals for two hours. Once Baba sent him out for tea. While he was away, a blind violinist from Andhra played on his violin and then on a flute. Baba while explaining a few lines of the gazals, said: The lover says that his Beloved's eyebrows are like bows, while his 'nazar' (sight) is like an arrow. The lover asks his Beloved to show such an arrow that it would go deep down into his heart.

The lover's weeping for the Beloved is so intense, that there are waves of tears, a regular storm so to say. He cries out that he does not know where his love will lead him to. He says: I live, Why? To die for you. Again, dying for you is nothing, for I have staked my life for you.

The lover says: Even my enemies cannot bear the sight of my suffering for you, O Beloved!

At 11-00 a.m. Baba's Arti was sung and all went for lunch. Baba arrived in the side room only a few minutes later. Sri Dhake told us a funny story as usual and Baba enjoyed it. When Baba took His seat in the hall, Lata sang a few gazals. From 2-00 to 4-00 p.m., three lovers from Andhra did the "Burra Katha". In it one of them asks questions about Baba and the other replies, songs being

interspersed in between the talks. The end was rather delightfully dramatic. One of them said: Now that I have heard so much. about Meher Baba, please take me for His darshan, The other leads him by the hand and takes him to Baba and says: This is Avatar Meher Baba! Baba and all of us enjoyed the 'Burra Katha' very much.

This was followed by a dance drama by about ten young girls from Andhra. They wore very gorgeous costumes and the stage was magnificently decorated. Their expressions and actions in their dance, were wonderful. They had been trained so well that there was perfect harmony amongst them. Coloured lights were focussed on them adding to the beauty of the dance. The first scene was of Lord Vishnool in the heavens with angels dancing around him. In the next scene, Lord Vishnool hears a call from the Earth, saying that there is great need for him to descend on the Earth as Avatar. In the third scene, God descends in the form of Merwan among nature's picturesque set-ups. In the fourth scene Baba Jan kisses Merwan who instantaneously gets Self-Realization. In the first scene, Meher Baba declares that He has come not to teach but to awaken. He also gives His message of Love to the world. In the sixth scene, the world celebrates one of Baba's birthdays. In the seventh scene, Baba shows His Real Self to Adi's mother Goolmai before she dies. The eighth scene shows Francis Brabazon singing one of his poems on Baba. The last scene was of the East-West Sahavas which ended with Baba's Arti. The girls did not speak a single word but clearly did all this by their dances. A commentary in English was given before each scene. The little girl Bal Rani who acted as Baba was so natural and imitated Baba so well that Baba applauded her often. The background music and songs were also very good. After the dance drama was over, Baba embraced all the actors and had photographs taken of Himself with the full cast. Baba retired soon after the photo was taken. No darshan was given as it was already 6.00 p.m.

(To be Contd.)

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Shri Jal S. Irani addressing the audience

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Meherwan	Merwan	60	2	13
eigth	eighth	60	2	18