

DIVYA VANI
Volume 1 Number 3
10th May 1964

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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

Source and short publication history:

Divya Vani = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 1I (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports. Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies). Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

eBooks at the Avatar Meher Baba Trust Web Site

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

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

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

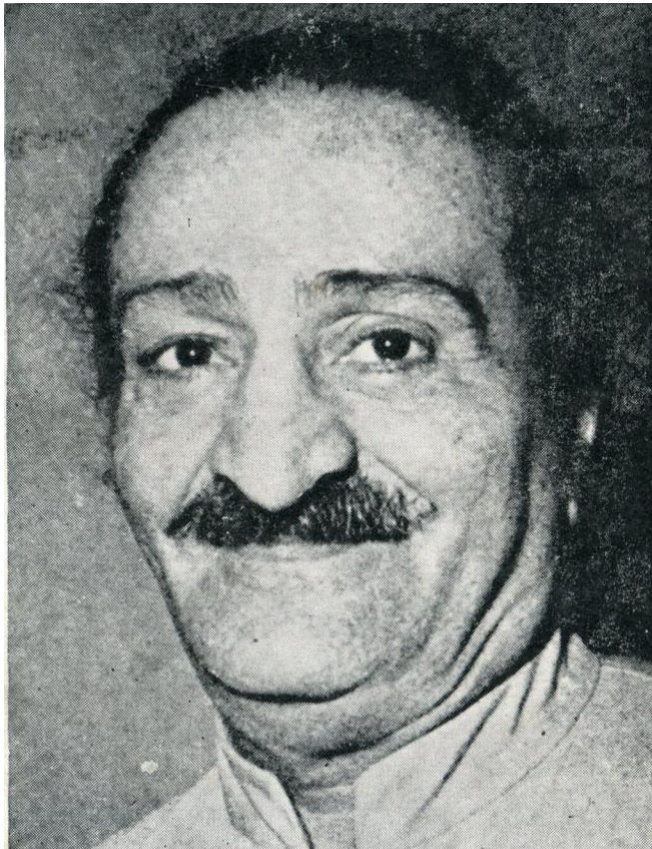
The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher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

Bi-Monthly: 3rd Issue

10th May 1964

DIVYA VANI

(DIVINE VOICE)



"To love God in the most practical way is to love
our fellow beings."

—*Meher Baba.*

Editorial Office at:

Phone: 36233

"MEHER VIHAR"

Grams: "VIHARMEHER"

3-6-417 Post Office Street,

Volume 1 }

Himayatnagar, Hyderabad-29

{ Price:

Number 3 }

(A. P. India)

{ Rs. 1-50

3rd Issue:

10th May 1964

D I V Y A V A N I

(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.

Shri B. Ramachandra Rao, B.A., B.L., Guntur-2, A. P.



Phone:

36233

Editorial Office at :

"MEHER VIHAR"

Grams:

'Viharmeher'

Volume 1 }

Number 3 }

3-6-417, Post Office Street,
Himayatnagar, Hyderabad-29
(A. P. India)

{ Price:

{ Rs. 1-50

CONTENTS

Editorial	...	7
The Meeting		
By Francis Brabazon	...	9
The Religion of Life		
By Meher Baba	...	11
Hundred and One Names of God	...	16
Glimpses from Guruprasad	...	20
Attention	...	28
An Account of the Visit to Avatar		
Meher Baba at Guruprasad: Poona		
By Dr. H. P. Bharucha	...	30
My contact with Avatar Meher Baba		
By E. Lakshminadha Rao, M.A.	...	41
The Glory of Meher Dham at Dehra Dun	...	48
What is 'Love'?		
By A. C. S. Chari	...	53
Informal Inauguration of Avatar		
Meher Baba Hall: Poona		
By K. K. Ramakrishnan	...	73
News and Notes:	...	78

What Avatar Meher Baba had to say about Jawaharlal Nehru

On the day previous to the demise of Panditji (at about 2.30 p.m. on 26th May), Beloved Baba all of a sudden remembered Jawaharlal Nehru and said:

"Jawaharlal will soon come to me, he will have to come."

Baba then added after some time, that it was sheer energy and the will of Jawaharlal that pulled him through so soon after the first stroke. If he gets another set-back he will not survive but will pass away immediately.

Within 24 hours of these observations of Beloved Baba, we heard the shocking news of the death of Panditji on 27th May 1964.

Beloved Baba remarked that with the passing away of Panditji, India has lost its first Prime Minister who also ranked first in dedicated service to India that he loved so dearly.

Baba said that Jawaharlal Nehru was matchless as a statesman and India will have to wait for another 700 years to find another jewel like him. He can be said to have been a Karma Yogi. It would be good if he had read at least some portion of "God Speaks" presented to him by Sardar Amar Singh Saigal, M. P.

Baba added, "Only when I come again, during my next Advent on Earth, will there be another like Jawaharlal. "

Note: We are grateful to Brother Eruch, for his kind information specially conveyed to us on this occasion.

1-6-'64:

—*Editor.*

ADI K. IRANI
Disciple and Secretary
Avatar Meher Baba

**King's Road,
Ahmednagar, India.**
April 22nd, 1964.

**A Circular Letter to all Group Heads of
Baba Lovers in India**

Dear Brother,

This circular letter carries you a request to be thoughtfully considered and responded to.

"Divya Vani" the English Bi-monthly (every two months) Journal entirely devoted to Baba's Cause needs your co-operation which is not difficult for you to give. You should exert to get subscribers as many and as soon as you can by making known to people that to help "Divya Vani" is to work for the dissemination of Baba's Messages and news about Baba and His Cause.

It should be unstintingly supported. Your active co-operation will be deeply appreciated.

With loving regards,

Yours brotherly,
(Sd.) ADI K. IRANI

Our New Patrons & Life-Members

1. "A Baba Lover from Bombay."
2. Shri K. R. Gajwani, Bombay-1.
3. " R. Ramananda Rao, Guntur-4, (A .P.)
4. " Adi Savak Kotwal, C/o Shri Savak D. Kotwal, Mahim, Bombay-16.
5. " W. D. Kain, New Delhi-4.
6. " A. H. Dadachanji, Bombay-1.

Our Old Patrons & Life-Members

(who donated additional amount of Rs. 100/-)

1. M/s. Boman & Sam Khodabunda Irani & Family, Mahim, Bombay-16.
2. Shri N. Dharma Rao, B.E., Rajahmundry, (A.P.)
3. Shri C. V. Krishna Rao, Prop: Vijaya Press. Vijayawada-2. (A.P.)
4. " B. V. Krishna Rao, B.A., Pleader, Ramachandrapuram East Godavari Dt. (A.P.)

Our New Helpers

1. Lt. Col. S. P. Joga Rao, Bangalore-1.
2. Shri Y. V. Narasimha Rao, Kakinada. (A.P.)

Note: We offer our hearty and grateful thanks to our dear *Patrons* and *Helpers* who have been pleased to extend their helping hand to this Divine Cause and we fervently pray that Beloved Baba may shower on them His choicest blessings and extend His Loving Grace to them.

—*Editor.*

Editorial:

AN EARNEST CALL
TO OUR DEAR BROTHERS AND SISTERS

It is past three years, since this journal devoted to Avatar Meher Baba and His work has been made available, by Beloved Baba's Grace to all his lovers, here in India and abroad. It is indeed a fact, that many of His lovers are availing our services. But, now, we wish to draw the attention of all Baba-lovers to the need of their activities in spreading the message of our Beloved Baba, to be made known to their brothers and sisters, who will be most happy to know them.

We, therefore, request all lovers of Baba and BabaCentres in particular, to be pleased to send us a short and concise report of their activities from time to time for favour of publication in our Journal, so that our other brothers and sisters too will be knowing their activities and feel infused with faith and enthusiasm to do more and more work for the common cause. We feel it our duty to devote ample space for this purpose and give scope for expression of sincere efforts of love and service in the Cause of Beloved Baba.

We also make an appeal at this juncture to the writers in Baba-fold in India and abroad, to be pleased to spare their time and regularly contribute their articles, and give the benefit of their experience and knowledge to other lovers of Baba. We are sure that their services in this direction

will be amply rewarded by the Grace of our Beloved Baba.

We also take this opportunity to request our dear brothers and sisters living abroad, to be pleased to allow us to share their love and joy in the field of Baba work, by sending us brief reports of the activities of their Centres from time to time. It is our heart's desire to make this humble organ of Baba's service a more effective and common instrument for expression of love and experience and to coordinate the earnest efforts thus made for the common cause, to which we have all dedicated our lives.

We now make a special appeal to all our brothers and sisters in Baba-fold to lend their efforts to make this journal a success in every way and share the pleasure of serving Beloved Baba, in our own humble way.

May Beloved Baba bless us all; and by His Grace, may "DIVYA VANI" ever echo His Voice in every nook and corner of the Universe; and awaken the slumbering humanity to deserve His Grace, now and for ever! May the Avatar of the Age, our Beloved Baba, be pleased to give us the strength to hold fast to His 'daaman' unto the last! Jai Baba!

THE MEETING*

By Francis Brabazon

Now I will tell you about One
Who is so handsome and so free –
His face is glorious sun,
His eyes are a deep melody.

Meher Baba is His name:
He is the Highest of the High,
Stars and hearts are his loving game:
For Him is my song and my sigh.

I met him when I was asleep
And dreaming that I was awake;
I met him as young Dawn did creep
From night's skirts a new day to break

I met him by a silver stream
That ran through a paddock of flowers;
I met him in love's moment's dream
That had escaped from the dull hours.

I met him in a valley cool
That was way above the blue skies;
I met him by shady pool
That was within my own two eyes.

I met him by the five-rail gate
That is the stave-lines of heart's tune:
I said, "I am sorry I'm late."
He said, "It is I who came soon.

"I came soon because you are dear,
Dearer to me than you could know."
I saw in his eye a bright tear
Which in my heart started to glow.

It glowed till it burst into flame,
A flame that was so bright and pure –
Which formed itself into his Name:
It was more than I could endure.

Now you know why I sing all day,
And sometimes I laugh, sometimes weep:
He stole my poor heart all away –
And left me his Image to keep.

* By kind courtesy of the author, from "Let Us the People Sing."

The Religion of Life

By Meher Baba

Search for Light

In every clime and in every age, man has ceaselessly struggled with his enveloping darkness. He has struggled and prayed for Light. In temple or church, in mosque or agyari, or again in the unredeemed loneliness of his life, he has prayed and struggled, struggled and prayed, without losing faith and hope; and even when he has seemed to give up his prayerful approach, he has never given up seeking more and more Light, through the exercise of his limited intellect. Those, who have seriously experimented with some world-religion or the other, exhibit their zeal by trying to follow the Teaching of the Founder with inviolable fidelity. In the lives of such people, *ardent and unyielding search for Truth* is generally the most prominent note.

Rituals and Ceremonies

Time and again, however, man has lost his moorings. He has got entangled in the superficiality of rigid forms and ceremonies, seeking consolation in *mechanical ritualism* and evading the drastic results of *applied Truth*. *As truth is the very negation of the ego-life, to which man desperately clings, he tries to escape from the deeper perceptions of his own Higher Self, ardently praying for Light in some form of Church, but resisting it in every-day practical life, in numberless ways.* Afraid of the flooding forces of Light, which his own prayers have released man seeks to perpetuate his ego-life, by embracing self-delusion and by *clinging to word rather than meaning, to form rather than spirit.*

Analogy of the Ostrich

He cannot whole-heartedly accept Truth; nor can he whole-heartedly accept ignorance. So he takes shelter in high sounding words and comforting slogans, misleading himself and others, thinking that he is following Light, when in reality, he is resisting it. But the pseudo-light, which he seems to get through fanatic allegiance to un-understood dogma, cannot give him real peace; nor can it eternally fortify him against the purifying and redeeming forces of Living Truth, which he has himself invited upon himself, through moments of sincere prayers and earnest search. *Not being able to reconcile himself with Light or with Darkness, man seeks to entrench his ego-life by taking his stand in the illusory and penumbral realm of merely verbal learning, which is like a mirage that only arrests further search for real water, without in any way allaying thirst.* But he cannot eternally elude the redemptive force of life, by overloading himself with half-digested and tenaciously held intellectual formulations. *He is like the ostrich, which is reputed to bury its head in sand, when pursued, believing that it is unseen.*

Living Truth

Man cannot permanently escape his own Divine Self and must inevitably yield to the life-giving Truth, which finally overtakes him, not in the form of a skilfully woven structure of dry and intellectual tenets, but in the form of an *Incarnation* or Living Manifestation. It then becomes an irresistible and emancipatory power, challenging the false without compromise, and releasing the limitless Divine Life of Love and understanding. Man can be dislodged from *the sandy land of empty words*, only when he voluntarily and whole-heartedly surrenders himself to a *Perfect Spiritual Master, who in his example, brings to him the Religion of Life*. The religion of Life is not fettered by mechanically repeated formulae of the unenlightened, purblind and limited intellect.

It is dynamically energised by the assimilation of Truth, grasped through *lucid and unerring intuition, which never falters and never fails, because it has emerged out of the fusion of head and heart, intellect and love.*

Master and Disciple

The Master is important and indispensable in spiritual life, not only because he *shows* the Path, but also because he *takes* the disciple to the goal. *Because of his unity with the One Divine Self, which is in all selves, the Master becomes the Divine Beloved for the disciple.* The Master as Truth represents the Highest self of the disciple and therefore has supreme and unquestionable claim to the undivided loyalty and unqualified surrender from the disciple. It is only when the disciple dedicates his entire life to the Master, with complete and unswerving faith, that he can fully benefit from the unfailing and abundant life-current, which flows to him from the Master.

The Transformation of the Disciple is like Metamorphosis in the life of Insects

Those who desire to invite upon themselves the psychic transformation, that brings them in tune with the Infinite, should, after satisfying themselves about the spiritual perfection of the Master, unhesitatingly and unreservedly surrender themselves to him. The complete spiritual transformation, effected by the contact with the Master has a very instructive parallel in the life of the metamorphosis in the life of insects. *Just as a caterpillar goes through the transitional encased stage of chrysalis before it becomes a full-fledged butterfly, the aspirant has to go through the transitional stage of self-surrender to the Master before he is spiritually reborn in the image of the Master and becomes Truth-conscious.*

Analogy of Hatching

When a man becomes a serious aspirant for God-realisation, his entire mind is thrown in utter confusion by the

new and irresistible *impulsion to unchain itself and be initiated into the undivided and boundless life of true values.* While attempting to overthrow the burden of the false and restricting ego, the mind needs the direction and help of the Master. The process would be higgledy-piggledy and chaotic, unless it is under the controlling guidance of the Master, who knows the ins and outs of the Path. The consciousness of the disciple, with all its darkness and limitations, may be compared to the undeveloped state of a bird in the egg. During the period of incubation, the mother-bird has to sit on the egg and hatch it with the warmth provided by its wings, before the bird attains to full development and comes out in unrestricted freedom. In the same way, *the disciple has to receive from the Master all his loving protection and direction, before he can become spiritually perfect and inherit the complete emancipation of God-realisation.*

The Watchwords of Spiritual Life are Purity, Love and Service

But the Path to the summit of Truth is not strewn with roses. Deep rooted attachments, in all their uncanny forms, must be courageously and ruthlessly plucked out, so that the crystal purity of the heart may reflect the unutterable sweetness of Divine Life. Selfishness in thought, emotion and action must be completely driven out, so that there may be an unretarded release of unimpeachable Divine Love. *Not by seeking individual happiness or safety, but by again and again offering one's life in the service of others it is possible to rise to the unsurpassed completeness of realised Truth.* God is not to be sought by running away from life but by establishing unity with the One in the many. *Purity, Love and Service are the watch-words of spiritual life.*

Life in Eternity and Divine Love

The vision of life, which I bring, can never allow any one to remain encaged in the limiting life of the narrow

self, with its myriad desires. The false separative ego has to be annihilated and the individual soul has to realise consciously its original and inviolable unity with God or the Oversoul. Only through the complete dispersion of separative ignorance is it possible to come into one's own divinity. *Thus and thus only, shall the soul get established in the unfading and boundless bliss of the undivided Life in Eternity. Thus and thus only, shall the soul open itself to the immeasurable divine love of Truth-consciousness, unobscured by hate or malice, untethered by jealousy, unrestrained by ego, untarnished by desire, unenslaved by attachment, unretarded by fear and unrestricted by the changing shadows of illusory duality.*

"DIVYA VANI"

To Our Inland Subscribers:

Please note that the annual subscription for "Divya-Vani" Bi-Monthly is Rs. 8/- inclusive of postage and the year of issue is from January to December end. Those that have paid subscription for the Quarterly "Divya Vani" for the previous year, may be pleased to send the additional amount of Rs. 6/- at an early date, if they have not done so by now, and thus make up the full payment of their annual subscription of Rs. 8/- for the Bi-monthly for the current year and oblige.

—EDITOR

*Hundred and one names of God

(Given in the Zoroastrian Prayer-Book)

<i>Names</i>	<i>English Meaning</i>
1. Yazad	Worthy of Worship
2. Harvesp-tawan	All Powerful
3. Harvesp-Agah	All Knowing
4. Harvesp-Khoda	Lord of All
5. Abadeh	Without Beginning
6. Abi-Anjam	Without End
7. Bun-e-stiha	Root of Creation
8. Frakhtan-taih	Endless Bliss
9. Jamaga	Primal Cause
10. Prajtarah	Exalted One
11. Tum-afik	Purest of the Pure
12. Abaravand	Detached from all
13. Paravandeh	In touch with All
14. An-ayafeh	Unattainable
15. Hama-Ayafeh	Attainer of All
16. Adro	Most Righteous
17. Gira	Upholder of All
18. A-chem	Beyond Reason
19. Chamana	Sovereign Reason
20. Safana	Bountiful One
21. Afza	Ever Prolific
22. Nasha	Reaching equally to All
23. Parwara	Nourisher
24. Ianaha	Protector of the World

* On 2-4-63, at Poona gathering, Beloved Baba said, "If you repeat this prayer with Love, no other prayer remains to be said. Anyone can repeat these names with Love, irrespective of the religion he belongs to."

<i>Names</i>	<i>English Meaning</i>
25. Ain-aenah	Never-Changing
26. An-aenah	Formless
27. Kharoshid-tum	Most Steadfast Among the Steadfasts
28. Mino-tum	Lord Invisible
29. Vasna	All-Pervading
30. Harvastum	All-in-All
31. Hu-sepas	Worthy of Our Profound Thanks
32. Har-Hamid	All-embracing Goodness
33. Har-naik-faraih	All-embracing Holy Light
34. Baish-tarana	Remover of Affliction
35. Taronish	Beyond Affliction
36. Ana-aoshaka	Immortal
37. Farasaka	Fulfiller of Holy Desires
38. Pajohdehad	Creator of Holy Attributes
39. Khwafar	Compassionate Judge
40. Avakhshiaea	Merciful Giver
41. Abaraja	Bountiful Giver
42. A-satoha	Unconquerable
43. Rakoha	Freest of the Free
44. Varun	Deliverer from Evil
45. A-farefah	Never Deceiving
46. Be-fareftah	Never Deceived
47. A-dui	One Without Second
48. Kam-rad	Lord of Desire
49. Farman-kam	Decreeer of Sovereign Desire
50. Aekh tan	Soul Supreme
51. A-faremosh	Never-forgetting
52. Hamarna	Just Accountant
53. Sanaea	Knowing All Things
54. A-tars	Fearless
55. A-bish	Devoid of Pain

<i>Names</i>	<i>English Meaning</i>
56. A-frajdum	Most Exalted One
57. Ham-chun	Ever The Same
58. Mino-satihgar	Invisible Creator of the Universe
59. A-minogar	Creator of the Profoundly Spiritual
60. Mino-nahab	Hidden within the Spirit
61. Adar-bad-gar	Transmuter of Fire into Air
62. Adar-nam-gar	Transmuter of Fire into Dew
63. Bad-adar-gar	Transmuter of Air into Fire
64. Bad-nam-gar	Transmuter of Air into Dew
65. Bad-gail-gar	Transmuter of Air into Earth
66. Bad-gerd-tum	Supreme Transmuter of Air into Dust
67. Adar-kibrita-tum	Supreme Transmuter of Fire into Divine Sparks
68. Bad-gar-jae	Spreading Air Everywhere
69. Ab-tum	Creator of Life-giving Water
70. Gail-adar-gar	Transmuter of Dust into Fire
71. Gail-vad-gar	Transmuter of Dust into Air
72. Gail-nam-gar	Transmuter of Dust into Water
73. Gar-gar	Master Craftsman
74. Garo-gar	Rewarder of Sincere Desires
75. Gar-a-gar	Creator of All Humanity and Its Actions

<i>Names</i>	<i>English Meaning</i>
76. Gar-a-gar-gar	Creator of All Human and Animal Life
77. A-gar-agar	Creator of All the Four Elements
78. A-gar-a-gar-gar	Creator of All the Planets and All Other Worlds
79. A-guman	Never in Doubt
80. A-jaman	Ageless
81. A-khuan	Eternally Awake
82. Amast	Ever-Alert
83. Fashutana	Ever-Protecting
84. Padmani	Recorder of Man's Actions
85. Firozgar	Victorious
86. Khudawand	Lord of the Universe
87. Abhutamazd	Lord of Life and Wisdom
88. Abarin-kuhan-tawan	Preserver of Creation
89. Abarin-nao-tawan	Renewer of Creation
90. Vaspan	Embracing All Creation
91. Vaspar	Giver of All Things
92. Khawar	Infinitely Patient
93. Ahu	Lord of Existence
94. Avakhshidar	Forgiver of Sins
95. Dadar	Divine Creator
96. Raiyomand	Rayed in Glory
97. Khorehmand	Haloed in Light
98. Davar	Lord of Justice
99. Kerfaigar	Lord of Just Rewards
100. Bokhtar	Liberator
101. Farsho-gar	Awakener of Eternal Spring

Glimpses from Guruprasad

(From one of the Mandali)

We waved goodbye to Meherazad in the early morning of 1st April, our kerchiefs fluttering from the car windows at dear Kaka and the staff and pets we were leaving behind, until the familiar gateway receded out of sight. To our right was Baba's Hill assuming different shapes from different angles, and when we got to the end of the road we saw the blue surface of the lake sprawling to our left. Before Baba's car had gone ten miles Baba got down to visit the homes of some intimate families in Ahmednagar, and was greeted by a large crowd of lovers waiting in the grounds of Adi's residence and office for a glimpse of Baba. A little further on, another dear family had gathered by the road outside their bungalow, two invalided members in wheel-chairs, and Baba stopped to accept their love and bless them with His caress. Still further on, under a tree by the road that branches off to Meherabad, a throng of devoted ones from the village of Arangaon were waiting since dawn, and once again Baba's car slowed down and halted amidst shouts of "Avatar Meher Baba ki Jai!" Thus was the royal coach held up a number of times, and of course what these 'highwaymen' wanted to steal was a smile and a look from the Beloved.

Little surprise therefore, that although we left Meherazad at about 7.30, we reached Poona not before 11.30. As we crossed the Bundgarden bridge over the river on which Baba used to sail as a college boy, memories of previous Poona summers woke up and stretched themselves, and by the time we entered Guruprasad, they were bright-eyed and chattering

all around us. Having walked and climbed more steps that morning than usual, Baba's hipjoint was painful at the end of the tiring drive, and on arrival, He was carried up the Guruprasad steps in the lift-chair by the mandali. As we stepped in, we felt dwarfed by the space of the big verandah, and the hall with its chesterfields and chandelier seemed enormous. But uppermost among our first impression was the difference in temperature, and we kept exclaiming 'How nice and cool it is!'. At Meherazad, the summer had already set in with the determination of a broody hen before March was half way through, and we were thankful to be escaping the clutches of its scorching April. Perhaps this factor tipped the scales favour of beloved Baba deciding on the move to Poona, for this year He had seemed reluctant to leave Meherazad.

In the three weeks' stay here, we have come to realize the impact of Baba's message that was set out to all concerned in the East and West (in the Circular issued on 23rd February), for Guruprasad has been a strangely silent abode. Missing is the human stream that flowed constantly along the driveway, and the happy stampede of darshaners that was almost a daily occurrence last summer. To the many who had hoped and planned to come to Poona this May, to stay as long as they could, so as to have the Beloved's sahavas as much as they could, the announcement that He will *not* give darshan this year came as a 'bolt from the blue', and reacted on those around Baba too. But the empty feeling of disappointment that we felt for all these many dear ones, was filled with the revelation of their love for Baba expressed in their resignation to His Will. This has been most felt in the response from Baba's Western lovers, which could be summed up in the words of Dr. Ben Hayman (from Texas): "Baba's wish is supreme"! Truly the highest 'pooja' is performed by them who place the flowers of their longing at the altar of His wish.

At 5 o'clock in the morning of 25th February, the time and date of His Birth on earth, Baba-lovers everywhere were singing His Arti or repeating His name. We, at Meherazad, at Baba's direction and in His presence, loudly called out the name of God at the stroke of 5. The message from the Beloved that was cabled to His Western groups in U.S.A., England, France, Switzerland, Faroe Islands, Austria, Israel, Africa, Australia and New Zealand, for His 70th Birthday was:

*"Although I take birth for all mankind
fortunate are the ones who love me
while I am on earth."*

—MEHER BABA

And on that Day of days, His lovers in different parts of the world expressed their good fortune by proclaiming to all who might share it, the fact that God walks the earth again. The measure and mode of their expression were varied; and if I were to put down all the reports this would turn out to be a book: besides, I'm sure you will read them in "Divya Vani". In the state of Andhra alone, 30 Baba-Centres celebrated the Birthday, some continuing to observe it from one week to three weeks! And, as the lovers there have the refreshing characteristic of being unrestricted in expressing their hearts' conviction, the Birthday functions at some of their Centres were magnificent. Widely distributed invitations carried Baba's picture and His Birthday message along with the day's programme. This invariably included a gorgeous procession through the town or main part of the city, with a large picture of Baba arranged artistically on a carriage or car, profusely decorated and illuminated, and accompanied by music. Besides the usual unfurling of the Baba-flag of seven colours, singing of Arti and bhajans, speeches made in the vernacular and English,

there was the enacting of Baba's life in the fascinating dance-drama 'Meher Leela', and the 'Burra-Katha' which depicts it, in dialogue and song. There was the showing of Baba-films, and at Vijayawada, the Birthday celebrations were announced in the daily local news broadcast over the radio. Slides of Baba's picture were seen by the public on the screens of the main cinemas, and enormous posters with a beautiful picture of the Beloved were placed high up along the main thoroughfares. An album of photos sent to Meherabad by one of the Centres there (Ramachandrapuram) gave us a glimpse of the grand 'mandap' that was put up to accommodate the big Birthday gathering that attended, with the stretch of road leading to it, as brilliantly lighted as the interior. One snapshot showed huge mounds of cooked rice on matted palms, prepared for the feeding of hundreds of poor—an item that was included in the program of nearly every Baba-Centre in the East: feeding the poor, the disabled and the lepers, and distributing sweets to school children. Outstanding among the Baba-booklets printed in many places was a Marathi magazine published in Poona, carrying a coloured photo of Baba on the cover of its February issue, which was devoted to His messages and biography. And, a most unusual touch to the Birthday programmes was given by the Rajahmundry Centre (Andhra): the unveiling of beloved Baba's portrait at a number of schools.

Not everywhere can the lamp of Baba's message shine unfogged by the challenge of public opposition, and we salute the Baba lovers of Karachi for their brave effort to shake up the hide-bound prejudices of the people there; especially the orthodox Parsi (Zoroastrian) community. The success of their plans for Baba's Birthday was all the sweeter for the hurdles they were faced with, at every turn. They invited Dr. Hoshang Bharucha from Navsari for a lecture tour; the Beloved's East-West Gathering film which

was shown at a number of places aroused keen interest, particularly among the young people; and the cream of their achievement was the broadcasting of Baba's 'Meher Mana' Arti over Radio Pakistan, Karachi. For the dear Baba-group of Zoroastrians in Karachi to set out to openly acclaim Baba as the "Messenger of God" was indeed a big step for Pakistan; and it caused much apprehension among its orthodox Zoroastrians, who prefer to keep their beads buried in the sands of tradition, as was proved by their frantic thrusts of criticism through the Parsi Press.

"I am happy to know that the 70th Birthday anniversary of Sri Meher Baba is being celebrated in Delhi. I send my best wishes on the occasion and hope that his teachings will continue to inspire a large number of people in our country." This message was sent by the President of India, Dr. Radhakrishnan, for beloved Baba's Birthday function held in Delhi, the capital of India. The 25th was the crowning day of the Birthday Week celebrated by the Baba-lovers in Delhi, and the function was held at the Constitution Club—inaugurated by Sardar Hukum Singh, Speaker of the Lok Sabha (House of Commons), and presided over by Shri Dr. Sanjivayya, Union Minister for labour and employment. Among the packed audience at the Constitution Club that evening were several other Ministers, Members of Parliament, and prominent personalities in the Capital. And so, we find that gradually more and more, the men who guide the pattern of the country are beginning to be drawn into awareness of the One who holds the world in His hands. An unprecedented part of the Birthday celebrations in Delhi was that a section of the program was relayed over All India Radio; and far away in Meherazad, we sat round our little Transistor that night and heard the commentator announce in Hindi: 'You are listening to a report of the 70th Birthday celebration of Meher Baba'. This little miracle was made possible by the efforts of Sardar Amarsingh Saigal, a Member of Parliament

and a staunch lover of Baba. It also resulted in brief reports of the Birthday programme of some other cities in India being broadcasted over the radio. I will quote from Eruch's letter to Sardar Saigal: "All mandali at Meherazad heard the ten-minute programme on 25th night at 10 o'clock relayed by A.I.R. Delhi. The way you recited the Master's Prayer of "O Parvardigar" thrilled us all. The reception here was clear and your voice was ringing clearly over the wireless. We also received reports from Vijayawada, Hyderabad, Bhopal-Indore, Calcutta, Nagpur and Bombay, that these stations also relayed 'glimpses' of the 70th Birthday celebrations from their respective stations. It was the first time that the Avatar's Birthday was proclaimed over the wireless from the Capital of India. It is a unique occurrence in the history of the Avataric cycle and you are blessed to have been instrumental in this respect." It was a joy too to hear the gentle voice of Shri M. Thirumal Rao (M.P. and ex-governor of Vindhya Pradesh, who translated "God Speaks" into Telugu), who spoke in his welcome speech of the need to love without any selfish end, concluding: 'and that love you find at the feet of Meher Baba.'

Once again at Meherazad, we heard the 'Parvardigar Prayer' over the radio, recited in Hindi in a clear sweet voice by one of beloved Baba's 'mahila mandal' (women's group) in Dehra Dun. This time the occasion being reported by the A.I.R. Delhi, was the inauguration of Baba's Centre named *Meher Dham** – at Dehra Dun that I spoke of, in my last letter. We have heard reports of the glorious function from lovers in different parts of India who attended, and here is a little excerpt from brother Kutumba Sastri's letter to Adi: 'The function was a grand success. The great outpouring of Baba's Love and blessings was felt by all. There was abundant harmony and brotherly love among all those that assembled. Many Baba-lovers from different

* 'Dham' means abode, and is pronounced to rhyme with 'farm'.

parts of the country came and participated. It was touching to see how three young lovers from Hamirpur area, who could not afford to travel by train, had cycled the whole distance of about 420 miles and reached the place in time to participate in the Baba-love programmes at Dehra Dun.

Baba has said, every heart that loves Him is His Centre. Baba has also said that the time for His manifestation is near, and His lovers should spread His message as much as they can. The Baba-Centres that are blossoming in many parts of India and abroad, serve as worthy vessels in which is poured the energy and service of His lovers, and from which His message of Love may be dispensed to as many as will receive it. This 1st of May will truly be a May Day for the "Avatar Meher Baba Poona Centre". On this day beloved Baba will open the Centre personally—just as He did the "Avatar Meher Baba Ahmednagar Centre" over a year ago. It will be the first time since our coming to Poona this summer, that Baba will step out of Guruprasad, where He has been maintaining a non-active routine, almost identical to that of Meherazad. However, it is not an unexpected move, for Baba had promised to bless the Centre with His presence when it was completed. Baba has directed Ramakrishnan (the devoted Secretary of the A.M.B.P.C.) to arrange the inauguration in a very simple and quiet manner, and so, only a few Baba-lovers from Poona will be present at the opening. The Poona Centre is unique on a number of counts—the biggest being the fact that it is in the birthplace of the Avatar. A tremendous lot went into the making of it—determination and work, hope and despair, endless controversies and delays, and the love of thousands from many places, who contributed funds to make it possible. At last the structure is complete—built on simple solid lines, its big hall can hold hundreds of people at a time. May it hold and share beloved Baba's love in ever-growing measure.

To posterity, every place hallowed by the Avatar's presence will be a Centre in the truest sense, and as such Poona can surely be called a beehive of Baba-Centres: the hospital where Baba was born, the house He lived in as child and man, the school and college He attended, the alley where He played games with other boys, the house with the well that has 'Baba's Room' in which He used to sit for hours and wherein lies the stone of incomparable significance—and of course Guruprasad, which He has declared will be 'immortal'.

Another important date is the 22nd of April—the date set for the opening of the World's Fair at New York, which is graced by the beautifully arranged booth, named "Meher Baba's Universal Message", and of which I spoke in my letter of last August. This project has proved a wonderful opportunity and challenge for Baba's lovers in the U.S.A., and their response to it has been more than wonderful. Contributing time, money and service to make it possible, they are now prepared for the mammoth job of manning the place all day and late into the night, throughout the long term of the Fair's existence. 'As one small candle may light a thousand.....', may their love light the hearts of those who visit this little corner at the World's Fair, the corner that holds the eternal message of Love and Truth from the Ancient One. This is what the Beloved has said to them, in His cable sent for the opening:

*Blessed is the Love of my lovers in America that
has adorned New York World's Fair with Meher
Baba's Universal Message (Stop) I send My
Blessing of Love to all my lovers and workers who
made it possible and who will staff the booth for
the duration of the World's Fair.*

—MEHER BABA—

ATTENTION

The following is the copy of a circular letter
sent out by Adi K. Irani to all group heads in India:

King's Road,
Ahmednagar,
10th April, 1964.

My dear

A number of you may have received a printed folder with the title "The Blows I Dedicate" from a man in Delhi called Krishnaji. This man is of South India (Kerala) who was for a time with Baba in Satara. Often he had confessed to the mandali that Baba's Love and compassion had retrieved him from a life of degradation, and that he had not known what love was before he met Baba. Being by nature an exhibitionist, Krishnaji wore a robe and kept his hair long, but Baba directed him to discard such sham and had him dress in ordinary clothes. Although he lived with the mandali for a while, he could not accommodate himself to the simple life lived by Baba's men. Shortly, he found that his presence in his home-town was imperative due to some unpleasant affair he had been involved in, and Beloved Baba instructed him to return home for good.

Later this Krishnaji came to Delhi, and reverting to robe and long hair began to observe periodic silence and to pose as the 'chargeman of Meher Baba'. Now, he calls himself "BABA", claims to be observing complete silence and is said to communicate with visitors by means of an alphabet board. Thus this man trades in Baba's name to gain people's

attention and to have the publicity he has always craved for; and in his frustration he is apt to go to any length in order to achieve it—he has this trait. Therefore, you are advised to give no countenance to Krishnaji's cheap methods of trying to win people's sympathies and gather them round himself. It is best to disregard any communication you may receive from this source.

Please inform all Baba lovers in your jurisdiction by sending a copy of this letter to each of them in English or the needed transcript, and advise them that should they receive a copy of such a folder from Krishnaji, the best thing they could do is to ignore it.

Yours brotherly,
ADI K. IRANI.

An Account of the Visit to Avatar Meher Baba at Guruprasad : Poona

By Dr. H. P. Bharucha, Navsari

(Continued from March 1964 issue)

1st June, 1963:

Baba mentioned that Dr. Harry Kenmore had arrived from New York, five days back. His coming was a big surprise for all. I was told that during these five days Baba had given many discourses. Harry had brought with him a camera that took and developed coloured pictures in 30 seconds! He took many pictures of Baba with this camera.

Attending to a small personal problem of a lover, Baba said, "I am dragged down from My highest state to look after such small problems. The whole universe is a zero and yet I have to take care of this zero. All the miseries of the world that you experience at present will become insignificant, when I break My Silence. Even now, these miseries are insignificant, but you do not feel them so."

Baba said that the first copy of His new book of discourses called 'The Everything and the Nothing,' printed in Australia, had been sent to Him by air. Baba said that it was a very well printed book. He also said that the book recently written by Francis Brabazon entitled 'East-West gathering' was excellent.

Once Baba said, "Imagination is greater than intellect. When you start imagining something, you create. When you keep on imagining, you sustain what you have created.

When you stop imagining, you destroy what you have created. Similarly God's Infinite Imagination creates and sustains the Creation." Baba then asked me, "Who created God?" I said, "God was, God is and will always be." Baba said, "God was, but how did God come into existence? God Himself created God, and so He is called 'Khuda'. This fact cannot be understood with the mind but can be experienced only with the Real Knowledge.

Lovers from Navsari sang a few bhajans. On hearing the singing, Baba jokingly said, "Today I feel as if I should come again after 1400 years, as even the thought of coming after 700 years seems very tiresome!"

Harry Kenmore was then asked to recite the Parvardigar Prayer. Baba then jokingly said to D. and K. whom He always refers to as miserly fellows, "If you give Me ten million rupees, I will give you God-Realization!" D. replied that if Baba helped him he would be able to procure that sum! Baba replied, "I don't want your money. What I want is your love and a clean heart which are beyond all the millions of rupees."

After Arti, Baba came into the side room and played 'Larisk' with the Mandali and a few others, Baba told us that Kaka, one of the Mandali at Meherazad, had been shifted to hospital for urinary trouble. He did not want to leave Meherazad and finally Baba had to order him to do so. At 12 noon, Baba left us.

Baba returned at 1.15 p.m. He said that during the coming nine months there would be great suffering and it would start after His return to Meherazad. He warned us not to leave His daaman. He said, "I am God, undoubtedly."

One of the Mandali had gone to Dr. Kenmore's hotel to deliver some food. He came back late, in fact after

Harry had arrived. When Baba asked him why he had come late, he began to justify his omission by long explanations. Baba said, "My heart is as soft as wax and yet as hard as stone. Hafiz says, Do not be arrogant with the Beloved; for in his hand even the hardest rock becomes like wax! Once the Beloved gets upset, there remains no solution. I become intimate with My Mandali but the latitude I give you, should not be taken advantage of. If you make a mistake, acknowledge it; do not go on arguing."

Baba then started off with a discourse. He said, "There are seven stations during the process of Evolution. After one has crossed these, one gets complete consciousness in the human form. But unfortunately with the consciousness, one has also gathered impressions (sanskaras). One has to shed these during the Involution process, which also has seven stations. As soon as all sanskaras are removed, one experiences that one is God. To reach the first station on the Evolution process, it takes many many ages. To reach the second requires less time, the third still less and so on. Similarly to reach the first station on the Involution process, it takes many many ages, while the other stations are reached quicker. Hafiz says, that once one reaches the first plane of consciousness, one is likely to tarry there for a long time. Hafiz continues, that the man on the first plane is compared to a man in a caravan. Everyone rests during the night, but early in the morning the leader of the caravan rings his bell so that all may get ready to move on. Similarly, a man on the first plane is likely to tarry and so the Perfect Master has to remind him to keep moving. Hafiz says, that the aspirant complains that he reached the first plane after ages of Evolution, and as soon as he reached it, his Master rang the bell so that he may not tarry there for long. Hafiz also says, that on the third plane one should not hurry to leave, because it is a

zigzag path ahead and there is the likelihood of one's falling from the fourth plane. Hafiz says to the aspirant, "Why are you in a hurry to reach the threshold of the Abode of God (fourth plane)? On this plane, there is a treasure-house of all Powers." Hafiz further says that once the Threshold is reached, one should cross it quickly, as one may fall from the sublime heavens to the depths. Once you are on the fifth plane, then, there is no possibility of a fall.

Baba continued, "On the sixth plane, the aspirant sees God everywhere and so there is no question of hurrying or tarrying. This seeing comes all of a sudden. Hafiz says that the aspirant on the sixth plane exclaims, 'How fortunate I am tonight that my Beloved entered my room all of a sudden (the sixth plane is referred to as night, while the dawn is the seventh plane). As soon as the Beloved entered, the aspirant saw the ocean of effulgence of God and bowed down, and he left very blissful.' Hafiz says of his experience that there is no wonder that he saw his Beloved that night, for it was the fruit of his labour of being at the feet of his Perfect Master for forty years. Hafiz continues that when he got up after bowing down to his Beloved, he wanted to plunge in to the ocean of Effulgence, but an infinite vacuum had to be crossed (between the sixth and the seventh planes)". Baba explained that the aspirant takes fright at this juncture and hesitates whether he should plunge in or remain on the shores. At the Dawn of day (seventh plane) he finds himself relieved of all his misery of separation and becomes One with the Beloved. Baba continued, — Hafiz said "I was stripped totally naked and found myself all alone in all my glory. What a glorious dawn it was that I was given a pass to the Highest. It was the Grace of my Perfect Master that I became the dust at his feet and thus became the Highest". Baba added, "It all means that God alone is Real and all else is Illusion."

Baba added, "There is Paramatma. Paramatma is all-existing. All Atmas are in Paramatma. All Atmas are Paramatma. When an Atma apparently comes out of Paramatma, the Atma becomes Jiv-atma and begins to gain consciousness of falseness, For the Jiv-atma to become one with the Paramatma is the goal.

"After passing through the processes of evolution, re-incarnation and involution, the Jiv-atma eventually becomes Shiv-atma and remains so eternally.

"When Shiv-atma 'comes down' to normal consciousness in duality, i.e. when Shiv-atma is duality-conscious, he is 'Nar' (Man) and 'Narayan' (God) simultaneously. So the Atma that thus regains normal consciousness (in duality), should be called Jiv-Shiv-Atma, This boils down to the fact that the atma has to go through hell of a thing, one after the other, in order to become Self-conscious. To become Self-conscious is to experience the 'I-am-God' State consciously. After becoming Shiv-Atma there is the state of Baqa. Such a one, in the state of Baqa, is termed 'Purushottam' (Purush plus Uttam), the Best of Man.

"Atma is Purush. Prakruti has come out of the Nothing. Purush and Prakruti are linked eternally, till Purush releases himself from Prakruti and becomes Self-conscious. Majzoob of the Seventh Plane is the Shiv-atma. Avatar is Shiv-Jivatma and He is the Param-Purush, the Highest or the Beyond or the Eternal Man."

Baba closed the above discourse with the following remark: "All what I say is all what I *know* and to you all these are words."

Baba then asked Bachoobhai of Navasari to sing. Just when he finished, Haribhai of Bajuwa arrived and dancing in ecstasy began to sing at first. He then fell at Baba's feet

with tears rolling down his cheeks. After Baba embraced all Bajuwa lovers, He retired for the day.

2nd June:

By 7-30 a.m. a huge crowd of lovers had collected. Baba sat in the assembly hall and embraced the lovers from Andhra. After this, bhajans were sung by the Navsari group followed by gazals by Mr. Mohan Saigal of Bombay.

Baba said, "On the path, 100% honesty is required. The least hypocrisy washes you away from the shores of Reality. God never manifests in the hearts that are unclean. But to have a clean heart is impossible without the Grace of a Perfect Master".

A man who could imitate the sound of almost anything imaginable, arrived. He gave a short performance much to the amusement of Baba and all. At 10.30 a.m. Baba's Arti was sung followed by the Prayer, recited by Harry Kenmore, after which all dispersed.

The baby who had been very ill, as mentioned in my notes of last week, expired. The mother came to Baba, but she did not shed a single tear before Baba. She bravely said that she was happy in whatever was Baba's Will. Baba comforted her and told her that He had bestowed to her two children (one last year and one this year) and had taken them both to Him again. Now He would bless her with another, for her to keep.

In the afternoon, Navsari lovers sang bhajans till about 2.00 p.m. Professor P. then sang gazals, drumming at the same time on a big special chattis (earthen pot for storing water) for an hour. Mr. Mohan Saigal again sang several gazals. At about 4.00 p.m. Baba's Arti was sung, and then all dispersed after embracing Baba.

3rd June:

Baba was in the assembly hall by 7-45 a.m. New comers took His darshan. The Ahmednagar bhajan party had come and gave a very good bhajan programme. Baba once mentioned, "Hafiz says, how foolish people are to compare pearls with sea shells. The Real Pearl is here (pointing to Himself). Do not go after the shells elsewhere."

Baba once explained a line or two from a gazal. He said – Jigar says, "When I dive into the ocean of Love, the waves of suffering embraced me. That embrace is like the embrace of my mother. They are chicken-hearted who seek the safety of the shores".

At 10-30 a.m., Harry Kenmore recited the Prayer as usual and this was followed by the Arti. After this, Baba sat for a group photo with Haribhai of Bajuwa and his family. Baba said that He had consented to this only because Haribhai's newly-wedded son had also come. He did not want it to be made a precedent for all.

Baba soon came into the side room and sat for about three quarters of an hour chatting about this and that. He went to His room at 11.45 a.m. to return to the assembly hall at 12.10 p.m. The Ahmednagar bhajan party entertained Baba. The main feature of the whole programme was a young lover called Manek, who had dressed up as a Quawal. His accompanists were clad in peculiar caps. He sang quite well, imitating delightfully the typical gestures of a Quawal while singing, much to the amusement of all. We dispersed after Arti at 3.30 p.m.

**Notes gathered from lovers who were
with Baba on 5th and 6th June 1963**

5th June:

To someone, who invited Baba to his town, Baba said, "I am here and also there. I am near, and also away; I am everywhere."

Today, Baba was in a mood to give a discourse. He said: "Fana is of three types; (a) Fana-Fillah; (b) Fana-fi-Sheikh; (c) Fana-fi-Rasool. In Fana-Fillah, a person becomes One with God. There are 56 persons existing in this state always. In Fana-fi-Sheikh, a person becomes One with the consciousness of a Qutub. He is one with the Infinite consciousness of the Qutub but he is *not* One with the Office of the Qutub. In Fana-fi-Sheikh state he does use sometimes and to a very limited extent the Infinite Power-Knowledge-Bliss. The person in Fana-fi-Sheikh state drops his body immediately after the Qutub, who has brought him to the state of Fana-fi-Sheikh, drops his body. There are five Qutubs (Perfect Masters) existing always. In Fana-fi-Rasool, which is a very rare state and occurs very rarely, a person becomes One with the Avatar (Rasool). When it does happen, it is during Avatar's physical presence on Earth and just before the unique world-wide manifestation of the Avatar. It is a rare occurrence. It has happened in the past. None from Fana-Fillah can become one of Fana-fi-Rasool state. An ordinary man who is only gross-conscious is chosen by the Avatar Himself and is bestowed the state of Fana-fi-Rasool. In Fana-fi-Rasool, the person becomes like the Avatar but does *not* hold the Avatar's Office, and he drops his body immediately after the Avatar drops His body."

Baba continued: "The fourth plane is called the threshold of the Abode of God. If a man on the fourth plane tries to harass one on the fifth plane (A Wali) with his powers, then the Wali on the fifth plane seeks the help of the Avatar (Rasool) but not of a Qutub. Thus he is protected directly by the Avatar from the pranks of the fourth-plane man and the latter's powers are curbed. Very rarely, one on the fourth plane ever becomes arrogant to a Qutub; if at all there is any mischief or arrogance displayed, the Qutub sternly deals with such a person and he eventually

surrenders to the Qutub. The Qutub then raises him to the Fifth Plane of consciousness at once.

"In Fana-Fillah state, there are 56 souls. The state of Baqa means to be established in God and being able to use Infinite Power, Infinite Knowledge and Infinite Bliss. A Qutub is the one who leads the life of God and uses Infinite Power, Infinite Knowledge and Infinite Bliss. Some Sufis believe that Fana-Fillah is the highest state. Others believe that Qutub state is the highest, while still others believe the state of the Rasool to be the highest."

On the fifth afternoon, referring to His Five Perfect masters, Baba said; "Tajuddin Baba, Sai Baba and Baba Jan were of the Jalali and Jamali traits. Upasni Maharaj was only a Jalali, while Narayan Maharaj was only a Jamali. These five Qutubs precipitated the advent of the Avatar of the Age. Of the present five Qutubs, three are Hindus and two Muslims. They are all men. My next advent will be after 700 years, when all the five Perfect Masters will be men.

"If a man on the fourth plane misuses his powers and if the Qutub is a Jamali, he does not bring the fourth-planer to the stone consciousness, but brings him down only to a gross-conscious human being. But if the Qutub is of a Jalali trait, then he will bring about his fall right to the stone-consciousness. The Avatar contacts the man on the fourth plane (except His Agent) for in that case the fourth-planer will automatically lose all his Powers. But if the one on the fourth plane approaches a Qutub, he accepts him and raises him to the fifth plane consciousness."

Baba continued that a Qutub, i.e. a Perfect Master, can appear in physical form in ten places simultaneously, while the Avatar can do so in a thousand different places. A Perfect Master has two types of agents: a) Abdal, and b) Avtad. An Abdal can take many forms—usually of an old

man or a child. Suppose, a pilgrim of the spiritual Path is very thirsty and is about to die of thirst, a Qutub immediately directs an Abdal to go and help him. Baba said that His father was helped by an Abdal when he was dying of thirst and was lost in the deserts of Cutch. At that time, a man with a long beard carrying a Pakhal (large leather water bag) of water, appeared before His father. No sooner had he drunk the water, the man disappeared.

Baba continued, "An Abdal does important work, but mostly in the male form. Abdals are of either male or female form. An Abdal of the female form does not appear in a male form, but changes from one female form to another as it suits the duty assigned by the Qutub. Likewise, an Abdal of the male form does not appear in a female form. The Avtad is always of a male form and does very little work in the way of odd jobs assigned by the Perfect Master."

Baba also hinted that five billion years in Illusion is like a moment in Eternity!

6th June

Baba said, "The journey between the third and the fourth planes is very difficult. At this stage, the connection between the pilgrim and the Perfect Master is so very delicate that it may be said to have been linked with only a hair. Thus, neither of them can afford to create a strain or too great a resistance, lest the connection snapped!

"Even the longing for union with God must be given up!

"The Nothing came out of the Everything. From this Nothing came out this everything called the Creation. The nothing appears to be everything. Thus, when one crosses the sixth plane to Reality, one has to necessarily pass through complete emptiness, i.e., the Nothing. The experience of this emptiness cannot be described. Sadgurus and Majzoobs have all passed through this experience of the emptiness.

The experience of this emptiness is of a very short duration; for the pilgrim at once passes to the Fana-Fillah state of 'I-am-God' and experiences himself as God, the Everything. For the Perfect Master, who has regained normal consciousness, the Nothing becomes his Universal body. From this Universal Body, everything of the Creation is projected and absorbed, chewed and spat out incessantly."

(To be continued)

Be Resigned to My Will

Be content with your lot—whether rich or poor, happy or miserable. Understand that God has designed it for your own good and be resigned to His Will.

Be resigned completely to My will, and My Will will be yours.

Some like work, some like play, but when you do it for Me, then it is the same – this is Vedanta in a nutshell.

I want you to remain undisturbed and unshaken by the force of life's currents, for whatever the circumstances, they too will be of My own creation.

If you endure your lot with patience and contentment, accepting as His will, you are loving God.

—*Meher Baba*—

(By kind courtesy of Sri Adi K. Irani)

My Contact With Avatar Meher Baba

By E. Lakshminadha Rao, M.A.

To one, who happens to have had the good fortune of having Avatar Meher Baba's Darshan or who happens to have had the good fortune of reading through at least some of His many writings,. the image He gives is one of streaming uncaused love.

I had the opportunity of seeing Avatar Meher Baba at the East-West Gathering, which was held on 1st, 2nd, 3rd and 4th of November 1962, at Poona.

Day after day, for four days successively, the immense gathering sitting in the presence of Baba, used to experience the Warm Sunshine of Love. All the time running into 3, 4 or on the last day for 5 hours, people used to sit seeing Baba on the dais. Ordinarily sitting for such a length of time might have been felt very monotonous and boring. But were there such signs? No. Even after the Arati was sung, which signalled the conclusion of the meeting, and when people were asked to leave, they would not go. What was it that gave such delight, which people would not give up? Were there talks? No, or nearly none. Did people talk? No. Nothing was permitted to distract the attention or mind of the audience except drinking in the image of Baba and feeling his magnificent and majestic presence which seemed to extinguish every other thought except the thought of His presence—purifying and exalting and imparting a sense of joy to the being.

The effect of the meetings was felt, even more intensely after I returned. The image of Baba suffused the

consciousness; giving it a poise, a balance and functioning, as a witness to every thought and every activity arising in the consciousness. This, I count as the greatest gain to the resources and character of any being; since I felt a feeling of detachment from the mind and I could examine its activities like a witnessing soul. I cannot claim to have become perfect in the sense that I maintain the detachment under all circumstances and in all the varied relationships of my being. My children, for example, still exercise a claim on my thoughts and feelings, exacting a levy of toil, anxiety, suffering and a share of happiness in their varying vicissitudes of success or failures in their careers. The cause of my own prosperity and well-being of those, whom I consider as my own, limits the ambit of my being. But those essential glimpses and insights, which signal the expansions, which it is within the power of self to realise are experienced. And there is hope that if I can hold fast to the 'Daaman' of Baba, I shall in fulness of time be able to attain and realise the eternal truths of Self. This is the spiritual awakening, which I believe, one attains by contact with Baba.

Did all persons, who saw Baba undergo the experience which I have herein described? We are all subject to pulls or gravitations of felt or latent desires arising from our sense life. Unless and until their power is lessened, we are unlikely to feel the stress of our spiritual natures. So it might be that some natures might not have been ready to experience in an overtly conscious manner, the impact of Baba's darshan.

In Sri Ramakrishna's life, we read accounts of how his disciples developed the urge for renunciation of worldly allurements for success in divine realization. Swami Vivekananda proclaimed that he owed everything of the fire and fervour which he displayed, to the inspiration of his Master. But, did all persons who had the opportunity

of close contact with the Master undergo this transformation? There was the well-known example of Hriday, his nephew who lived with him and watched his austerities and heard his inspired talks. But he remained a very common being, untouched by even a glimmer of the elevation of character which the Master consistently showed.

The main problem, which every human being has to realise is how his consciousness is to be freed from the hold of the ego, which keeps the being in its stranglehold and limits the feelings, understandings and outlooks. This belongs to the mind and it has to be transcended to reach the Limitless Self which is the Self of All Beings. This is Self-Realisation.

To achieve this, is the goal of human life. To be installed in it, is to achieve the unconditioned bliss of existence. The liberation we seek, is the liberation from the thralldom of ego, to which the human being is tied and becomes a prey to the dualities of human existence.

It is in this context that Perfect Masters can provide succour and it is such succour that they give, that they have their part and meaning in the unfoldment of spiritual destiny. Throughout human History, there have been spiritually awakened persons who served as beacon lights to light the path of struggling humanity assailed by the vicissitudes of life, its joys and sorrows.

Man seeks joy and shuns sorrow. But the joy which he thinks he can experience, is the joy in the mind, which is beset by its opposite of sorrow or misery. In seeking such joy, he seeks the opposite, since he centres his being in a sector where he cannot exist in one state without alternating into the other. To transcend these opposites his being must transcend this level and get absorbed in an absoluteness, in which the knower and the known can no

longer be distinguished. It is impossible for one to describe the experiences of this immersion or merger. It has only to be experienced. Those who have experience of it, and can go in and come out of that state, are called Perfect Masters.

Avatar Meher Baba has given an exposition of the levels of consciousness and experience in His Magnum Opus 'God Speaks'. It appears on first reading a desultory and wearisome treatise. It appears so, because the necessary experience of the levels of consciousness delineated therein are not consciously assessed. But the Book does give one a feeling that profound truths are expounded therein and when one engages in a second reading in a quest for a clearer understanding, one gets a little more illumination perhaps than he gets from the first reading. Then one must meditate on those essential experiences which arise from each level of consciousness, one reaches a clearer perception of those inner experiences, which constitute each of the levels of consciousness and with such knowledge and illumination, one sets out to realise the destiny he must reach, he can do so more easily and perhaps more quickly too than when he sets out without such perceptive awareness.

And then the impact of a Perfect Master on the consciousness of the aspirant becomes significant and meaningful.

Our consciousness is ordinarily the scene of the play of opposites. This is called 'Samskaric Bandhanam'. A 'bandhanam' is a bondage. The being is under the pressure of pulls or forces which are immanent, having inherited them or having formed them through the twin emotions of like and dislike, love and hatred. These have to be transcended to overcome the 'bandhanam'. A mere intellectual discernment of these slants of the personality is hardly sufficient to uproot and eradicate the propensities or aversions. A might-

ier gravitation towards pulling the being out of this involvement is necessary and this one calls detachment. Such detachment is not apathy or inertness. It is conscious mastery and control of mental reactions. The centre of being must rise in the scale of consciousness and in doing so, must get at-tached to another centre. This is the centre of Sat-Chit-Ananda,

For this supreme work of elevating the consciousness, the pathways are formulated by those who have made the journey. But how to start? Mere mechanical repetition or rehearsal according to set rules does not answer; since consciousness is not an automaton, which can respond to physical decrees. For this consciousness to uprise, another consciousness which travelled the path and which is confident of its nature and position and power should create the necessary stir and drive and here we have a fundamental truth. One consciousness can be awakened by another consciousness. For spiritual awakening, therefore, the contact and influence of a Spiritual Master is a necessity. The Guru's impact is intended to create not only an awareness of the spirit but a longing to realise it and the path along which the aspirant has to travel to realise it. In our spiritual lore, much emphasis is laid on the enlightenment being reached by discipleship under a spiritually qualified Guru. There is no alternative.

We must have to distinguish between Gurus who are qualified to render help to individuals and Avatars, for example Rama, Krishna, Buddha, Christ and Mohammed and now Meher Baba, who give a general push to the spiritual aspirations of the humanity. In the presence of Meher Baba or through His influence, people feel the awakening of an unconditioned love for all. It is not a commerce of give and take. It is a flowing and an unceasing flowing of love for all fellow-men and in a larger sense a love for all life. It is in this sense that from experiences gained by all sections

of humanity, both East and West, that Avatar Meher Baba represents a full manifestation of the Divine Absolute.

People often ask, how a person who does not talk can be credited with being able to exercise such a power. To believe it, one has only to experience it, as experience commonly shared is the basis for a verbal commerce of thoughts. If one has never tasted a mango, what words from one, who tasted it can convey an idea of the taste of the fruit. I have many a time listened to impressive and eloquent discourses on spiritual life. But spiritual life and the truths pertaining to it can be experienced only in the silence of the mind. It is an internal silence rather than mere silence of physical sounds, which Avatar Meher Baba provides, by Himself dwelling in the silence of the mind.

People unacquainted with Meher Baba challenge His claim to Avatarhood. They argue that it is vain gloriousness to make such a claim. That was a doubt which used to assail me too. It is a claim which appeared too tall for any one to make. But when one has His darshan and has experience of the after-effects of such darshan, one mellows into quite a acceptance of it. The other day, I had the good fortune to listen to a few verses which spontaneously rose from the pen of Swami Tryaksharananda, when he was filled or flooded with the Beatific Vision of Sarvam 'Vasudevam'. He claims to have become a 'Jivan Mukta'. He says, he knows it, whether others concede it or not. The Avatar says he knows it and says it, not out of any mean conceit but as a fact of His consciousness. One can cite the verdicts of sages and saints about the Avatarhood of Meher Baba. Being trained to develop my own convictions, unaffected by the judgements of others, however eminent, I lived in a mood of skepticism, until I had His darshan; and then of course my feelings underwent not a tempestuous change; but a quiet transformation. As a consequence, I am unprepared to ask others to accept my

verdict but to quietly study the influence, He exercises and to find out whether such a sea-change is possible except through the impact of an Avatar or a God-Man.

We are living in a world, where violence and hatred have reached undreamt of heights and we are precariously poised on the verge of total destruction. In the words of Bhagawan, Krishna God-manifests Himself in an Avataric Human Form to uphold righteousness and punish the evil. If ever there is a crisis in human affairs, it is now and who knows that the Avatar has again taken birth to save life and to save humanity against its own evil purposes and designs.

"Complete remembrance of God, honesty in action, making no one unhappy, being the cause of happiness in others, and no submission to low, selfish, lustful desires, while living a normal worldly life – can lead one to the path of Realization. But complete obedience to the God-man brings one directly to God."

—*Meher Baba*—

"The more you try to understand God, you understand Him less and less. How can He, who is beyond explanation, be expressed? His being infinitely simple has rendered Him infinitely difficult. The secret is that you have to become what you are."

—*Meher Baba*—

The Glory of Meher Dham at Dehra Dun

(A Report from our Special Correspondent)

The most important event of the year for Baba-lovers has been the inauguration of the Sacred Meher-Dham at Dehra Dun on 23-3-1964 by Shri Sarosh K. Irani and his wife Srimathi Viloo S. Irani as Baba's representatives. Shri Sarosh and his party reached Dehra Dun on 22nd afternoon, when they were accorded a big reception. A large number of Baba-lovers from various parts of the country had already gathered there. A big procession with Baba's life-size coloured picture, mounted on an elephant, followed by Bhajan parties and Baba-lovers was taken out through the streets of Dehra Dun. The procession which seemed to form an unending stream of persons, finally reached the Parade Ground, where Meher Mela is celebrated every year to commemorate the sacred memory of Baba's first public darshan on 23-3-1953. This year, the Mela was inaugurated by Srimathi Viloo S. Irani. Sri Kishan Singh, in his welcome-speech, explained to the audience the significance of Meher Mela at Dehra Dun. Shri Sarosh K. Irani also addressed the gathering.

The inauguration ceremony of Meher Dham in the early morning of 23rd March, commenced with an address by Srimathi Viloo Irani. She exhorted the audience to give up rituals and ceremonies and then enter Meher Dham. She cut the 7 coloured ribbon and opened Meher Dham to the public. Then followed a brief speech by Shri Sarosh K. Irani and the unveiling of Baba's Pratima. In his speech, he said,

"That which is veiled can be unveiled; but how can that which is an ever perceptible be inaugurated." Shri Madhusudan entertained the audience with his new composition "Dehra Dun Chalo". Shri Munshi Lal and Shri Vishnu Ji also sang few bhajans.

For Shri M. Thirumala Rao, M.P., it was a happy coincidence that after laying the foundation stone of Meher Dham exactly on the same day during the previous year, he was present there on the occasion before Baba's beautiful Pratima. He exhorted the audience to have faith in Baba. He added that the longer He is silent, the greater is His work to elevate humanity to Divine Values.

Then Shri Kishan Singh presented a welcome address to Shri Sarosh K. Irani on behalf of the Dehra Dun Centre. Yogi Maharshi Shuddhananda Bharathi, who was present on the occasion said in his speech, "the image of Baba is not of stone. It is a symbol of love Something tells me that Baba is God. Father in Heaven has himself come to earth." He exhorted Baba-lovers to be steadfast in Baba's work.

Dr. H. P. Bharucha, who addressed the audience next said, "Everyman's heart is the real Meher Dham, we should have absolute faith in Baba and obey His orders." Referring to Ghalib, the famous Sufi poet, he said that before entering the lover's lane, one has to cut his head and throw it there: this meant the annihilation of ego.

Shri W. D. Kain in his beautiful speech narrated how age after age when the wick of righteousness burns low, the Avatar comes to illumine the torch of Love and Truth. But the veil of illusion does not permit humanity to recognise Him. He said that the world will certainly know who Baba is when He breaks His silence.

Dr. G. S. N. Moorthy also delivered a brief speech in which he laid stress on the Divine nature of Beloved Baba and the significance of His Silence.

The concluding speech was delivered by Shri Sarosh K. Irani. He gave the following message received from Beloved Baba:

"Give my love to all those moths (Pathango and Pathangion) who have gathered to burn in the flame of Meher Glory and having burnt themselves completely, are anxious to reach my Dham (Abode)."

He narrated the difficulties he had to encounter during his journey from Ahmednagar to Delhi by car and the miracles that happened to bring him safely to his destination. The programme came to an end with the distribution of prasad by Shri Sarosh Irani, as Baba's representative.

In the afternoon, a special programme for Ladies was held, when Srimathi Viloo S. Irani opened the "Meher Training Centre". Speaking on the occasion, she said, "Baba says that He alone is the true tailor who goes on cutting clothes everyone has been wearing the cloth of ignorance since time immemorial and everyone has been so much attached to it that he would not like to leave it. And when Baba cuts even a bit of cloth of ignorance with His Love scissors the person concerned makes a hue and cry when the cloth of ignorance is cut into tiny bits and even the thread thereof is destroyed, then alone the goal of life is attained and the rays of knowledge peep in." Srimathi Baby Raj and Srimathi Prakashwathi also addressed the gathering.

At the same time a separate Gents Programme was held. Shri A. C. S. Chari and Shri Kishen Singh addressed the audience regarding the peculiar incidents which led to the dictation of the message "Highest of the High" by Baba at

Dehra Dun. Here, it was that Baba dictated the "Parvardigar Prayer" and asked the Mandali to recite it for 21 days from 13th August to 2nd September 1953. *He chose this place for His spiritual work before He declared Himself in 1954 as the Avatar of the Age.* Shri T. Kutumba Sastri conveyed the greetings from all Baba Centres of Andhra Pradesh. Raja Saheb of Saugor, who was also present on the occasion, exhorted the audience to love and obey Baba explicitly.

Then followed speeches from Shri K. N. Nigam, Editor, "Meher Pukar" and Dr. C. D. Deshmukh, M.A., Ph.D. The meeting came to a close with the recitation of Meher Chalisa by Srimathi Narewala.

In the evening, a public meeting was held at Parade Ground. Yogi Shuddhananda Bharathi, Shri W. D. Kain, Shri Sarosh K. Irani and Dr. G. S. N. Moorthy were the main speakers. Sarvashri Madhusudan, Vishnuji, Rajani Kant Upadhyaya, and B. Singh delighted the audience with devotional songs and poems. The programme came to a close with a Film Show of some events of Baba's life and finally the Qawali programme by Shafkat Rahi and party .

Visit to Meher Muafi: On 24th morning, the distinguished visitors, along with the local Baba-lovers paid a visit to Meher Muafi, where Baba stayed for a considerable period in 1950 during His New Life. Here a meeting was held in the local school compound. Shri Amar Singh Saigal, M.P., Shri Lekh Raj Ulfat, Shri Sarosh K. Irani and Shri Sripathi Sahaya of Hamirpur were among those who addressed the meeting. Here, three lovers of Baba, Madhav, Brindaban and Shiv Prashad, who had come on cycles from Hamirpur for lack of adequate finances, were embraced by Shri Sarosh Irani. The following telegraphic message received from Beloved Baba was read out.

"Give my Love to my Prem Bhikhus at Meher Muafi and ask them to fill the purse of their hearts with the treasures of my Love."

On the 24th night Jagaran (the night's vigil) at Meher Dham commenced with Sankirthan by Shri Madhusudan, Dr. C. D. Deshmukh and others followed by a dramatic performance "*Prem Lila*" of Avatar Meher Baba. The programme went on with keertans and bhajans until the morning of 25th March. Shri Sarosh Irani embraced all the male organisers and Srimathi Viloo Irani embraced the female organisers. Shri Kishen Singh in a very moving speech thanked all the lovers of Baba, who have made the function a glorious success.

"God is absolutely independent. The only way to approach Him is through love, constant repetition of His Name, and invocation of His Mercy."

—Meher Baba—

"God does not listen to the language of the tongue, which constitutes 'Japs', 'Zikra', 'Mantras' and devotional songs. He does not listen to the language of the mind which constitutes meditation, concentration and thoughts about God. He listens only to the language of the heart which constitutes love. So, love God and become free in this very life."

—Meher Baba—

What is 'Love'?

By A. C. S. Chari, Calcutta*

Sisters and brothers, whom I venture to address as fellow-pilgrims on "the Path of our Return Journey" to Godhead:—

The subject of "Love" is a vast one and, in the limited time now allotted, we shall endeavour to contemplate on some fundamental ideas and share the same with one another. Such a poor little hard-worked word is "Love"!! Yet, it is so powerful that atomic power is a mere squib beside it!!

Those who try to understand "God" (I use it in the sense well-understood by Theosophists and I need not dilate on what I mean by the expression "God") through the intellect alone arrive at some cold and dry concept, which misses the very essence of the nature of God. We have been told repeatedly that God is Infinite Knowledge, Infinite Existence, Infinite Power and Infinite Bliss. But, God is not understood in His Essence, until He is also understood as *Infinite Love*.

Let me, at the outset, state: In the Beyond State from which the entire universe springs and into which it completely merges, God is Eternal and Everlastingly Infinite Love. In other words, God is Love, Love Infinite; God alone is; Love alone is; Love is everlasting. This Eternal Love holds the key to all problems, inasmuch as under the law of Love, the Infinite is realised completely for all time—

* Talk given by Mr. A. C. S. Chari of Calcutta during the 45th Annual Conference of the Bengal Theosophical Federation held at Shillong (Assam) on 12th April, 1964.

in every walk of life—in science, in art, in religion. But when this Infinite Eternal Love is taken in the limited context of forms—which arise in the interim period of the appearance of the "illusory" universe of duality—that its Infinity *seems* to have been impaired. Herein, it is better to use correct expressions. Brother J. Krishnamurthy says that the Universe is a fact and not illusion but the values we attach to it are false and illusory. When this Infinite Eternal Love comes to experience itself in and through the manifested forms of the Universe, it goes through the following phases:

- (2) experiencing itself as extremely limited;
- (ii) experiencing itself as becoming less and less limited and becoming more and more like Infinite Love; and
- (iii) experiencing itself to be, what it really is, Infinite in Essence and Existence.

Even the most rudimentary type of consciousness is always trying to burst out of its limitations and experience some kind of unity with other forms.

Life and Love are inseparable from each other: Where there is Life, there is Love. Though each form is separate from other forms, in reality, they are all forms of the same Unity of Life, and the latent sense for this hidden Inner Reality indirectly makes itself felt even in "the world of illusion" to be accurate, of "illusory values" through the attraction which one form has for another form.

Love is like life; and it cannot be held fixed, static. All living relationships are in a process of change, of expansion, moving, evolving.

The word "*Love*" has got four letters, L, O, V, and E. Putting them one below the other, I would like to read them as

L =	(Standing for)	Life's
O =	" "	Own
V =	" "	Very
E =	" "	Existence

The Law of gravitation is in one way a dim reflection of the Love which pervades every part of the Universe. Even the forces of repulsion are, in one sense, expressions of Love, because things are repelled from each other, since they are more powerfully attracted to some other things. In science, the forces of *cohesion* and *affinity* are positive expressions of Love; for example, the attraction which the magnet exercises over iron. All these forms of Love are of the lowest type, because the consciousness also is rudimentary.

Coming to the animal world, this Love becomes a little more explicit. Conscious impulses are directed towards the different objects in the surroundings. This Love is said to be "instinctive", and it takes the form of gratifying different desires through appropriation of suitable objects; example, tiger seeking to devour a lamb or a deer.

Sex-attraction is another form of Love at this level. At this stage, the animal seeks to satisfy some bodily impulse or desire through the object of love.

Coming to human love, it is certainly much higher than these lower forms of Love, and necessarily so, because, consciousness is fully developed. There is no doubt a continuity with the lower sub-human forms of love, but it is a little different and higher, because, henceforth, its operations have to be carried on, side by side, with a new factor, namely, reason or discrimination. Sometimes, human love is divorced from reason; sometimes, it runs parallel to it; sometimes, there is a mixing up of reason and sub-human form of love and even a conflict; and lastly, there is a balance between reason and love, and love and reason are fused into an integral unity.

Thus, in relation to reason, human love can enter into three types of combinations:

(1) First type: the sphere of thought and the sphere of love are kept separate—not complete separation, however. We then speak of a Love which is unilluminated by Reason and a Reason which is unenlivened by Love.

(2) In the second type, they are simultaneously operative, but do not work in harmony with each other. It is a necessary phase in the evolution to the higher state.

(3) In the third type of human love, there is synthesis between Love and Reason, and both Love as well as Reason are so completely transformed that they precipitate the emergence of a new level of consciousness—which is certainly much above the normal human consciousness—and can be described as a sort of super-consciousness.

In the matrix of ego-consciousness, human love has its countless desires, and love is coloured by these factors. Just as in a kaleidoscope, or in the infinite shades in the colours of different flowers, we find, in the range of human love, a lot of varieties and delicate differences, owing to novel combination of psychic factors.

At this stage, human love finds itself encircled, and even involved, by a number of obstructive factors; the examples of such obstructive factors are: (i) infatuation, (ii) lust, (iii) greed, (iv) anger, and (v) jealousy. In one sense, these obstructive factors can be said to be either *forms* of lower love, or the inevitable *side-results* of, the lower forms of love. As there is no time to dwell in detail on these obstructive factors, let us proceed further, after realising that these are obstructive to the release of *pure love*, and let us also realise that the lower is always the enemy of the higher and the stream of love can never get clear and settled, until it is

disentangled from these obstructive, limiting and perverting forms of *lower love*.

Consciousness often gets caught up here and cannot emancipate itself, and finds it difficult to get out of them and to advance further.

While dealing with lust, you will appreciate that it is indistinguishable from undiluted selfishness, because all the objects to which lust clings to, are desired for the sake of the limited separate self, and from the point of view of the limited and separate self. But, at the same time, it is a form of love, but however completely vitiated by a thick coat of ignorance about the True Self. Examples are: a person's lust for a nice dish; or, to a person of the opposite sex; or similar examples. Consciousness is caught up in ceaseless cravings. When the heart is in the clutches of lust, the spirit remains, as it were, in a state of delusion or stupor. There is a thwarting and suppression of the life of the spirit, because it is a state of utter bondage and the higher potentialities are denied expression and fulfilment. This limited form of love is also functioning under the thralldom of ignorance; one experiences manifold and unending sufferings, life after life, *janma* after *janma*, which are attendant upon such limited form of love and the continued experience of frustration. Here, the pilgrim gets many irrepressible voices, through which the Infinity of God's Love is indirectly asserting the imperative claims of its unexpressed, but unimpaired Reality.

It is here, that there arises need for constant exercise of discrimination in thought, word and deed. Here again, in the school of life—we are all students in this school—that constant practice is required. There is a tip, which has been given to us by the Masters: "Take care of the thoughts, and words and deeds will look after themselves."

Before getting initiated into the Infinite Love, there are two further stages: No. 1, in the subtle sphere; and No. 2, in the mental sphere.

(1) In the *subtle* sphere, the lover is not free from lust, but the lust is not as undiluted as in the gross sphere. The intensity is reduced, perhaps, to half, for the simple reason that in the subtle sphere, there is no gross expression of this lower form of love, and no gross object; but the lower form of Love has got subtle and other modes of expression, though, it cannot have gross expression. There is, however, a *longing* to be united with the beloved. Longing is less limited form of love than lust, but the curtain of duality between lover and the beloved becomes transparent and it is consciously sought to be overcome. There is certainly less amount of selfishness, but still, there is a *longing* to be, what is called, 'possessive'.

(2) Then coming to the *mental* sphere: there is a higher and freer expression of love. Lust has not, however, completely disappeared, but it is very much sublimated; perhaps, only 25 per cent of what it was in the gross sphere remains, but even that 25 per cent remains in a *latent form* without any expression. Here, in this mental sphere, this lust does not have *even subtle* expression and the lover is free from that possessive longing for the beloved, which he had in the subtle sphere. But how does love express itself in this mental sphere? It expresses itself as complete resignation to the will of the beloved. To repeat: all selfish desires, all longing for the presence of the beloved has disappeared. Now, the emphasis is solely on the worth and on the will of the beloved. There is an abundant release of love, in a comparatively pure form, but we have not come to absolutely pure love, that is, Love Infinite, because, there still persists a curtain of duality ... the curtain, however, is thinner and thinner ... which separates the lover from the

beloved. At this stage, experience is only through the medium of *finite mind*, just in the same way as in the lower spheres, love experiences itself through the medium of the lower bodies.

Before we go to contemplate on the Infinite Love, or what can be called the Divine Love, we have to stop, and consider at what the layman usually calls as *Bhakti*. The English word for *Bhakti* is perhaps "Devotion". There is a difference between Divine Love and Devotion. Love burns the lover, devotion burns the Beloved. Love seeks happiness for the Beloved. Devotion seeks blessings from the Beloved. Love seeks to shoulder the burden of the Beloved. Devotion throws the burden on the Beloved. Love gives, devotion asks. Love is silent and sublime, devoid of outward expressions, but devotion expresses itself outwardly. Love does not require the presence of the Beloved in order to love, but devotion demands the presence of the Beloved to express its affection for the Beloved.

Now, we come to what is rightly called Divine Love, Love Infinite, Love Everlasting, Love Eternal: This is a stage in which all duality is finally overcome. Lust has completely disappeared. Longing has completely disappeared. They are not even latent. Here, this unlimited Divine Love, unlimited in essence, unlimited in expression, is expressed by the Soul, through the Soul itself. All the separation which was experienced in the gross sphere, and then in the subtle sphere, and then in the mental sphere are all transcended, and here, the lover is conscious of his unity with the Beloved. The lover loses himself into the being of the Beloved, and he knows that he is one with the Beloved, that he is not apart from the Beloved, that he is the Beloved Himself.

Thus, you have a picture of the Divine romance, or what, we in another parlance call, "the Journey". We

start with God as Infinite Love, first, delimiting Himself in the form of creation (don't mistake me, if I use the word "Himself", because I use it as a convenient mode of expressing, though the gender "Himself" is inaccurate, because the Ultimate Reality is beyond sex or number. It is inaccurate even to call it "One". It is.). There is the "return journey of God" recovering consciousness of His Infinity through the different stages of creation. All these stages of experience of being a finite lover, ultimately, culminate at the end of the Journey, or at the end of this Divine Romance, in God experiencing Himself as the Sole Beloved. The Lover in the beginning is conscious of nothing but emptiness, frustration, superficialities and involved in a series of lives, in chains of bondage, then, gradually by self-effort (which is rewarded simultaneously by the grace of Masters), he attains an increasingly fuller and a freer expression of this Love, and ultimately, the lover merges with, or rather disappears into, the Divine Beloved (in other words) with the Ultimate, Everlasting, Eternal, Infinite Love. It is expressed also as the Realisation of the Supreme Self or "Brahman", or "Godrealisation".

Let me summarise: God is Love, and Love must love, and to love, there must be a Beloved. But, since God is Existence Infinite, Eternal, there is no one for Him to love, but Himself and in order to love Himself, He must imagine Himself as the Beloved, whom He as the Lover imagines He loves.

Beloved and Lover implies separation. Separation creates longing; longing causes search. The wider and more intense the search, the greater the separation and the more terrible the longing. When the longing is at its most intense state, separation is complete and the purpose of separation itself is fulfilled, and Union follows. What is the purpose of separation? It is that Love might experience itself as Lover and the Beloved. When Union is attained, the Lover

knows that he himself was all along the Beloved, whom he loved and desired Union with. He also realises that what appeared impossible situations and which he overcame ultimately, were obstacles which He Himself placed on the path to Himself.

It looked so impossibly difficult to attain Union. Naturally so, because, it is impossible to become what You really are!! This Union can be expressed in another way. It is nothing other than your knowledge of Your Self as That Self, the "Only One". Even to say, "Only One" is not correct, because "One" implies there can be a "Two" or "Three", etc. **Existence is. It is.**

There is also a humour in this Divine Romance of Love-Game. It is this: One who is sought is Himself the Seeker. It is the Sought who prompts the Seeker to ask: "Where can I find Him whom I seek?"; the Seeker asking: "where is God?" is really God saying "where indeed is the Seeker?". The utter simplicity of this Divine Game appears to be highly intricate, as soon as you try to understand it through the intellect, so that mere intellectual understanding does not bring God nearer to you, but Love alone that brings God to you. Incidentally, to say "bringing God nearer to you" is also not accurate. **God is. Love is.** You have to become aware or conscious of that. This is what Brother Krishnaji says in the ears of his audience wherever he speaks. **God is Love eternal.** According to the Divine Law, It certainly is the Law of Infinite Love that governs the universe and the so called suffering which you and I have undergone, and will undergo, is the labour of Love to unveil our own Real Self.

In "The Voice of the Silence" at pages 75-76, it is written:

"Canst thou destroy divine *Compassion*? *Compassion* is no attribute. It is the Law of **Laws**—eternal

Harmony, Alaya's self; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in this **Being**, the more thy Soul unites with That which Is, the more thou wilt become **Compassion Absolute**."

Let me say that the word "Compassion" is also used by great Acharyas, for example, Nigamantha Mahadesigar, where he uses the Sanskrit word "*Anukampa*" as an attribute, or "the *Swabhava*", of the Highest. The theists use the expression "God ... Divine Love." In the Theosophical impersonal parlance, the word "compassion" stands here as an abstract Impersonal Law, whose nature, being Absolute Harmony, is thrown into confusion, by discord, suffering and sin.

Let me epitomise: Love is creative, redeeming, uplifting. There are infinite degrees in which It may be seen felt and once you begin to contemplate upon its Reality you will find that the whole Universe appears as a great Ocean of Love!! How could it be otherwise, when **God is Love?**

But we must have love in ourselves before we can see it in others. There is nothing more pathetic than seeing a person craving to be loved, yet loving none. If we deny love in ourselves, it will express itself as something less than the love we desire, it will be out in some form, *for, it is an irresistible power*. If we hate, we use the Power of God and pervert it into its opposite.

I came across recently a report of a speech given in France by our revered brother J. Krishnamoorthy on "Love". He was asked by some of his listeners: "Why don't you talk of love and compassion?". His answer was: "Does a

flower talk of its perfume? It *is* perfume. Do we discuss the light of the Sun? It *is* there. We only feel its warmth and we see its beauty. We talk of the Sun only when it is hidden. The same is with love and compassion. *We talk of it only when we have not got it*". He also says: "Our common experiences of mutual affection can lead us to Real Love. Real Love is not a 'relationship' between two things, but is entirely unilateral, an Inner Sun, which gives its light to everything that comes within its reach. Of such love, Jesus Christ spoke when He said that the love of His Father shines equally on the good and the bad. Real love has nothing to do with "*devotion*", which lifts some particular being on a pedestal, putting everybody else below his level."

It is important to understand the significance of right relationship. There can be no existence in isolation. 'To be' is to be related. And without relationship, there is no existence. What is the significance of relationship? It is a process of self-revelation; of self-knowledge: Love Infinite has no "relationship". There is no gratification in Divine Love. Such Divine Love is a marvellous thing. Infinite Love cannot be brought into being through discipline, through any means. It is a state of being which comes when the activities of the 'self' have ceased. These activities must not be disciplined away, suppressed or shunned, but, *understood*. There must be an awareness and so an understanding of the Self, in all its different layers ... then we realise we are not separate from Love Infinite.

When in a German restaurant, a man wanted to prostrate before Krishnamoorthy, he took him by the hand and led him to the charwoman (servant-woman). "So much better", he said, "if you prostrate before her". J. Krishnamoorthy's approach to love is free of theories and speculations. It is exquisitely simple and direct. He once said to his audience:

"Whenever you want to understand, what is "Love", you look at something supernatural. What for? What need is there to do so? Human love is enough to teach us all that we need to learn at this stage. So long as you say: "this man I love", "that man I don't love", you cannot escape solitude and death."

This Real Love which does not choose its object, which has no preferences, is the same to one and all, in the same way as a sun or the moon shines, or the rain falls. It is the very root of Immortality. Love is its own Eternity. Then, if these are understood, we arrive at the strange conclusion that our slavery to time is due to our being selective in our own affections. Where there is "*attachment*", there can be no Real Love.

A great writer, Ripley Webb, puts it thus: "God is Love. He is all the Love there is; so we may say that the universe and humanity are expressions of his love. There is only one kind of love ... whether you see it expressed as Divine Love, or human affection, or passion, or desire, or even perverted by human minds into possessiveness, hate, lust, infatuation, greed, etc. If a man and a woman fall in love, they love each other with the Love of God ... there is no other kind." Let it be remembered that the laws of matrimony amongst human beings impose conditions for the mutual love of a husband and a wife. "But, it depends upon the spiritual awareness of the husband and the wife, how they express that love, whether it takes a root and becomes deep, sincere, true and Divine, or whether they express it only as possessiveness and sexuality, in which latter case, the Love will fade and die in them"; or in other words, the chances of its being transformed into the higher state of Divine Love will be lost ... rather, put off to a later "*janma*".

Let us take the phrase "Mother-Love". In failing to realise the complexity of our own inner being, we naturally

fail to realise the complexity of another human being. We are naive and approach relationship only with ready-made standards, to idealise it, or condemn. About 'mother-love', we have such a rosy picture of that; and we do not dare to, or care to uncover this and look into the real interplay of psychologies between mother and son, or daughter. There is the natural instinct of the mother (both in the animal and also in the human kingdom) to protect her young, but even as a human being, she is still with her own problems and needs. So, into such "love", there enters, usually, the sense of possessiveness and a dependence which is not merely physical, but psychological. There is psychological dependence of the older generation upon the younger. The father's, as well as the mother's, clinging to "my" child ... needs to be recognised and understood both by the parent and the child.

You may all feel: "What all you have been saying is high philosophy. We have to deal with brass tacks in daily life and how can we become aware of this Divine Love?" To this, there is no simple answer. But, perhaps, each one of us, in his/her own way, can learn to love *only by loving—not* by reading books or hearing lectures. The love may one day break its own bonds and burst into a "flower of love", which is no longer narrow or exclusive, but is "**Universal**", "embracing all life in oneness".

Let us recall that great St. Paul's First Epistles to the Corinthians, Ch. XIII :

"Though I speak with the tongues of men and of angels, and have not Love, I have become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor,

and though I give my body to be burned, and have not Love, it profiteth me nothing.

Love suffereth long, and is kind;

Love envieth not;

Love vaunteth not itself, is not puffed up,

Does not behave itself unseemly, Seeketh not her own,

Is not easily provoked, Thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things;

Hopeth all things, endureth all things.

Love never faileth; but, whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spoke as a child; I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now, abideth Faith, Hope, Love; these three; but the "**Greatest of these is Love**". – *I Cor xiii*.

In this Epistle, St. Paul, first of all contrasts Love with those great things thought much of in those days, such as, eloquence, prophecy, mysteries, faith, charity, sacrifice, martyrdom, etc.

Next, St. Paul gives a spectrum-analysis of *Love*. Just as when light passes through a crystal prism, we find all the colours, (let us take them as the conventional seven colours Vibgyor), Love is a compound thing containing various elements, which you and I can practise in any place in daily

life in the small things of life. All these multitude of small things and ordinary virtues which that Supreme Thing called *Love* is made up of, namely, the nine ingredients which St. Paul has chosen to mention in his analysis of Love, (i) patience, (ii) kindness, (iii) generosity, (iv) humility, (v) courtesy, (vi) unselfishness, (vii) good temper, (viii) guilelessness and (ix) sincerity, ... go to make up the stature of the Perfect Man. All these ingredients, not in relation to the unknown future, or to a retired life, but today, *here and now*.

St. Paul means: "Love can never be defined, it is not just a synthesis of all the above virtues, but it is something greater, just as light is something more than a synthesis of all the colours which are its ingredients. Love is an *effect*. Love begets love. It is a process of induction."

In her "Key to Theosophy", *Madame Blavatsky* says:

"For every flower of love and charity, you plant in your neighbour's garden, a loathsome weed will disappear from your own, and so, this garden of the ... Gods Humanity—shall blossom as a rose."

"Pure divine love is not merely the blossom of the human heart, but has its roots in Eternity. Spiritual holy Love is Immortal."

A quotation from *Prophet Mohammed*:

"Every good act is love. Your smiling on your brother's face is love. An exhortation to your fellowmen to virtuous deeds is equal to almsgiving. Your putting a wanderer on the right road is love, your assisting the blind is love, your removing stones and thorns and glass pieces and other obstructions from the road is love, your

giving water to the thirsty is love, the true wealth that a human being acquires for the life hereafter, is the good he does in this world to his fellow-men."

(Prophet Mohammed meant that all the above, of course, should be without any selfish or self-serving motive).

He who is on the PATH exists not for himself, but for others. So does a member of the Theosophical Lodge, or a worker of any spiritual Master. He has forgotten himself in order that he may serve others. He is also a living plume of fire raying out upon the world the Divine Love which fills his heart. The masters use such pilgrims alone, and them alone, for their work. Of all the qualifications, you will thus see, which the Masters set a value upon, in using the pilgrim for their work or in appreciating the pilgrim's progress in the return journey to Godhood (while bestowing their grace), Love is the Supreme, the most, greatest thing. If it is strong enough in a man, it forces him to acquire all the rest. All the rest, without this Love, would never be sufficient. Here, one requires true awareness, courage and patience. It is not a game for the weak-kneed or the wishy-washy, easy-going and complacent person. The gift of such Love ... for the fire of Divine Love to be kindled in your heart ... is a very rare gift, and rarely, one is capable of receiving it, when the Masters want to bestow it as a grace. To love may seem easy, but it is in fact, not at all an easy task. Love is for those who are heroes, who have courage,... (it is a courage born out of understanding)..., who have patience, who can suffer. John Cordelier, in his treatise "The Spiral Way" says: "The love of God is never idle, for, it constrains us to follow the way of the Cross."

Our every-day life in this world gives each one of us full opportunity for the practice of this love. The world is not a playground, but a School. Life is not a holiday, but

education. Talent develops itself in solitude, but character develops itself only in the stream of life. We come to the earth not to scramble for happiness, but to serve and love.

The gift of Divine Love is given by the Masters, when you are worthy of receiving it. The Masters are the Ocean of the Divine Love and they are always on the look out ... (no need to seek or pray) ... for the soul in whom their Grace will fructify. Such grace on *their* part, and such worthiness on *our* part are so subtly dependent on each other and so intimately connected (simultaneous), that it is difficult to say which comes first, and which comes next. It is like the two wings which a bird uses to fly, the left and the right wings. One wing is your self-effort, and the other wing is the Master's Grace. The aspirant has to build up in his psychic make-up, some essential Divine attributes, such as: avoid back-biting, think more of the good of others, avoid worrying, absence of hypocrisy, tolerance, etc.

It is not possible to realise World Peace ... or Human Brotherhood, the first object of the Theosophical Society ... merely by appealing to high ideals or to a sense of duty. Something more than that is essential. Today, the urgent need of mankind is not sects or organised religions, or conferences, or Treaties or Pacts, but LOVE. All talks of books, literature, lectures, etc. are indeed good for preparing the ground, but in the present crucial Avataric period, you and I, who belong to Theosophical Society, have a great responsibility and we cannot afford to be complacent and allow time to pass. The time is nearing for the Power-House to be switched, and all connected with the Power-House will be enlightened and contribute to the New Era or New Humanity, not only here, but throughout the World, whether as enrolled members of the Theosophical Society, or outside the Theosophical So-

ciety. **The only thing that will now count is Love.** It is not what you *believe*, but what you *are*, that will ultimately count.

Revered Brother J. Krishnamoorthy says:

"Love alone can transform the world. Love is not an ideal, but it comes into being when there is respect and mercy, which all of us can feel and do feel. We must show this respect and mercy to all.....Love and Truth are not to be found in any book, church or temple, (or a meeting or a lecture-hall). They come into being with Self-Knowledge."

Friends: there can be no two opinions that the following is an *axiom*: "He who teaches Theosophy preaches the Gospel of Love". The converse of this is also true, namely, "He who preaches the Gospel of Love teaches Theosophy."

For the egotistic "I", "Mine", to be dissolved, there is no other means except *constant LOVE*, Every moment of life is a sacrament.

Dr. Rabindranath Tagore, in his last poem, before he dropped his body, declared with firm conviction that he saw the vision of the future of a "*Maha Manav*" (meaning: a Higher Man).

"Man is *not yet*; he *will be*" — is the message of hope given by Romain Rolland.

Shri Aurobindo visualised the advent of the '*divine man*' as the next stage of evolution of humanity.

Likewise, Avatar Meher Baba, in almost all His Messages gives the following Message of Hope of the future of Humanity:

"There is within man the inextinguishable Light of Truth, because, he is essentially divine in origin and

being. Those who cleanse their hearts of the embittering poison of selfishness, hate and greed, shall find God as their own true Self The truth of the divine life is not a mere hope, but a reality. It is the only Reality, and all else is illusion. Have faith and you will be redeemed. Have love and you will conquer the lower and the limited self of cravings that veil your own true being as God. Not through desperate self-seeking, but through constant self-giving, it is possible to find *the SELF of all selves.*"

Humanity is now going through the travail of spiritual rebirth. (There is a deep spiritual hunger all the world over for a new outlook. World conscience is awakening). The Great Masters are working. Very many in the world are bound to despair of the future. A New Humanity will come into existence in the release of Love through the spiritual awakening brought about by the Masters. Humanity will attain to a new mode of being, through the free interplay of love from heart to heart.

Meher Baba says: "I have come not to teach, but to awaken (this Divine Love). It will restore to Humanity the unfathomable richness of man's own Eternal Being and will solve all of his problems". The New Humanity will be in harmony with the Divine Plan. It will create a *New Era*.

Revered Brother J. Krishnamoorthy repeatedly says to everyone of his audience, both in the East and in the West:

"People need to be *awakened*, not *instructed*."

Let me, in conclusion, read a short message often repeated by Meher Baba and four million copies of which are also being distributed at the ensuing World Fair in U.S.A.:—

How to Love God

"To love God in the most practical way is to love our fellow beings. If we feel for others in the same way as we feel for our own dear ones, we love God.

"If instead of seeing faults in others, we look within ourselves, we are loving God.

"If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

"If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

"If, instead of worrying over our own misfortunes, we think of ourselves more fortunate than many many others, we are loving God.

"If we endure our lot with patience and contentment, accepting it as His Will, we are loving God.

"If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of His beings, we are loving God.

"To love God as He ought to be loved, we must live for God and die for God, knowing that the goal of life is to Love God, *and find Him as our own Self.*"

—MEHER BABA

Informal Inauguration of Avatar Meher Baba Hall Poona By Avatar Meher Baba

A report from K. K. Ramakrishnan

The first day of May 1964, is a memorable day in the history of Avatar Meher Baba Centre, Poona. For Baba-lovers of Poona, it is a day of fulfilment of their long-cherished desire; a day that will ever remain fresh in the memory of all Baba-lovers and a day historians will record as unique in the annals of Avataric advent.

On 1st May, Meher Baba, the Avatar of the Age informally inaugurated the Avatar Meher Baba Hall Poona, a Hall for His dear ones to come together in His Love and in their coming together to help others to come to Him, It was a simple function, signifying the Glory of God's Love for man. The Highest of the High, impelled by His Infinite Love, descended to the level of the lowest of His loving children.

Beloved Baba arrived at the Hall at 8-55 A.M. in His car, driven by Miss Parveen, the daughter of Shri Meherjee A. Karkaria. For reasons of His strict seclusion and the consequent ban on all programmes and darshans, no public celebration was permitted by Baba. Baba-lovers of Poona numbering about 500, closely associated with Baba, were allowed to be present on the occasion. As Baba's car came closer to the building, He was hailed and greeted by the assembled lovers, and as He alighted, Shri Sadashiv Govind Shelke, one of the earliest associates of Baba and now the President of the Poona Centre, garlanded Him. Beloved

Baba, beaming with smiles, embraced him. Then, Shri Meherjee A. Karkaria, another venerable lover of Baba and one of the trustees of the Centre, placed before Baba a tray containing the scissors and key of the Hall. Beloved Baba first picked up the scissors and cut the seven-coloured ribbon that was fastened across the doorway, Then He picked up the key and opened the lock. As the door was opened, Baba entered the Hall, followed by the seven Trustees of the Centre and Shri Bhikubhai K. Panarkar, the renowned photographer of Poona.

On entering the Hall, the Sacred Feet of Beloved Baba were greeted by soft petalled flowers, strewn beautifully on the carpeted pathway, from the door steps right up to the stage, on which was placed Baba's seat. Several photos depicting various phases of Baba's life and His work, specially prepared and offered to the Centre as a gift by Shri Bhikubhai, proprietor of Meelan Photo Studio of Poona, adorned the walls of the Hall and Beloved Baba was pleased to look around and express his appreciation.

Shri Adi K. Irani, Secretary and disciple of Avatar Meher Baba, unfurled the seven coloured Baba Flag on the top of the Hall. Then all Baba-lovers, who were waiting outside were led in through the side doors of the Hall in an orderly and disciplined way. When Baba was inside the Hall, seven children each with a garland of one of the seven colours emerged from a side room, which shall remain as Baba's room, and garlanded Baba. They sang and danced before Him, expressing the ineffable joy of all lovers present. Baba was immensely pleased with the children's performance and His face was radiant with smiles throughout. Baba very much appreciated the efforts of Shri Madhusudan S. Pund, who had trained the children for the occasion. Then followed bhajans by Poona Bhajan Mandali and songs composed by Shri Madhusudan on the occasions of inauguration of Meher Dham of Nauranga, Mehersthan of

Kovvur, Meher Dham of Dehra Dun and the one specially composed for this occasion sung by them most melodiously.

Mehera, daughter of Shri Sam Keravala, a little tiny girl of five years of age, then recited the Parwardigar Prayer and the Prayer of Repentance. This was followed up by prayers in Marathi, jointly sung by Sudha and Asha, daughters of Shri D. S. Bhawsar, an active and untiring worker and one of the Trustees of the Centre.

Beloved Baba's Arti was sung by the children and His Prasad of Love was distributed in the form of pedas (sweets) touched by His Divine hands. With Beloved Baba's kind permission, Shrimati Sanjeevi Kher sang a beautiful song. Baba was so happy and compassionate that He, setting aside the restrictions, allowed every one to go to Him, meet Him, and also garland Him.

At about 10.30 a.m. Beloved Baba stepped down the stage assisted by Sri Eruch and Francis Brabazon and entered the room specially furnished for His use, and decorated by Miss Homai D. Malati. Beloved Baba sat on the cot and sipped from a glass of fresh coconut water; and touched fruits and other eatables placed before Him and permitted the members to accept them. Baba then entered the office room and sat on one of the chairs. At 11 a.m. Baba entered His car brought before the office door and left for Guruprasad.

Beloved Baba's Divine Physical Presence for full two hours, here in the Hall, has charged the entire atmosphere with His Divine Love, which will ever remain there to thrill His lovers that may assemble there in His name, hereafter.

It may be recalled here now, how the long cherished dream of Baba-lovers of Poona to have an abode, for their coming together in His Love and Service, gradually led them to acquire a piece of land in 1959 and how the thought has

developed further in shaping the present form and event that have taken place now by Baba's Grace. The thought that Poona is birth place of the Avatar of the Age and that the Hall shall be one befitting in every respect, so as to aspire and deserve to be the world centre for all Baba-lovers, has changed the out look and widened the scope of cooperation too. Local contributions being insufficient for lofty purpose, invitation for contributions to all Baba-lovers in other parts of India and abroad were issued to join our efforts and to contribute their mite for this common cause; and even with such help that has been received, we had to hesitate to push the work, because of the uncertainty of its completion, with the amount we had on hand by then.

At this juncture, the courage in Baba's Love of Shri Meherjee A. Karkaria enabled the work to start and he kept it up continuously even by giving a loan of Rs. 30,000/- besides his own contribution. Then, when the work came to a stand-still in 1963 for want of further funds, Beloved Baba's brother, Shri Jal S. Irani lovingly came forward to help. He undertook a tour of Bombay and Andhra Pradesh and collected from the lovers of Baba a sum of more than Rs. 36,000/- in a month's time. In his extensive tour in Andhra Pradesh, he visited various villages, towns and cities. With the assistance of local workers, meetings after meetings were held, where he lovingly explained the need of the Poona Centre in completing the great undertaking in the Cause of Beloved Baba's Love. He went from house to house, meeting lovers and accepting their offerings. It was a great labour of love for the cause of God on the earth. It was the strength of Beloved Baba's Love, that enabled Shri Jalbhai to undertake such a big task. For this, not only Meher Baba lovers of Poona, but all lovers of Beloved Baba all over the world, to whom Poona will ever remain a pilgrim centre and posterity will remember Shri Jalbhai with reverence.

Baba Lovers of Poona are and will ever remain grateful to those, who shared in this great undertaking through their loving contributions. We have to make a special mention of the love shown by Beloved Baba's dear ones in Andhra Pradesh and America, without whose substantial financial aid, this work would not have been completed.

For a great work like this, service and sacrifice of many were called for; and the Centre will ever remain grateful to the Trustees, the Centre workers like Shri Bapusaheb Shind, Shri L. R. Kamble, Shri Damodar Bhavsar, Shri Shankar Rao Doiphode, Shri Whavale, Shri M. R. Subramaniam, Srimati Roda M. Irani and many others who laboured hard for the completion of this work and for the success of the days' function. I shall be failing in my duty if a special mention is not made of Shri Burjor Bode, the City Engineer of Poona and of the great service rendered by Shri M. Mutyala Rao of Poona in the last phase of the construction work.

May Beloved Baba's Love Blessings be on all.

News and Notes

Vijayawada: Baba's 70th birthday celebrations, which were commenced on 25th February, continued till 17th March, 1964. On all the days, meetings were held at different places, so as to cover the entire city of Vijayawada, to facilitate all the citizens to take part in the celebrations. Devotional songs were rendered by the members of the Vijayawada Centre Bhajan Mandali. Sarvashri Mancham Butchilingappa Sastry, Sanaka Rama Rao V. V. Srimannarayana Murthy, Dr. Sankara Sree Rama Rao, N. Dharma Rao Naidu were among some of the prominent persons, who addressed the gatherings on different occasions.

On 15th instant, a 'Harikatha' performance covering Baba's life and message, by Sri Ammula Viswanatha Bhagavatar, was also arranged during the meeting held in Rice Miller's Association Hall. The special feature of the meeting held on 16th March, in Gujrathi Mandali Hall, under the presidentship of Sri S. M. A. Khuddus, Chairman, Municipal Council, was the Mushaira programme, About 22 Urdu poets have participated in this programme. A large number of local muslims, who also attended the function thus came to know about Meher Baba, the Avatar of the Age.

Raipur: The birth-day celebrations of Beloved Baba at Raipur commenced on the night of 24th February, with bhajans by Sri K.B. Kashyap and party. The next day, about 500 poor persons were served with food. On the occasion, a Haldi-Kooku programme for ladies was also arranged by a large number of ladies.

The special feature of the celebrations at Raipur was (he commencement of a Hindi Bi-weekly "Guide". The entire first issue of the journal, dedicated to Baba's teachings, was distributed free to the public.

Bondamunda: (Orissa). Baba's birth-day was celebrated at this place with great love and devotion. Akhand Bhajan was conducted throughout the night of 24th February.

Koni: (A place near Bilaspur). On 30th March, 1964, a meeting was arranged to unveil a beautiful coloured portrait of Beloved Baba in the Assembly Hall of Industrial Training Institute. Dr. H. P. Bharucha, who specially attended the function, spoke on Baba's life and His message and its relation to the present-day life. A film showing some incidents in Baba's life was also screened. All the trainees and staff members with families attended the function and made it a great success.

Ujjain: At the instance of Dr. Balkrishna Nagar, Editor and founder of "Kalpa Vriksha" Hindi-Monthly magazine, Sri S. R. Meshram of Jabbalpur attended the 34th Sadhana Samarambh (Spiritual Congregation) on 13-4-1964 and delivered his speech on "How to Love and realize God". Saints, yogis and sadhaks from different parts of the country were present on the occasion. Baba's literature was distributed to those who were present at that time.

On 15th April, a group meeting was arranged by Sri. Bhoosanjee at Yogendra Pal School. Sri. S. R. Meshram spoke on "Baba and His Message" on this occasion.

Indore: Shri Meshram also delivered a talk on 17th April, at a meeting arranged by the Avatar Meher Baba Centre.

Bhopal: On 18th April, a meeting was held at T.T. Nagar. On the occasion, Sri Meshram gave an interesting talk on

'How to feel Baba's presence', narrating some of the incidents in his own life. And on 19th instant, Baba's bhajans were sung collectively at the residence of Sri. Nafdejee, so as to create an atmosphere of intense love and devotion.

Jaipur: During April, 1964, Swami Probodh Chandra Saraswathi organised a Satsangh at Jaipur. At this meeting, Sri J. M. Busta of Delhi gave a very useful and interesting account of Baba's life and His teachings in the form of questions and answers.

Sri Busla also addressed the Rotary Club, dealing mainly with Baba's work.

Sitapur (U. P.): The Rotary Club of Sitapur also invited Sri Busta and heard him talk about Baba and His work.

Benares: On 23rd April, Sri Amar Singh Saigal, M.P., addressed a meeting held in the Tulsi Pustakalaya Hall. During the course of his speech, he expressed that to understand Baba, it was necessary to grasp the significance of the terms *Sahvas*, *Upavas* and *Ekantavas*,

The next day, a big meeting was held in the Malaviya Bhavan Hindu University, when a large number of students, University staff and leading personalities of the town and quite a good number of ladies were present. Dr. B. V. Kher introduced Sri Saigal who was the main speaker on the occasion. Sri Saigal gave a very interesting talk covering the different aspects of Baba's work and also His philosophy. He laid particular emphasis on Baba's contacts with God-intoxicated souls and the spiritual help rendered to them by Baba.

Calicut: Beloved Baba's 70th birth-day was celebrated at Calicut by a large number of persons at a function held on 25th February at Sai Baba Mission Pooja Mandir. The fun-

ction commenced with bhajans and devotional songs by some ladies. Dr. M. Anandan, Secretary of Sri Sai Baba Mission after reading a translation of Baba's birth-day message, explained its significance. And Sri Kadavat Kuttikrishnan, a reputed poet and writer, addressed the huge gathering, in detail about Baba and the mystery and significance of His long Silence, quoting parallel sayings from Gita and the Upanishads. The audience was spell-bound and everyone felt the love message of Baba in their hearts. The meeting ended with Arti and distribution of 'prasad'.

Note: All the Baba-lovers and the Secretaries of Centres are requested to send in a report of their activities, for favour of publication in 'Divya Vani', but it is explicitly to be noted that the report should be short and factual, giving importance more to the events than to the individuals.

—*Editor*

DIVYA VANI

(An English Bi-monthly)

To our Subscribers Abroad

Annual Subscription:

For those living in U.S. A. \$ 4-00 Inclusive of Postal
Charges by sea only.

" " in England and 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.

Helpers:

Those who donate \$. 12 or £. 4 every year are deemed to be our helpers and they shall be supplied with a copy each of "Divya Vani" Bi-monthly, published during the year, post free and cost free (by Sea).

Life Members :

Those of the *Donors* who pay at a time as their Love-contribution \$. 100 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 subscriptions for the year 1964; and

(2) The amounts may kindly be remitted to us early through: 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., Crashalton, Surrey, England (U.K.) from the respective Countries.

—*Editor.*

D I V Y A V A N I

(An English Bi-monthly)

To Our Inland Subscribers:

Single Copy : Excluding Postage	Rs. 1-50
Annual Subscription: Including Postage	Rs. 8-00

Helpers:

Those who donate Rs. 25/- every year are deemed to be our helpers and they shall be supplied with a copy each of "Divya Vani" Bi-monthly, published during the year, post free and cost free.

Life Members:

Those of the *donors* who pay at a time as their Love-contribution Rs. 200/- are deemed as our Life-members and they shall be given all the six issues of the journal per year, Post Free and Cost Free.

—*Editor.*

MEHER PUBLICATIONS

(Revised & Exhaustive Price-List)

	Rs. nP.
God Speaks by Meher Baba (Published in U.S.A.) with Charts	30.00
Listen Humanity by Meher Baba (Published in U.S.A.)	25.00
Avatar by Jean Adriel (Published in U.S.A.)	15.00
God to Man and Man to God by Meher Baba (Published in England)	12.00
Civilisation or Chaos? by Irene Conybear (2nd revised edition)	10.50
In Quest of Truth by Irene Conybear	10.50
Stay With God by Francis Brabazon (Published in Australia)	10.00
The Everything and The Nothing by Meher Baba (for India – Published in Australia)	3.00
The Work of Meher Baba with Advanced Souls, Sadhus, The Mad and The Poor by Dr. William Donkin	3.50
Wisdom of Meher Baba by Ruth White (Published in U.S. A.)	3.50
Discourses by Meher Baba in 5 vol. (Vol II is out of stock) each vol.	5.00
Let Us The People Sing by Francis Brabazon	2.50
Gems from the Teachings of Meher Baba (Contd. on next page)	2.00

Messages by Meher Baba (Eastern & Western)	1.50
Journey With God by Francis Brabazon (Published in Australia)	1.50
Meher Baba in The Great Seclusion by Ramju Abdulla & Dr. C. D. Deshmukh. M.A., Ph.D.	1.00
An Introductory sketch on The Life and Work of Avatar Meher Baba and His Expositions by Shri A. C. S. Chari	1.00
The Quest by Francis Brabazon (Published in Australia)	1.00
Sparks from Meher Baba (Published in England)	1.00
The Highest of the High by Meher Baba (American edition)	0.50
Meher Baba's Call and Existence is Substance and Life is Shadow by Meher Baba (American edition)	0.50
Meher Baba by His Eastern & Western Disciples	0.50
Life Circulars of Avatar Meher Baba – (Annual subscription from April to March)	3.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription including registered postage from July to June)	9.00
"AUM" (Bi-monthly Journal – Published in Japan) Japanese subscription per year, including Postage	1,000 yen
Overseas subscription including Postage	\$3.70

Available from:

MEHER PUBLICATIONS
King's Road, Ahmednagar
Maharashtra – India



*Beloved Baba's 70th Birthday Celebrations at Bombay on 25-2-'64:
Shri Mangaldas, Ex-governor of Madhya Pradesh
addressing the gathering*



*A view of the gathering held on 25-2-64 at Bombay,
on the occasion of Beloved Baba's 70th Birthday.*

Register of Editorial Alterations for the Online Edition of
Divya Vani (ser. 2) vol. 1, no. 3

Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
psuedo	pseudo	12	1	5
prayears	prayers	12	1	10
seek	seeks	12	1	11
gnd	and	13	1	2
themslves	themselves	13	3	1
etire	entire	13	4	2
additonal	additional	15	2	5
ae	at	16	ftnote	1
occurence	occurrence	21	2	7
may	May	21	2	8
Taxes	Texas	21	2	17
magnficient	magnificent	22	3	12
crowing	crowning	24	2	7
reporst	reports	25	1	1
occurence	occurrence	25	1	14
ommission	ommision	32	1	2
sanskars	sanskaras	32	2	7
falsensess	falseness	34	1	5
Avtar	Avatar	37	1	17
occurence	occurrence	37	1	17
form	from	39	2	4
dias	dais	41	3	5
magnificent	magnificent	41	3	14
Mahommad	Mohammed	45	3	3
seperate	separate	50	6	1
Parvardgar	Parvardigar	51	1	1
untill	until	52	2	5
tpye	type	56	3	2
is.	is.)	60	1	6
ove	Love	61	3	13

in finite	infinite	63	2	7
sexuality	sexuality	64	3	14
Mahommed	Mohammed	67	5	hdg
Mahommed	Mohammed	68	2	1
spiritua	spiritual	71	2	1
sicssors	scissors	74	1	5
shrewn	strewn	74	2	2
Repentence	Repentance	75	2	3
portait	portrait	79	3	2