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(DIVINE VOICE)

Devoted to Avatar Meher Baba and His Work

Volume 2

Number 2



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EDITOR:
SWAMI SATYA PRAKASH UDASEEN

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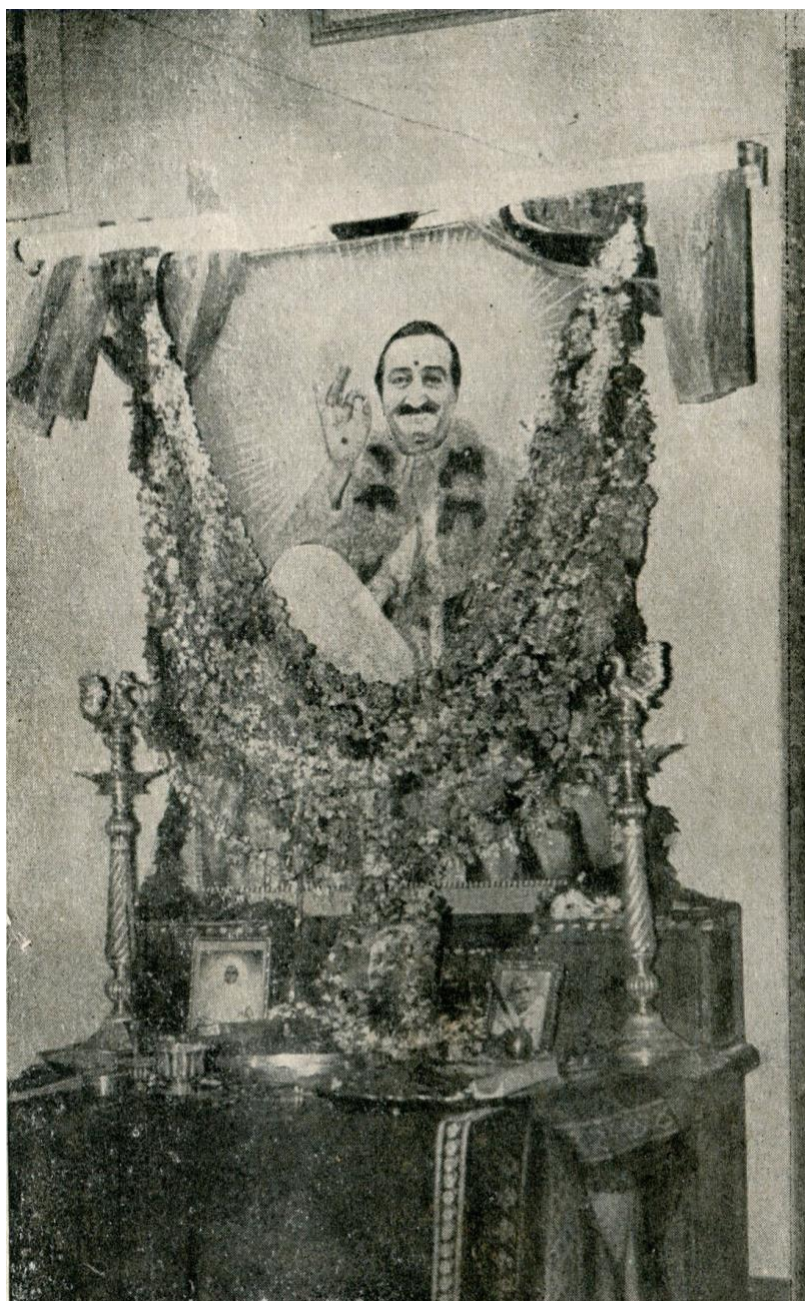
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C O N T E N T S

Avatar Meher Baba's Special Message	...	1
Beloved Baba's Message on the conclusion of 71st Birth-day celebrations at 'Meher Vihar'		1
Editorial	...	2
Avatar Meher Baba's 71st Birthday by Adi. K. Irani	...	4
Cradle Song (Poem) by Francis Brabazon	...	8
Meherazad Reviews	...	9
Ecstasy (Poem) by Kemali	...	18
My life with Avatar Meher Baba by Adi K. Irani	...	19
Meher Baba's Universal Message: New York World's Fair by Kitty L. Davy	...	28
"Out of the Mouths of Babes..." by Bal Natu, Kurduwadi	...	48
Waters of Life (Poem) by Dana Field, U.S.A.	...	52
Avatar Meher Baba as the Awakener by Dr. Chakradhar D. Deshmukh, M.A., Ph.D.		53
A Peep into Baba's Booth at the World's Fair in New York by Ruth Ringer, U.S.A.	...	58
Life Circular No. 61 issued by Adi K. Irani	...	63
Third World Religious Conference from our Special Correspondent	...	66
News in Brief	...	71
Publications Received	...	75



BELOVED BABA'S ALTAR IN MEHER VIHAR

Avatar Meher Baba's Special Message

**"To all gathered in My Love on
My Birthday"**

"All talk about the path and the goal is as a lantern carried by a blind man. A blind man needs a staff in his hand; the seeker needs his hand in God-Man's.

—MEHER BABA"

*Beloved Baba's Message on the conclusion of
71st Birthday celebrations at Meher Vihar*

"Sweet fragrance from the seventy-one blossoms of the Baba Love - Tree in Hyderabad Secunderabad made Me very happy. Love of My loved ones has touched Me. I send My Love and Blessing to each who helped make seventy-one programmes grand success ...

-MEHER BABA"

Editorial :

BELOVED BABA GIVES HIS DARSHAN

It was during the year 1963 (from April 14th, to June 16th), when Beloved Baba allowed His Lovers to have His 'Darshan' at Guruprasad, Poona. After nearly two years of separation from our Beloved's physical presence, it is but natural that we, His lovers should desire most heartily for an opportunity to have the joy and Blissful Presence of our Beloved. This time Baba has most graciously agreed to give His 'Darshan' and His divine presence to His Eastern lovers from 1st to 6th May 1965, at "Guruprasad" Poona, and to the Western lovers during the first week of December, 1965.

The Life Circular No. 61 dated 7th, March, 1965 issued by Bro. Adi K. Irani, the Secretary and Disciple of Beloved Baba, containing detailed instructions of Baba regarding the darshan programme, is published elsewhere in this issue, for the benefit of our dear readers, We regret to note that Beloved Baba is very weak in health and is even unable to walk freely due to continuous pain in the hip-joint and in the cervical spine i.e., in the nape of the neck and extending down to the shoulders and of late, the pain has become intense. However our Compassionate Father, setting aside the opinion of the doctors, has decided to give His 'Darshan' to all His Eastern lovers this summer. Besides, it is very very heartening to note that Beloved Baba has declared that He will not drop His body till one year after He breaks His Silence and indeed to repeat His own words, "What could be more glorious!"

During 1962 Sahavas, Beloved Baba said, "It is not your love that has brought you to Me, it is My Love that has drawn you to Me." Very often He has made it clear to us, that He loves us more than We love Him or even we love ourselves. This truth has been most vividly felt and experienced by many of His lovers who were fortunate to taste even a fraction of

the nectar of His Infinite Love during the previous darshan programmes.

We earnestly hope and humbly request our dear brothers and sisters in Baba's Love to follow scrupulously the instructions and directions given in Bro. Adi's Circular, in letter and spirit and avail this opportunity to be in His gracious Presence and drink the Nectar of His Divine Love, which He so profusely showers on everyone, who is anxious to receive it at His lotus feet. This time, we are more blessed than ever before, for Beloved Baba will permit all His "Darshanarthi" to bow down at His feet. We remember very well, what Bro. Eruch said during an earlier occasion, when Beloved Baba's mandali was so permitted. He said that they had waited for such an opportunity for more than 22 years, even though they were living in close association with Baba.

Indeed, what a gracious boon it is for all His lovers to be allowed to bow down at His feet, to touch His feet and place their heads at the altar of the Divine Beloved's most Merciful and most Loving lotus feet! It is in fact an opportunity the angels will envy for, and the great Rishis will be anxiously awaiting for ages, to have this rarest privilege, viz., to be allowed to bow down at the lotus feet of the Highest of the High, who out of His Infinite Mercy and Compassion for the suffering humanity has descended to take a human form, as the Avatar of the Age. It is a state about which words will fail to describe and human intellect fails to comprehend; one has only to experience it out of His Infinite Mercy and be lost in His celestial Divine Serenity of Immortal Bliss. Oh! How graciously Compassionate is our Beloved Baba to give Us this unique opportunity, which may be the most important and last one, perhaps! Let us all—His lovers, WORTH the name have this rarest Bliss by His Grace and may He bless us all, His children ever and more, to be able to be the recipients of His Love and to reciprocate in the way in which He wants us to do, in all earnestness and sincerity, hundred per cent. MAY HE BLESS US ALL! AVATAR MEHER BABA KI JAI!

Avatar Meher Baba's 71st Birthday

25th February, 1965

By Adi K. Irani

- 1) Sahar Chun Khusrave Khaver alam
ber koocha saran zad
Ba daste marhamat yaram dare
ummeediwaran zad
- 2) Chun peeshe subha roshan shud
ke hale mahre gardun cheest
Ber amad khanda-e-khush
ber guroore kamgaran zad
Hafiz-e-Shirazi

- 1) When the King of the eastern sky
On the range of mountains flew
Its banner raised by the morning Sun,
That (momentous) moment. my Beloved (knew)

With His gracious hand rent the curtain off their heart
And knocked at the door of the aspirants
Longing, waiting (for the moment to come.)

- 2) When darkness flew at the herald of dawn
And the rays of Sun with brightness shone
On the goings-on of the universe
- A wave of glorious smile from the Beloved
Hit the faces (proud achievement)
Of the aspirants (who stood in fulfilment of
their noble desires)

Note.—Words under parenthesis are supplementary for meaning.

When the day dawns, the night disappears. When the light comes, darkness fades. When knowledge comes, ignorance goes. When Reality shines, illusion vanishes. Between the one coming and the other going, there is a period of transition. It is full of uncertainty, doubt, confusion and unrest.

The present condition of the world can easily be likened to a period of change over from good to worse or from bad to good. Nowhere in general do we see a condition of happiness and peace existing in the world today and as such, we can hardly imagine where the world is heading towards? In spite of all the big scientific developments, for man's happiness, man's nature has remained under-developed. He has created an under-current of hatred and jealousy, death, destruction and fear in equally large proportion.

"The cup of life" of man seems to be coming to the brim getting too filled with the misdeeds of his devotion to selfish reasoning and his neglect of character, humanism and brotherliness. The modernisation of advance in science unsuccessfully tries to clothe itself with the peaceful and useful motive of man's beastly nature which, time and again, bursts out in sporadic actions of killing and destroying. In fact, science is not to be blamed. It is the moral and spiritual side of man that lags behind and fails to keep pace with the rising tide of material power and pride that need to be balanced. As the present condition of man's attitude stands, there is scarcely any hope of the balance being restored. Man has miserably failed in his effort to tame the devil in his head with the love of God in his heart and the time has come when nothing short of a Divine intervention can change the old order of might yielding place to the new order of right.

When materialism is at its highest and God is severed from man's concept, faith and worship as the All-Powerful Being at the head of everything, the crisis comes. The Ever-Existing and All-Powerful God comes down to assert Himself and make man realise that, independent of God, man is helpless, and that all the things man can do and does, is in his position of a puppet. He is made conscious of this by faith or feeling, by conviction or experience according to individual capacity. To do this at human level, God has to 'descend' to human form. One Who so descends, is none else than the Avatar or the God-Man, as we call Him.

When He comes down, the flood of His universal consciousness and power becomes too much for man to bear. Being immersed in an age-long darkness of illusion, man

becomes confused or distressed, uneasy or defiant. The descending Light displaces the darkness and the occurrence involves time and a world-wide catastrophe. It is difficult to conceive in terms of our understanding the precise time of this occurrence.

In the state of God beyond, there is no time. In the state of God in human form, there is time and yet no time. Between the time and no-time, there are different standards of time; just as between white and black there are different shades of colour. When God becomes man, He bridges His Godhood with the state of man. Beyond the far end of the bridge is God and on the near end of the bridge is man. The path of the bridge lies through different states and stages of mind and energy, thought and feeling. At every state and stage, the unit of time changes. The time at human level is our normal time. One second on any stage of the Path may be one hundred years of our normal time or vice versa. It is, therefore, very difficult for man to conceive of the precise time of an impending event willed to be materialized by God.

God is simple, and man is complicated; and God-Man is both, simple and complicated, but the God-Man has the sole authority of acting independently as God and as man, and as both at one and the same time. His authority and status is simple; but His universal work for man is wrought with multifarious doings and adjustments with multifarious lives and beings in different surroundings and circumstances, on different stages and states—with the eventual object of making man conscious of himself as God.

An act of Divine Intervention is governed by the Divine Will. The Divine Will is activated by God-Man, who is God-conscious and man-conscious. To manifest a Divine Action on the level of human understanding the motivated power has to pass through different worlds of mind and energy—thought and feeling that are governed by different standards of time. In order to connect the Will of God with the will of man, the question of time by our normal standard becomes incomprehensible. Because of immature questionings of people if the God-man were to make known to man the precise time of the Divine Intervention taking effect, it serves no useful purpose;

just as an ailing man draws no relief from a surgeon, when he is informed of the exact time that the operation takes to be performed. It is best that the patient keeps fully resigned to the will and direction of the surgeon and thinks little or not, argues little or not, of the time and techniques of surgery.

The Divine Surgeon of the universe, whose 71st Birthday we rejoice to celebrate today, may have 71 million or more operations to perform on the inner ailments of man. Let us not mistrust Him. Let us not misconceive or misconstrue things about Him. Let us not try to understand Him except through love. Let us not try to rationalise His Work which is beyond our understanding. Let us not disturb Him in His Work which He does in the depth of His seclusion and in the Silence of His silence. All that we can do on this Day of days of this year—His Birthday—is to renew our resolve to hold on to His 'daaman' till the very last, with all the love of our heart and with all the courage of our conviction and say:

AVATAR MEHER BABA KI JAI

Beloved Baba Says:

Let love annihilate your lower self and reveal My Infinite Self.

Let your ears become deaf to delusion to enable you to hear My Silent Message of Divine Love.

Let your eyes become blind to illusion to receive Me as I Am.

Let your heart open to receive Me in full.

*CRADLE SONG

by Francis Brabazon

Close your eyes, little one, sleep:
Day has gone—sleep till another
Over the East's rim does peep,
Your two bright eyes to discover.
 Sleep, Sleep, Sleep,
 Sleep, Sleep.

Sleep, little one, go to sleep
In Meher's arms, and no other;
Sleep through the night's quilt deep
Th't all with a star-sewn quiet does cover.
 Sleep, sleep, sleep,
 Sleep, sleep,

Sleep, little one, sleep, sleep, sleep:
Meher is Father and Mother—
In His dear arms He will keep
You who are His little lover.
 Sleep, sleep, sleep;
 Sleep, sleep.

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

Meherazad Reviews

29th January 1965

Greetings from your Meherazad family for a glorious 1965 in Baba's Love—may we be blessed to sing His glory that our voice may reach the hearts of all yet unawakened to our Father in heaven and on earth. May our prayer to the Highest of the High be as that of the ancient mystic, whose words we hear sometimes over the radio, while seated at breakfast with Him:

Take my Life and let it be
Consecrated Lord to Thee.
Take my hands and let them move
At the impulse of Thy Love.
Take my moments and my days
Let them flow in ceaseless praise.
Take my feet and let them be
Swift and beautiful for Thee.
Take my voice and let it sing
Always only for my King.
Take my lips and let them be
Filled with messages from Thee.
Take my silver and my gold
Not a mite would I withhold.
Take my intellect and use
All its powers as Thou shalt choose.
Take my will for it is Thine,
It shall be no longer mine.
Take my heart it is Thine own,
It shall be Thy royal throne.
Take my love, my Lord and pour
At Thy feet its endless store.
Take my self and it shall be
Ever, only, all for Thee.

These lines shine with a living significance, when reflected through the activities of His lovers in many parts of the East and in the West in their endeavour to carry His Love

to as many as possible. With the rising momentum of work being accomplished everywhere in Beloved Saba's cause, it is difficult for one to keep track of all that is being done; whereas for me to try to capture it in the form of a letter is an impossible task! Like the fingers of the morning sun picking out the folds in the surface of a mountain, I can but touch fleetingly on some of the activities.

One of the most recent and outstanding in our memory is the MEHER PURI MELA at Hamirpur town, in the north of India, where a unique idea has been launched in the Beloved's name. A number of Hamirpur lovers of Baba have purchased plots totalling a large area of land, on which to build their homes as and when possible. In the centre they have laid a foundation for putting up of a life-size marble statue in the likeness of Beloved Baba, and the land immediately surrounding it will be made into a small park. 'Puri' means a sanctified settlement for a community. The 'Meher Puri' embraces people of different communities, regardless of caste or creed, the bond uniting them being Baba's Love. The occasion was inaugurated amidst a huge gathering of Baba-lovers from all over Hamirpur District and different parts of India. Those who went from Bombay, Poona and other places, returned filled with rapture and wonder at Baba's presence and love, felt by them during their five days' stay "in another world" as they put it. Our Jimmy Mistry, whose wife was among the Hamirpur pilgrims, wrote of the Bombay group on its return: "They are still in the Meher-Puri Mela daze, and there is no end to their amazement at the overwhelming love for Baba that they experienced there!" And indeed, Baba Himself had said to those of His lovers from Poona and elsewhere, who visited Meherazad, "If you want to see me and witness my Love, go to Hamirpur—I will be there."

The Mela (Fair) included a variety of musical, poetical and dance programs, arranged to attract the public too in large numbers—and if from among the multitude that did attend a handful are awakened to Baba's Love, His work is done. A constant source of wonder to the visiting Baba-lovers was the easy and efficient way the tremendous management of the five days' Meher Puri Mela was carried out, despite fantastic financial handicap—but if the Hamirpur lovers are far from

rich in pocket, they are millionaires in faith! When the stalwart Baba-workers who were in charge of the management were asked, "How do you do it?", they replied, "We don't. It is The Silent One sitting quietly in Meherazad who does it all." When Bhau first wrote to Pukar to say that Baba would want them to plan the Mela on a solid basis and not leave matters 'in the air', the reply came to the effect: "How can anything we plan or attempt be solid—our plans must perforce be 'castles in the air', and it is but the weight of Baba's Love that brings them down to earth for us in fulfilment."

All over Andhra Pradesh (a large state in south India) the banner of His Name is ever kept unfurled and held aloft by the unflickering zeal & faith of His many lovers there, and more Baba-Centres have blossomed in the state of Andhra than anywhere else. Among the big projects in progress and in plan, is the one to be held at Kovvur on Beloved Baba's 71st Birthday, at MEHERSTHAN. Koduri Krishna Rao and his family, who were blessed to build this "Abode of Meher" have now put up an adjoining building to serve as "guest house" for those constantly pouring in from different places to visit Mehersthan. To inaugurate the Guest-House in His Name, Baba has once again appointed Sarosh and Viloo—it will be their first visit to Andhra, and their first experience of the unbounded love of Baba's Andhra-family. Koduri Krishna Rao is hoping later on to establish there, a Free Dispensary for the needy and a school for poor children, in Baba's love and service; for has He not said "By loving and serving the least of mine, you are loving and serving Me."

Beloved Baba's message to all His lovers, for His 71st Birthday, the 25th of February 1965, is:

BE TRUE TO THE TRUST I REPOSE IN YOU
AND REMEMBER ME WHOLEHEARTEDLY.
MY LOVE AND BLESSING TO YOU.

Every day is Baba's Birthday, in many parts of Andhra Pradesh, particularly in Hyderabad & Secunderabad; and also in the city and suburbs of Bombay. Since the 17th of December, the lovers there have begun a seventy-one days program in honour of His 71st Birthday-gathering each day at the home

of a different Baba-lover, in a different part of the city or town, singing His Bhajans and Arti, showing Baba films, holding public meetings. A delightful part of one such program was a drama in Telugu played entirely by children. This was in Kakinada, the play entitled "Meher Prema" (Baba's Love), and the players were mostly the grand-children of the secretary of the Avatar Meher Baba Centre in Kakinada. The play represents people of different religions, and these are the words of a song that appears in the last scene:

Sing, O sing Meher's name!
 Ring, heart-bells, His boundless fame.
 He is God and He is man,
 At His nod the world began.
 He is Truth and all Beauty.
 He is True Infinity.

Further reports on the activities of different Baba-Centres you will gather from DIVYA VANI, that invaluable Baba - magazine in English. This Bi-monthly magazine is the fruit of the untiring efforts of Swami Satyaprakash Udaseen, its Editor.* By subscribing to it you will not only be helping him to carry on this labour of love, you will also be helping yourselves to a feast of Baba-news.

Bombay was the scene of tremendous pomp and fervour during the 38th International Eucharistic Congress held there last year, beginning from 28th November and later attended by Pope Paul VI. As the mass of humanity from all over India and abroad poured into this already overcrowded metropolis and flocked in hundreds of thousands to attend the Congress in the Name of Christ, it seemed fair ground for the Babalovers of Bombay to scatter the seeds of Beloved Baba's message amongst this multitude. As one put it, "We should not want posterity to point the finger of blame at us for not telling them that the Second Advent they await has come to pass and that Christ is in our midst in person." Sorabjee Siganporia of the Avatar Meher Baba Bombay Centre, wrote, "I thought to myself that the means to spread Beloved Baba's message is now at

* "MEHER VIHAR", 3-6-417, Post Office Street, Himayatnagar, Hyderabad-29 (Andhra Pradesh), India.

hand, and it is up to us to find ways of doing it successfully." And successfully it was done, with many hands at the plough working day and night, surmounting incredible obstacles on the way. 16,000 brochures (on the pattern of the World's Fair Baba-folders) were printed at Jimmy's printing press in record time, and despite various official restrictions these were distributed individually by hand to thousands of Catholics, including cardinals, bishops and foreign delegates. One coincidence that struck us as most interesting was the time of the Pope's landing in India on the evening of 2nd December—it was the month, the day, the hour, and almost the minute, of the Beloved's car accident eight years ago!

At the same time, headed by Dalai Lama, a large congregation of Buddhists met at Sarnath (near the pilgrim city of Benares in north India), a place we stayed at, with Baba during the New Life. I quote from Eruch's letter to a Baba-lover in Bombay, dated 2nd Dec. '64:

"Bombay must be very full with the influx of lacs of visitors from all parts of the world for the 38th International Eucharistic Congress, and Sarnath too is overcrowded with Buddhists from all over, congregating there to attend the seventh conference of the World Fellowship of Buddhists. But these huge crowds, when compared with the gathering of Baba-lovers at Hamirpur, appear to me as huge mounds of chaff that collect after the Harvester has reaped His crop and separated the grain for His barn! It must be very amusing for Beloved Baba to witness the delightful game of 'hide and seek', that is played in India today in the holy name of the Ancient One. On the one hand the Eucharistic Congress in Bombay proclaims the presence of the Christ in spirit, and on the other hand the World Buddhist Conference in Sarnath revives the memorable advent of Lord Buddha and His first sermon 2552 years ago! It is not surprising that much significant events should take place whilst the same Ancient One in His present advent on Earth remains at Meherazad hidden from the masses. He seems to take delight in watching His children play hide and seek in His holy Name while He remains silent and aloof, so near at hand and yet far from being found. This, Baba stresses, is His divine game—'Leela'!

"Beloved Baba says that it is of great significance to find so many Catholics from all over the world headed by the Pope, and so many Buddhists from all over the world headed by the Dalai Lama, to have congregated at the same time in two different places in India during His present Advent.

"They have gathered together from different parts of the world to commemorate the past advents of the same one Avatar who was the Buddha and the Christ. But little do they realize that the same Avatar is now in their midst in flesh and blood! They will return to their countries carrying with them a feeling of satisfaction for having made the trip to India to participate in the great events of the day. But *alas*, the seekers and the One sought for will continue to play the game of 'hide and seek'. Blessed will be the day when some of the seekers in this game are blessed by the grace of Beloved Baba to recognize Him as the Avatar of the age. That day will truly be the day of the Holy Eucharist and the pilgrimage to this land hallowed by the Avatar will then be truly sanctified."

"Suffer the little children to come unto me, and forbid them not, for such is the kingdom of Heaven." To witness the little ones of Baba's family express their spontaneous adoration for Him is an experience to cherish forever. Our hearts bow in humility and wonder to see their intrinsic acceptance of His Godhood, their trust in Him, their remembrance of Him at play or school, their complete assurance of His Love. It will never be possible for me to put down all the touching episodes of the children's love for Baba that we bear frequently from parents and friends, but I must share with you our latest experience of a child's love, of 7 year old Shireen, who is Beloved Baba's niece. She is the daughter of Baba's youngest brother Adi Jr., who has settled down in England since many years, and who came for a visit to India last month with his wife and two children, all devoted to Baba. To watch Shireen's 'romance' with Baba, at every visit to Meherazad, has been an unending joy to us all. When Baba told her that He loved her, she went over and said in His ear: 'I love you even more'! Whatever gift she would receive from dear Mehera or from us, whether sweets or toys, she'd run to offer it first to Him; and to please her, Baba would partake of the sweets and play with the

toys. She had a long list of questions in her mind to ask of Baba, saying, "Only God can explain these things to me". And Baba, the Compassionate Father, did explain them to her. There is no room here to put down all of Shireen's questions and Baba's answers, so I give a few:

"Baba, I know we are born again and again, but you are God so how is that you get born?"

"Once in a while God takes birth, because of His Love for His creation. I am born in human, form so that you may see me as you are, and if you are fortunate to know me and love me, then some day you will see me as I really am."

"You are in all of us, then are we all in you Baba?"

Baba nodded, "Yes, that is so."

"We are your children, then why can't we stay with you?"

"If you love me, then I am with you wherever you are staying."

"If I did not love you Baba—oh! I'm not saying I don't, because I *do* love you!—but just supposing I didn't, then it wouldn't be my fault—would it be Baba? It would be, because *You* didn't want me to love you?"

"Yes, it is all my Will. My Will governs the creation. You love me because I want you to love me."

"You are beautiful and so merciful, then why did you create snakes and scorpions?"

Baba smiled and pointed to Eruch for an answer. Eruch said "God has created such things so that in our fear we call out to Him and remember Him." This answer obviously did not satisfy her, and she countered: "But God is all-powerful, so He can make us remember Him direct, instead of through nasty things as snakes and scorpions!" Then, with Eruch interpreting His gestures, Baba explained to her:

"You, Shireen, are so pretty and sweet, yet when you sit on the potty you bring out what is dirty and stinking. Why do you do it? Because it is necessary—and moreover it keeps you well & pretty. And so are all things in God's creation nece-

sary, Both good and bad are mine." This answer was immediately acceptable to the child, as was testified by her deep sigh of satisfaction and the happy look on her face.

Among the few luxuries that have a part in life at Meherazad is our transistor radio; and the programs that we never miss are the frequent talks given by Sardar Amarsingh Saigal (M.P.), relayed from different stations of All India Radio. The topics vary, based on the national need of the day —emphasising honesty, integrity, brotherhood and love, and woven throughout with Beloved Baba's sayings. Seated by the dim light of the kerosene lamp, we gather round our little transistor and listen to our Saigalji's clear vibrant voice, feeling thrilled every time we hear him say: "And, Meher Baba says....." We usually count the number of times the Beloved's name recurs; and once, in a 15 minute talk over the AIR, we heard it ten times! Amarsingh Saigal has also been giving talks on Baba at various Baba - Centres. Recently he had occasion to have Baba's darshan at Meherazad, and then gave a talk at Ahmednagar to a packed audience of over five thousand. The glowing reports of this program received from Adi and Sarosh, who were in charge of arrangements, made Baba happy.

Hearing of the sahasas for the Western Baba-lovers expected to be held in December this year, some have expressed the hope that it be held in Ahmednagar instead of at Bombay. And, if the light hint Baba has let drop once in a while can be taken as a clue, it seems quite possible that Ahmednagar may be decided upon, for the Western gathering in December. But there is much water yet to flow by in the rushing stream of time, and His final decision and the necessary details will be conveyed to you dear ones later on. Some time after Baba's Birthday, Adi will send out a circular to all in the East concerning the May darshan for Easterners. And this I think is the right place for me to clear up a point many Baba-lovers seem uncertain about, and that is if a greeting can be sent to the Beloved for His Birthday. Yes, it is alright to do so, by a cable or telegram.

The love from you that flowed in at Christmas time, in cables and greeting cards, has reached its Source. Beloved Baba sends His Love to you each.

No Christmas carol is sweeter than the one that is sung by an awakened heart—and here is one from a "new" lover of Baba in the U.S.A, who heard of Him recently at the Baba Booth in the New York World's Fair. He wrote to dear Fred & Ella Winterfeldt: "On this, my first 'Christmas with Baba' I am so happy I could shout for joy. For so many Christmas-times I sought Him but could not find Him. The abstract concept of God was not enough. I wanted Him in human form; and now, in Meher Baba, I have found Him. He is now so real, so warm and human, so close to me. He is now so real to me that I almost expect Him to pop around the corner at any moment, so grand, so loving, with that twinkle in His eye—and that warm embrace. How I envy you who have experienced this in the flesh! And yet I am grateful that I have found Him in spirit. Oh my friends, His Love in me is so great that it flows forth to you who helped me to find Him."

And from the heart of an "old" lover of Baba in New Zealand, who was among the East-West Gathering in Poona, came the following greeting in his Christmas card to the Beloved: "Glory to God in the Highest! May the light of the living Christ shine in the heart of all mankind. May the love of God which passeth all understanding ease the suffering of the Highest of the High—Beloved Baba. Ocean of Love, love to you and all with you this time of Christ, from drops in distant New Zealand."

You will find that this letter is longer than usual, but so is the time that has elapsed since the last letter—and the next one is bound to be equally or more delayed. We expect to leave for Guruprasad, Poona, on the 1st of April, to return to Meherazad at the end of June. I pray my next letter carries cheering news concerning beloved Baba's health and the fulfilment of His lovers' longing for His darshan.

Note: Adi Arjani of Karachi (Pakistan) has issued, for Baba's 71st Birthday occasion, a handsomely bound Diary for 1965. Carrying Baba's picture with His message given for it, it has a saying of Baba on each page and a number of articles. Combining utility with the beauty of the Beloved's words, it is a Baba-Diary all would want to possess.

Another Birthday publication none of you would want to miss is the booklet entitled "Meher Baba, The Compassionate Father", brought out by Dr Hoshang Bharucha of Navsari. It is a compilation of various anecdotes by Baba-lovers drawn from their experiences, and gives us a precious glimpse of Baba's compassion as reflected in the lives of men and women who have come within the orbit of His encompassing Love. The addresses are respectively:

- 1) Mr. Adi K. Arjani, "Windmere", Ghizri Road, KARACHI
(Pakistan).
- 2) Dr Hoshang Bharucha, Cosmic Meher Centre. Kutar St.,
NAVSARI (India).

ECSTASY

BY KEMALI

You cannot be near Baba
and not feel the urge so strong
Which holds you spellbound in His love
so deep and so profound.
All thoughts of self fall, one by one,
which makes your burden light
Until you feel He carries you
and hence you know no night.
You would not sleep for you might fail
to dream of Him, and so
You lie awake to think of Him
beyond this world of woe.
Your gratitude can find no bounds
if He should smile and show
Approval of your efforts, for only He
can know, the love
You put into your work, the happiness
you feel, which spurs you on
The path, to find the goal you've
tried to win.
"For I have chosen you", He said,
oh, words beyond compare,
Just trust in Him and you will live
in heaven, where'er you are.

MY LIFE WITH AVATAR MEHER BABA

BY ADI K. IRANI

Irani Family of Ahmednagar:

We were a joint family of two partners—both of the same name Kaikhushroo, my father and my paternal uncle, Sarosh's father whose name was also Kaikhushroo. Sarosh was also the name of my grand-father, who came from Persia and settled at Ahmednagar towards the end of Nineteenth century. As luck would have it my mother's name was Gulbai—later called Gulmai, the same as the name of Sarosh's mother, my father's sister Gulbai, later called Gulnar. My aunt Gulnar was the first to contact Shri Upasni Maharaj, but did not keep up to her adherence to him as did Gulmai, who saw Shri Upasni Maharaj later in about 1918. Gulmai managed to have my father take interest in the work and activity of Sakuri, the abode of Upasni Maharaj and also have faith in him and reverence for him as a Spiritual Master. My elder brother Rustom who came in touch with Upasni Maharaj after Gulmai, being vigorous and strong was often mentioned by Maharaj as a carefree man whenever he approached him unostentatiously. My entire family except myself became devoted to Upasni Maharaj—the first among them being Gulmai in her unwavering love, faith and reverence. My two younger sisters Piroja and Dolly were much attached to Maharaj; especially the elder one Piroja who later went through a troublous married life and Dolly who ever remained unmarried like me in her unexpressed love for Meher Baba whose contact she had later.

The last three years prior to my College education, I studied in Panchghani Parsi High School and during vacation of its second year when I was in VII Standard, I came home to Ahmednagar. Gulmai by then had become a frequent visitor to Upasni Maharaj. One day she asked me whether

I could escort her to Sakuri, since there was no one available to go with her. Being skeptical about a Hindu Master I refused and admonished her for disregarding Prophet Zoroaster of our religion. She bade me to say nothing of the Spiritual Master but pleaded with me to leave her at Sakuri and return home forth with. I agreed to the extent of doing this and we reached Sakuri.

That part of Sakuri village, which was Upasni Maharaj's abode in those early years was an outstretched expanse of fields and hedges with a little hut, where Upasni Maharaj lived and Doorgabai attended to his personal needs. There was a small, raised stage-like sanctuary, wherein were kept photographs of Sai Baba (the Spiritual Master of Upasni Maharaj) and Upasni Maharaj himself which were worshipped by a small band of devotees.

I saw Upasni Maharaj coming from the fields and approaching the compound hedge of his hut, when Gulmai with deep reverence put round his neck a big, long garland that hung from his neck to his feet. At the very first sight I was taken up by Maharaj's presence and bowed down on his feet without giving a thought to any of my pre-conceived notions about him. Then developed intimacy between me and Upasni Maharaj and during the last year of my schooling I wrote a number of letters to Upasni Maharaj in Marathi to which I got loving replies through Doorgabai—the first post card received by me was dated 1st August 1920. The other letters received which I could trace in my record are the post cards dated 8-7-1921, 17-7-1921, 30-7-1921, 30-8-1921, 20-11-1921, 13-12-1921 and 5-2-1922 and a letter under cover of 21-7-1921. These letters were full of Maharaj's affection and advice for me to study hard, to look after my health and to live according to his advice and that all would be well.

From Merwan, who was to be called Shri Sadguru Meher Baba and later Avatar Meher Baba, I received a post card which was of 30th September 1921, and which he wrote to me in Marathi on behalf of Doorgabai. It reads:

"Son Ardesar (I adopted name Adi later)—Greetings to you from mother Doorgabai. Your letter was read. She was glad to hear of your health being good. You should look

after your health and pay attention to your study and not to worry about anything else. Have trust in Baba (Upasni Maharaj) and keep happy. Trimbak (Doorgabai's son) greets you.

Sender: Doorgabai"

After appearing for Matriculation examination, I came home to Ahmednagar, and was waiting for the result. My father had built a new three storeyed house in Ahmednagar city in Shani Gally locality, near the old Parsi Dharmashala, where my parents lived for nearly two decades. Gulmai was ever eager to invite Upasni Maharaj to this new house for the house-warming ceremony much against the wishes of my uncle Kaikhushroo. My father Kaikhushroo was wavering between the two opposite pressures of my mother and my uncle. At last my mother managed to prevail upon my father and Maharaj was invited. He stayed in our house for over a week. Hundreds of persons of all classes and religions from Ahmednagar came over for his darshan and Gulmai and her new home became a notorious subject of criticism for the Parsis of Ahmednagar, who were about 200 in number, and who viewed the event as irreligious and bespoiling the fair name of Zoroastrian community. I was in my teens but could appreciate the entire brunt of adverse criticism eventually taken up and absorbed by Gulmai, in her frequent altercation with my father who had to be in the forefront of the attack from the orthodox Parsi element.

Gulmai was an emblem of silent suffering. She was of a very quiet temperament. She had a delicate fair body but a stout heart. She was born in Bombay and her father was a carpenter. She had one sister and one brother. She could not easily mix with people, having led the best part of her married life almost by herself and her children, whom she could not give what she wanted. She had to depend on other members of the joint family for food, clothes and all other necessities of life for a number of years. This coupled with her nature of not depending upon others and her deep affection for her husband and children could not make her live happily. Deep inroads of suffering were created in her finer mettle and thus there was a growing dissatisfaction with life and surroundings. Nothing that she wished for, nobly and helpfully for her children, she

could do, as she was always heard to say, without stretching her hand to a family member for a coin or a word of sympathy, despite the fact that her husband was the main source of initiative and energy for the roaring business which was built up by him out of almost nothing to begin with. My father was known for his loud thinking and vigorous activity, which enabled him to make a good name and earn money in Ahmednagar, but he sadly lacked in giving attention to his wife and children which he ever wanted to do but could not. Gulmai suffered at his hands indirectly and everything that seemed to others to go well came to a break.

I am certain that God's ways are unknown and the ways of Perfect Masters are unfathomable. Upasni Maharaj gave a break to her worldly suffering by diverting her care and attention from her home to Sakuri and Meher Baba later restored her to her home and family with a broader vision, a greater love and a stronger mind. During this period of transition, she became so deeply and intimately devoted to Meher Baba, that she was always prepared at Meher Baba's word, not only for any sacrifice of herself and her possessions, but also of her children and their possessions. Her love for Meher Baba became the mainstay of her life which became the source of inspiration to all the members of the joint family to gradually and surely follow her footsteps. Once drawn to Meher Baba a person becomes so much sheltered under the ever-open wings of His Love that all persons or circumstances by which he is drawn become insignificant, in spite of the fact that their memory remains ever fresh.

All Gulmai's trouble at home cannot be attributed to my father or to the other joint-family members. It was partly due to her aloofness from all family activity, in which she found herself misplaced. She did not take enough part which she was supposed to, and so felt herself neglected by others. But this did not rob from her, her self-confidence and peaceful nature which she always had, and which attracted family members for her quiet advice and strength during grave personal crisis. Frail in body she looked like a rock in storm, that impressed the family members with her inner strength and understanding on personal matters. She had less of worldly knowledge but had a deeper sensitivity and appreciation of human suffering that would

sometimes get her into hot waters with others. Her single-minded devotion to Meher Baba was exemplary. This was in no less measure due to Meher Baba giving her exuberance of His love and affection as a mother. The name Gulbai was turned into Gulmai by Meher Baba.

How I met Meher Baba:

Merwan as he was called, was a constant visitor to Sakuri for nearly seven years after nine months of his contact with Babajan. He was immersed in the ocean of Divinity by Babajan. Having become God-realized he was directed inwardly to go and see Narayan Maharaj of Kedgaon and Tajuddin Baba of Nagpur and then to Sai Baba and finally to Upasni Maharaj, who brought him down from God-consciousness to Man-consciousness retaining his God-consciousness to the full. God-consciousness once gained is never lost but it is given to a few to become Salik or Sadguru by regaining man-consciousness; thus simultaneously enjoying God and man-consciousness. Meher Baba, although not known to us then, as Avatar was the Avatar and Babajan and Upasni Maharaj had only to work up inwardly to precipitate God's descent in human form. They cannot be called the Masters of Meher Baba in the conventional sense of handing over the charge of spiritual power from a Guru or a Master to a shishya or a disciple. Meher Baba was Everything and had Everything. The two Masters as it were prepared the way for His Advent.

Gulmai often told me that there was one Merwan—considered as the foremost disciple of Upasni Maharaj. She always used to talk to me about him in very endearing terms until one day, I saw him at Sakuri. He had a light brown complexion, very penetrating eyes, a slender body, and was quick and agile in movements. He moved about the precincts of Sakuri ashram, talking, singing and musing, as if given away to an entirely different world, which seemed to be his primary concern and all outward acts expressions and surface movements, were to conceal the oceanic depth of his experience. Not a word of greatness of himself did he ever utter. It was all in praise of Babajan and Upasni Maharaj. But his state of utter disregard to his bodily dress and comfort, his words of profound knowledge and his overflowing love for all, betrayed his love for humanity and his authority to exercise this love for the benefit of others. There

is no significant event, a set up or a moment in my recollection of my first contact with Meher Baba that drew me to him. However later on by a progressive contact, I realized his love for me that became all engulfing in oneness of his thought and the aloofness of everything else (besides myself), including a few persons whom I held so dear to myself. I may have seen Merwan more than once at Sakuri and I always felt inclined to emulate his indifferent attitude towards bodily comforts. This I could not keep up for long and later realized that it was of the greatest consequence for me to absorb his overflowing love that gave life to my life and made it worth living for the highest conceivable purpose.

Merwan came to my father's new house with Gustadji— (the dark side of him as he always said about Gustadji) when Upasni Maharaj was there. Merwan looked the same as I saw him at Sakuri, except that this time he was paying much attention to me and my movements and showing in me a close interest, as that of a father for his son or a brother for his younger brother. Merwan was at Ahmednagar throughout the one week's stay of Upasni Maharaj. Just then I had fever and was laid up in bed in our joint family's other house. Maharaj gave me quinine pills which I took regularly and Merwan constantly enquired of my health. Veritably he came to my bed many times during the day, helping me to sit up and move about a little. It is at this juncture that I was struck with his love and affection which was so cordial and intimate, that I could hardly imagine. The tenderness with which he almost nursed me during my illness was so touching that I was drawn deeply inwards with the imprint of his beautiful face and yet carried so far away to the land of his unforgettable love that I hardly felt myself alone all the time. I felt his loving presence ever filling me with a joyous longing for something more high and pure of his Being.

Merwan had a very beautiful voice. I called it a "juicy" voice. He was fond of singing and often sang Urdu and Persian gazals and Kabir and Tukaram bhajans. When I got well in a few days, I gave him accompaniment on harmonium and he sang in a deep, loud and resonant notes and 'tarz'. Merwan had himself composed many Gujarati songs and Urdu gazals.

The old Parsi Dharmashala at Ahmednagar, where my parents lived for a number of years, was not completely vacated. Once Merwan and I happened to be in this dharmashala sitting on the edge of a stone-tiled open pavement near the well, at the back portion of this house, when Merwan spoke to me of the future course of my life which would be of deep significance to me in my love and obedience to him. It would bring me a wide recognition of discipleship amongst his devotees and make my life a fit instrument for doing his work that would spread the world over. It gave me immense joy to have been proposed to be included so much in the confidence of his love and his future work and at once I agreed to be prepared for his call when he would decide to have me. This was enough for me to be in readiness, when the time came to join him.

My mother was an immense source of encouragement to me. She had great love for Merwan and by her frequent references to me, she helped to keep alive within me the fire of love and enthusiasm to be ever prepared to obey Merwan. As time went on, she brought home to me the fact that her son (meaning I) would be for all time gifted away to Merwan, for anything Merwan may like to do with my life and that she would no longer have any claim on me, as her son.

College:

When I passed the Matriculation examination, my father agreed to have me join Deccan College in Poona. The thought of Merwan came to me again and again. The purity of his loving remembrance was so deep and sweet that Upasni Maharaj (although his contact was of a longer duration) and his thought seemed to be getting dissolved into that of Merwan who began standing uppermost before my mind's eye and my heart's embrace. For some time at Poona I seemed to have lost touch with Merwan, who still visited Sakuri; until one day I met Baily, who was known to Merwan long before he met me at Poona Cantonment. He informed me that Merwan was staying at Kasba Peth, at one end of the city. As I did not know the way to go to Kasba Peth he gave me an indication of the roads and streets which I could hardly remember.

With difficulty, one day during spare hours I managed to find Kasba Peth and there in a small one storied building of Arjun who was a pet disciple I found Merwan. I was over joyed to meet him there.

Kasba Peth activity:

There were two buildings at Kasba Peth which Merwan often visited—the small one belonging to Arjun and another, a bigger three storied building, some blocks ahead, belonging to Sadashiv Shelke (Patil). Sadashiv is one of the oldest disciples and friends of Merwan. There was a band of about a dozen fishermen disciples of Merwan at Kasba Peth to which Arjun belonged and Sadashiv was the head of them all. Merwan passed most of his time in the two houses, singing bhajans and gazals, playing drum, seeing people who came to him for darshan and giving occasional discourses in Hindi, Marathi, Gujarati and English. His food was meagre. Baily used to bring to Kasba Peth the evening meal composed of thick dal and chapatees cooked by Dowlatmasi—the aunt of Merwan, who lived about 100 yards away from Merwan's parents' house in the cantonement part of Poona. Merwan and his disciple friends used to sit and take this meal together. On several occasions, I too joined them. The delicious dal always reminded Merwan of Dowlatmasi's expert hand at Parsi type of cooking. He always spoke very lovingly of her. Merwan's attitude towards his physical needs and comfort continued to remain one of utter disregard. There was no regular arrangement for food or bath or change of clothes, and would not allow much attention to be paid to these matters. Amongst the visitors, there was one brahmin by name Bapu, a simpleton married to a young cute woman. Bapu who could cook was drawn to Merwan during a few visits he paid. The disciples then thought it wise to entrust Bapu the work of preparing regular meals for Merwan.

I became once-a-week visitor to Kasba Peth especially on the Sunday evenings. *It was here that I heard

* I heard that it was Sayyed Saheb, a very old disciple of Baba, who first called him Meher Baba.

Merwan being called as Meher Baba and I felt the name to have become so compatible with the love and reverence that was evoked in me during the few months passed by. There were moments, when I sat with Meher Baba alone and the spontaneous instructive short discourses that he gave went deep down in me to mould the future character of a boy of only 19 years old. One that I prominently remember is:

"Keep your activity attached to your duty, which is to study hard in College, but keep your heart attached to me. Think of me as the sole occupation of your life."

In carrying out this instruction, I had often to ask Baba whether during hours of study, I had simultaneously to keep remembering him. He discouraged this method wholly and said, it was in all spare moments that I had to remember him and love him. To be given over to the love of one's mother or brother, one had not to coerce himself to keep a conscious remembrance. It was inner dedication that was needed.

(To be continued)

BABA SAYS:

I am equally approachable to one and all, big and small,
To saints who rise and sinners who fall,
Through all the various Paths that give the Divine Call
I am approachable alike to saint whom I adore
And to sinner whom I am for,
And equally through Sufism, Vedantism, Christianity
Or Zoroastrianism and Buddhism, and other 'isms'
Of any kind and also directly through no medium of 'isms' at all.

MEHER BABA'S UNIVERSAL MESSAGE

New York World's Fair - 1964*

by Kitty L. Davy

Early in January 1963, while I was visiting Jane Barry in her New York home, she spoke to me of a thought that had come suddenly to her: to have Meher Baba's pictures and literature in some way visibly represented at the World's Fair that was to open in New York.

Her son Charles related: "In the middle of the night, I heard mother calling and I went to find out what had happened. She told me of something that had just come into her mind. Earlier she had been reading the "Awakener" account of how two of Baba's followers in India had secured a booth at the New Delhi Fair. Why not have Meher Baba represented at the New York World's Fair! Various religions would be represented—so must be the 'leader' of them all.

"My first reaction" Charles said, "was how could we get a small space in such a huge Fair of glass and steel? We both went off to sleep knowing, that if Baba wanted the space it would come about."

Thus began the dream which many months later became a reality. That day, listening to the idea, I felt aglow with that impulsiveness that one feels the moment there is work to do for Baba. I broached the matter by writing to Sarosh Irani in Ahmednagar, India. After three weeks the reply came through Baba's disciple-secretary, Adi K. Irani, that the project of representing His Cause in the Western section of the World's Fair appealed to all at Meherazad and was approved by Baba.

This was sufficient—Baba's permission to start working on the project. Jane began the work of investigating, by contacting the vice-president and other officials of the Fair, always with the emphasis on Meher Baba and His Message of Love and Truth.

* First appeared in "The Awakener", U.S.A.

Progress was reported to Adi Sr., who replied to Jane on February 19, 1963 as follows: "Baba wants you to know He is very pleased with your efforts to secure some little space for Him in the New York World's Fair. If you do not succeed in getting one, Baba does not want you to feel disappointed, for you already have a corner in His heart. Baba sends His Love to you and to His dear Trio.

"Baba wants you NOT to form any committee for the project... wants you to do your best with the help of Ned and Dorothea Foote and Don Stevens, leaving the result entirely in His hands knowing full well that He will get things done as He wants." Joulia Nicolaou in Florida received a cable in which Baba asked her to come up from Florida to help in any way she could. All were told to take the work as important in Baba's Cause.

To Jane with her unbounded zeal for Baba's work, the project now became around-the-clock work; for one finds in work for Baba that the creative spirit never sleeps—suggesting, advising and improving along the way.

Before signing up for any space in one of the Pavilions, there had to be some banking and accounting arrangement. Ivy Duce, president of Sufism Reoriented, Inc., with the concurrence of the board of directors, adopted the project. Baba was informed and a cable dated March 13, was received with this message:

TELL IVYE I AM HAPPY OVER SUFISM REORIENTED
COOPERATION

—BABA

On March 7, Jane received a further cable from Baba saying:

YOUR LETTER OF 25th FEBRUARY TO ADI WITH ALL
ENCLOSURES MADE ME HAPPY STOP I WOULD
WANT THOSE LOVERS IN AMERICA WHO CAN
AFFORD TO CONTRIBUTE TOWARDS THE COST OF
THIS PROJECT TO DO SO AND THUS SPREAD MY
DIVINE MESSAGE OF LOVE AND TRUTH THROUGH
THE WORLDS FAIR STOP YOU SHOULD CIRCULATE
THIS CABLE TO THE AMERICAN LOVERS CON-
CERNED

—MEHER BABA

The response to this cable was indeed heartwarming. Love gifts came from all parts of the country from those who love Baba, all accompanied by loving wishes.

Almost one year before the Fair was to open, the location of the space was settled. After several Pavilions were considered, the final choice fell on the Pavilion of American Interiors. Why? For one reason—Mr. Elton, the owner and builder of this Pavilion wanted us there. He wrote: "I am very interested in the kind of exhibit you propose." Jane had always felt that the right spot would be indicated by Baba. Eventually Mr. Elton gave an additional fifty square feet of space to the one hundred square feet purchased; he also contributed the unique design for Baba's 'corner', which was executed by the eminent American designer Paul McCobb.

What might have been a disadvantage, the small entrance fee to the Pavilion, and perhaps interest circum-scribed by exhibits of interiors, was more than offset by the peace and the seclusion that the Pavilion afforded. Many who visited the 'corner' agreed that this might have been unattainable elsewhere in the Fair.

The main purpose of Baba's 'corner' was to spread Baba's Message of Love and Truth; this was carried out by giving gratis "Meher Baba's Universal Message", and having visitors see the enlarged photographs showing His life and work as well as the books by and about Meher Baba.

The central picture was chosen by the unanimous choice of the mandali with Baba in India. It was made from a color slide taken by Joseph Harb at the Meher Spiritual Centre in Myrtle Beach, South Carolina. The negative of Baba's figure was as small as one's thumb nail; it seemed an impossible task to enlarge this to the needed three by four feet portrait. But Jane had a cable from India that said: TRY. She showed the cable to the young Scotsman, who was to make the enlargement; he *tried* and was himself astonished at the result. It was very beautiful!

At first, it was uncertain whether books could be sold at the 'corner'. Finally Mr. Elton agreed. Then came the question, how to house the quantity of books needed. Once again Baba provided the inspiration through the love of His

followers. Henry and Kecha Kashouty of Hampton, Virginia wrote: "It was during the summer at His Center in Myrtle Beach that the idea came to us... a storehouse for "Meher Baba's Universal Message" and for books by and about Meher Baba. A small one room house overlooking the creek behind our home was made ready by putting radiant heat in the floor, three new windows, a door, and then supplying it with electricity and installing a brick patio outside. Much of the work was done by two of Baba's Hampton devotees: Buster Brown, expert in plumbing, heating, etc. and Robert Burke ... neither of whom have as yet had the opportunity to meet Baba. Books arrived on consignment from different parts of the world, as well as the United States." It was a true labor of love.

To keep accurate records of books at the Fair good assistance was needed. Marion Florsheim was named treasurer for the project and Enid Corfe accepted full time responsibility for records of book sales and orders.

There remained the folder of "Meher Baba's Universal Message", which Baba wished to be given free to all visitors to the 'corner'. This was worked on at Myrtle Beach; selections were chosen and sent to India. Changes were made, the biographical sketch rewritten, and most important, a special Message was given for the folder by Baba:

WHEN MIND SOARS IN PURSUIT OF THE THINGS
CONCEIVED IN SPACE, IT PURSUES EMPTINESS: BUT
WHEN MAN DIVES DEEP WITHIN HIMSELF HE
EXPERIENCES THE FULLNESS OF EXISTENCE.

—*MEHER BABA*

The picture chosen by Baba for the folder was the one which was sent from India. One quarter of a million folders were printed in Charleston, South Carolina. Ultimately Baba's message was cabled:

FOLDER PERFECT BABA HAPPY SENDS LOVE.

And so, piece by piece the edifice, inside and out, came into existence.

Then out of the blue came a beautiful cable to Jane and Elizabeth in New York, in care of the Winterfeldts, to be circulated to all:

BLESSED IS THE LOVE OF MY LOVERS IN AMERICA
 THAT HAS ADORNED THE NEW YORK WORLD 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 SPACE FOR DURATION OF THE
 FAIR
 – **MEHER BABA**

The opening of the Pavilion was delayed from April 22 to May 8, 1964. · Baba's loving cable made the trying weeks a joy, instead of a trial, for all was chaos at the building!

On April 20, Elizabeth Patterson wrote to me at Myrtle Beach: ".....the work on our space has to be pushed; electricity straightened out; bookcases still to be painted; ceiling probably to be put in tomorrow; draperies ready but can't be hung until workmen out of the way. The floor has to be laid the last thing, otherwise the whiteness of it might be spoiled... it is simulated white marble that is very beautiful. Then we must go to Paul McCobb's to see furniture that he may lend."

Again on May 2, Elizabeth wrote: "I am writing this on the third floor sitting on an acoustical tile box opposite Meher Baba's Universal Message space... Several other pavilions about six or eight are not finished; the weather has been unusually wet and cold for weeks..." And on May 7: "One day before opening; one feels like Norina's expression, 'A cow looking in front of a mountain!' How will we ever be ready! There is the stress and strain and pressure of finishing a large Pavilion... yet at 3 p.m. most workers leave the building; it is as quiet now as a museum at night. I can only hope it is a coffee break. Much has been done in our little space, but still a lot of detail that can only be done at the last minute; others that could have been done, if the workmen had come in the right sequence instead of the 'cart before the horse'. The workmen have to be pulled off the job... and over to another. Somehow it will open... tomorrow is another day!"

On May 8, at 4 a.m. the last pictures were placed... the special lighting for Baba's portrait was installed and focussed; the cabinet table secured with its treasures; the bookcases sealed—and at 9 a.m. Baba's 'corner' at the World's Fair called MEHER BABA'S UNIVERSAL MESSAGE was opened.

Here is Joulia Nicolaou's letter written during the first week to her daughters: "The Fair is fabulous, so much to see... crowds of people standing in line at the various exhibits. We are in a beautiful circular building housing mostly furniture and decorative objects. Our room is octagonal in shape, with eight white fabric panels surrounding Baba's color portrait, which is framed in gold felt. The floor is white marbleized tile; the ceiling is white and has inset lighting; spotlights glow from behind the draperies and there is a special light on Baba's picture. In the center of the room on a round pedestal, stands an octagonal shaped case which holds an alphabet board which Baba used for many years, and a white plaster cast of Baba's hand. Books and pictures of Baba are kept in glassed-in shelves on either side of the entrance to the room. Across from us on the circular wall are lovely paintings from the Midtown Gallery; so you see the setting is perfect. We don't get the crowds, but we know that Baba draws His own and He is doing the work."

Meanwhile a loving message had come from Mani and the close ones at Meherazad (India) about the design for the interior of Baba's 'corner': "We are in love with it, we have no suggestions for any alterations to be made."

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It was not easy to obtain the number of permanent passes needed for our volunteer workers at the 'corner'. What was our category in the midst of all this glass and steel? Wendy, Jane's daughter, told how these passes required days and weeks of calls at offices far distant from the Pavilion—and much persuasion. She said: "Finally when the man in charge consented to the permanent passes for the volunteers; he sighed a great sigh of relief to see mother go..... so much trouble had it been! Then lo and behold, a few days later another eleven passes came in the mail. Mother realized that these were the result of earlier efforts given up as hopeless. She phoned, offering

to return them. In a tired voice the man said, 'Please lady, keep them... by all means, keep them!'

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Coming from Myrtle Beach to New York on May 18, my pass was soon certified after an interview and photograph, then Jane took me over to Baba's 'corner' or booth (as I will now refer to it) for the first time.

Among the first passers-by was a Lutheran pastor's wife who came and sat in the booth, read the folder carefully, and said she liked many parts of it. She bought "God to Man and Man to God" and came back several times, bringing with her others of her denomination. She felt something of Baba's Love.

The next visitor was a man most interested in the photographs of Baba, especially the one of Baba washing the leper. "What was leprosy? What had Baba to say... was there a cure?" I recalled Baba's words, "A beautiful soul in an ugly body." Also Baba had said: "When you wash and tend the leper, feel that it is God Himself you are serving." I told him that Baba's work was not so much the physical miracle, as the awakening of one's consciousness to the Truth that all are One. He took the Message, read the few lines under the picture, looked again at Baba washing the leper and went off.

Many stopped by the booth this day; we reckoned that one out of every three who passed took the Message offered. At least 150 to 200 Messages were given out daily at the beginning, but in the following months this number was more than doubled. Out of the many who accepted the Message, some paused longer, sat, asked questions and looked at the books by and about Meher Baba.

A lady stopping to look at the books in the right case, recognized the book "God Speaks", and came up to the desk to say so, stating that her friend in Huntington, Long Island was studying it with her church group. I was surprised, but she continued that this was so; that her group was studying the different religions. I gave her the Message, also the 'New Humanity' and 'Sparks' to take back to her friend as well as the book list.

The book list was Ivy Duce's idea. In it was mentioned all books by and about Meher Baba with a short commentary on each and the price. Elizabeth devoted many hours to the final preparation and to having it printed. It has served a good

purpose. Thousands of these have been given away and orders for books have been received.

Besides "Meher Baba's Universal Massage"; to be given free were, the 'New Humanity'; 'The True Teacher' by Francis Brabazon; cards bearing Sahavas sayings; 'The Seven Realities'; printed folders bearing the quotation, 'To penetrate the essence' from Baba's discourse on Divine Love; and a few booklets on Love. All of these had been presented with love and some through the gift of Warren Healy's own printing.

It was usually something of Meher Baba's own writings that He Himself has dictated that inquirers asked for; hence 'God to Man and Man to God' had been most in demand, also the original Discourses were sought after. Although the new book, 'The God-Man', by Charles B. Purdom, arrived only in August, many copies were sold and orders taken. Altogether close to four hundred books have been sold through the project at the Fair. The books have been an asset to the work, for thoughtful people would come in and look through them. They might glance at a chapter on the elimination of the ego in 'God to Man and Man to God'; at the Journey of the Soul, shown in the diagrams in 'God Speaks'; at the titles of the discourses in Baba's latest book, 'The Everything and The Nothing'; and for those wanting to know about life after death, 'Listen Humanity', Then sometimes they would buy.

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Charles B. Purdom, author of the book 'The God-Man', who edited 'God to Man and Man to God' (Baba's Discourses, published in England), was here during September as the guest of several Baba-groups. He visited the 'corner' at the Fair; spoke on the radio network about 'The God-Man'; he gave talks in New York, Hampton Virginia, Washington D.C., and Myrtle Beach, South Carolina. Here is his comment on the Fair project: 'The space at the Fair does credit to Baba. I can say nothing better than that. The taste is perfect, the arrangement, pictures, furnishings exactly right. One cannot see it without feeling that here is something out of the ordinary. Yet there is nothing pretentious and no over-emphasis. The space invites attention and those who serve at it have a great opportunity. They can speak of Baba without proselytizing; for the fact of his being speaks for itself. What a great opportunity it is.' C. B. Purdom, October 6, 1964.

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A thoughtful man stopped by one day. When he heard that Baba was of Persian parentage, He asked if Baba's teachings were along the lines of Zoroaster. I did my best in replying. He said to me: 'Then Baba centrifuges all religions'. He looked at the books and bought, "God to Man and Man to God", "The Everything and the Nothing" and "Life At Its Best". He left his name and address (as many did). On leaving he said: "You have spoken well"! I tried hard, later, to recall what I had said to him and could not remember a thing! It just came, I suppose. This happened more than once!

Of course not all reactions were positive, at least not outwardly. From Louis Agostini's diary comes the following: "A man with dark shades that entirely hid his eyes stopped at the panel, which included pictures taken during Baba's youth and early manhood. His intent examination soon erupted into a loud remark, 'Who is this man?' 'Why don't you come over and help yourself to a copy of His Message?' I answered. As I handed him the pamphlet, I mentioned that Baba was a great spiritual leader in India, apparently the word 'great' upset him. 'What do you mean great?' he countered. I suggested that he acquaint himself with some of the books about Baba and decide for himself. 'Look', he said, 'I don't want to read any books I want you to tell me, why you say he is great.' 'If I gave you my own reasons why I consider him great it might not make sense to you, for it is derived from my own experience,' I replied. 'Jesus was great..... and so was Einstein...' he shouted. 'Now I want you to tell me why this man is great!'

"Realizing that a crowd was growing, and that our meeting was turning into a personal encounter, I decided to give the whole thing to Baba mentally. The answer came clear enough, perhaps in time to avert an outright show of belligerence: I said to him: 'Because of the stress that He has placed in all of His teachings on the Love that arises from an understanding of the Oneness of all Existence.' It must have soothed him internally, but he fought against it outwardly. 'Don't tell me about that... all the others have said it... Furthermore', he continued, 'he is too young to know anything about Love.'

Saying this he disappeared around the corner. But he still had the folder in his hand."

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A professor, at one of our best known universities, with a Ph.D. in Clinical Psychology, recently wrote to the Centre at Myrtle Beach: "After some very profound experiences with higher levels of consciousness and glimpses of the Infinite, I saw some films of Meher Baba, and also the folder. This prompted me to read some of his writings. I was profoundly moved and realized this to be the best model of the Universe and man's higher goals I had come across.

"I am extremely interested in purchasing his writings and those about him by his disciples and biographers. I understand that you have a brochure which lists these publications and where they can be obtained ...I would be extremely interested to meet other Baba followers..."

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Baba's 'corner' was staffed seven days a week. There were eleven full-time workers who came each week all season, all dependable, punctual and happy in his service. There were fifty workers all told for the season, each having his own experiences. I regret that space does not permit me to mention here the names of these Baba-lovers, who gave so unstintingly of their time. All felt Baba's Presence very strongly during their hours of service. Mrs. Bahjejian, whom all call 'Auntie', though over eighty years of age, came each week the long way from Staten Island to serve. She said: "I just wish that I could stay here all the time with Baba."

Baba said from the beginning: "I will do my work in my own way at the Fair." A dear couple among Baba's workers, Fred and Ella Winterfeldt, were wondering just how they would answer most questions. Having recently read that delightful story of Kaka in the 'Awakener', they jokingly thought it might be good for them to sit with closed eyes and think of Baba when approached by people asking questions, which they felt they would never be able to answer. Relating this, they received this reply from Mani: "Baba smiled when you quoted about Kaka. Baba says His Love is with you, so don't

be at all nervous about questions you might be asked. Your love for Him will speak for itself and answer all questions. So, dears, with His Name on your lips and His Love in your hearts all will be fine.

"And of course, if ever the words falter or fail, you could quote from "The Everything and The Nothing", the 47th discourse, page 78 of the paperback edition, that Baba says there is only one question and one answer—all the questions and answers in between are false!"

Many young people visited the 'corner' during the season, some new to Baba's name and some in His family. Dr. Harry Kenmore's daughter, Janet, came several times with young Larry Karrasch; Joulia Nicolaou's daughters Kay and Dede returned from Europe and helped at the booth, also brought friends whom they had told of Baba; John Haynes came from his summer job and took Baba's Message, "Sparks" and the "New Humanity", back with him to Washington D. C; Mimi Drake came from California, and many others.

From Ann Ginsburg came the account of two teenage girls, about twelve and fourteen, who came to the booth; the older one began reading eagerly about Baba. The younger one, who had lovely eyes, begged, "May I also have the Message?" She tenderly filed it in her carry-all bag.

So many children have approached the desk with their parents or alone, asking, begging, helping themselves to something to take home. This need of something for children should be met before reopening next spring, as neither "The Seven Realities" nor the "Universal Message" is suitable. What better gift than the picture of Meher Baba with the lamb —with a suitable saying inscribed below it?

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The following is from young Charles Haynes' diary: "Beryl Williams and I were at the space one Saturday afternoon, when a young man walked up and said: 'You can involve me in a long talk because my wife will be gone a long time.' This was the beginning of an hour's talk about Baba. After he was seated he wanted to know what Baba had said about everything from Christ to reincarnation and evolution. Two things

impressed him most. One was the fact that Baba's space was there at all; secondly that Baba had followers there all week long. Beryl and I talked with him at length, then his wife came in. She took a seat without a word, while her husband continued his questions. Finally he turned to her and asked: 'What do you think of this?' She gazed at Baba's beautiful color portrait and said: 'I should like to meet Him.' By Baba's Grace, two more people somewhere in the world now have His Message."

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A very touching incident took place one day while I was at the booth with Joulia. A pilot from one of the airlines walked straight up to the books, fingered one or two and looking up, said: "What has Baba to say on prayer?" I handed him, at the right page, "Life At Its Best". Meanwhile several other visitors stopped by. He read until Joulia and I were free again, then continued his questioning. We talked with him for almost an hour.

The church, he felt, had obscured the real meaning of prayer. What should one ask for? I said that true prayer was not petition, but accepting God's Will in all things. This brought the talk around to Karma and Reincarnation.

Finally, he lifted the curtain of reserve. He spoke of his little boy of two who had leukemia, and had been treated, apparently successfully, with some of the most modern and dangerous drugs. He was now, he said, facing two problems—the child, born in God's image could not be ill or responsible and should be surrounded by positive thoughts. Then again, by asking for healing through prayer, how could one know, it was for the best for the child's spiritual development?

We told him that Baba always says, "Don't worry", and that if he repeated Baba's Name with all sincerity Baba would help him. We also stressed that he should seek the best medical advice, since Baba has said that Science too was God's gift to man, and then to accept the outcome as God's Will and be resigned to it. He left, freer in mind, we felt, taking with him Baba's Message and "Sparks".

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Many workers at the booth have told the same story: The great attraction some visitors felt towards Baba's picture (the large colored picture). They would suddenly stop dead as they passed, and pause before asking who He was; and even after hearing His name, would remain spellbound. A few might refuse the folder; sufficient to them was the memory of that unique person. His name could be clearly seen under the portrait, as a beautiful bronze plaque bearing the words MEHER BABA had been added beneath it.

I would like to mention here the contribution executed by Vivian Agostini for our project—a bronze medallion—on one side Baba's profile and on the reverse side the Baba Seal. This unique medallion will endure for all time, a memento of the occasion when Beloved Baba's Western lovers had the opportunity of bringing His Message to other seekers after Truth.

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Many found comfort at the booth, and the philosophy that they were searching for. This was illustrated in part by the rather shy young man who came in; and though he stammered, was not deterred from asking about Baba's work and teaching. He wanted no dogmas, no beliefs, no religions, not even a God if it was just something outside of himself. He felt that human behaviour should be governed by some standard from within. This was my cue!

I asked him to sit down and gave him "The Seven Realities" to read; I told him that Baba has said that "God" was a name given by man to express the Unknown Supreme Reality, the Truth that resides in us all. He went along with this... said, he had just ordered the Bhagavad Gita, and continued: "I am a pacifist and do not believe in war and killing. What does Baba say?" Here I referred him to Baba's discourse on non-violence; and also told him that Baba says, that war can be fought for a spiritual reason and bring about spiritual results; also it can be fought for material gain with harmful results. I then observed that, the Gita and Baba's teaching both stressed that man has to be free from jealousy, greed and hate, to recognize the Oneness in all. He said that Baba's teaching was just what he was looking for. He went off taking with him the "Discourses" and the "Universal Message".

A quiet Negro walked in, sat down and remained for almost an hour, he was desperately lonely. He said he had taken some children for rides in the amusement area to compensate for not having his own with him. He was recently separated from his wife, and was at a loss—how to go about the whole matter. He had gone to the library and picked up a book on metaphysics and started to read it. Joulia showed him the charts in "God Speaks", and when he asked for 'beginning reading something of Baba's', she gave him "God to Man and Man to God". He paid for it with an American Express cheque and I sent the book to him by post as he was flying back to Georgia. To read on the flight he said he would take the Message and the booklet by Mr. Chari. We told him not to worry, but to think of Baba and to repeat his Name. We hope he took with him some of Baba's Love.

Some said, when you offered the folder, "No, thank you, I am a Christian." "So am I," you reply. "Baba says that God is One and we are all One in God." "That is right," they would answer and walk on.

There were adventures too. This is the account of one of the regular workers, Rose Garbade: "Friday, around 6-30 p.m, when all was quiet on our floor, a young man with a girl carrying a small carpet-bag appeared. The young man was manipulating with both hands a small group of bronze figures. This was one of the sculptures a little distance from the space. He had apparently wrenched this from the gallery wall and was trying to separate the figures from the base to which they were wired.

"He was so intent on his job as he walked along that he did not realize that he was being watched by someone at our desk. Our space is recessed slightly, so as not to be visible until one is near.

"He suddenly looked up and was startled to see me. I said, 'What happened?' In a confused voice he replied, 'I was trying to lift it to see how heavy it was.' I said, 'Leave it with me, put it on the chair and I will take care of it. The girl, meanwhile, had vanished.

"He stood in a daze looking up at Baba's picture and then he said: 'I feel so embarrassed.' 'Don't worry,' I replied.

in Poona. He was so surprised and pleased to see the little space devoted to Baba.

A young Chinese student at the Pratt Institute, in New York, stopped by. He had a long talk with Mary Andriani. He was most interested in Baba's teachings. We gave him twelve of the Message folders to take back to Formosa, where he was returning in September to teach in a college there. He also took "The Everything and The Nothing."

Two Japanese men came in, one spoke a little English. They were from the Japanese Finance Ministry and appeared interested in Baba.

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A very pleasant Negro minister with his wife from Atlanta, Georgia stopped one day at the booth, entered, looked at the books and said: "I am now reading Ramakrishna's life, and the 'Autobiography of a Yogi' by Yogananda. Tell me how they differ from your Master, Meher Baba?" The answer was, that Ramakrishna was a Sadguru (Perfect Master), whereas Meher Baba was the Avatar, the One awaited by all religions to manifest again on earth for the salvation of mankind.

He went on to say that he was searching for the Truth; that now he would visit Myrtle Beach and not California as he had planned. He showed great understanding; took many pamphlets, and then said: "Think of it; I came to the Pavilion looking for furniture, and see what I have found!"

There was also the man who remarked at the Monday night meeting in New York: "Had it not been for the Fair, I might not have heard of Meher Baba!" Mani, referring to this in a letter, wrote: "I feel that just one such incident suffices to acknowledge all the efforts, struggle, work and love put into the project, and above all, His Purpose that is the Source of all!"

One evening two men asked at the entrance of the Pavilion for the Sufi booth. "I'm sorry, I don't know," the attendant said. "Meher Baba" the enquirer then said. "Oh, Baba, of course!" The young girl enjoined, ".....right upstairs on the third floor." These two men had just returned from

a glorious month, visiting among other things the beautiful cathedrals and shrines in Europe. What a difference to step into this small hallowed space, which they found most beautiful in its simplicity and purity of atmosphere. Ours was indeed a contrast to the large imposing structures of Billy Graham, the Mormon Temple, the Vatican Pavilion. to mention but a few.

Yet, how great was the significance of the little corner devoted to Meher Baba, the Avatar, who is the pivot around which everything in Creation revolves! Baba has said: "As the Center each movement of mine is unlimited in its action and reaction, expression and result." Being the Creator of everything, everything on every plane is equidistant from Him. Thus we felt that the Meher Baba booth, situated in an inconspicuous corner amidst the grandeur of the World's Fair, was the focal point from which radiated God's Universal Message and Love.

The privilege afforded to the volunteer-workers and those who made the space possible was indeed great. It makes one remember Baba's earlier message:

"BLESSED IS THE LOVE OF MY LOVERS IN
AMERICA THAT HAS ADORNED NEW YORK
WORLD FAIR WITH MEHER BABA'S MESSAGE, I
SEND MY BLESSING OF LOVE TO ALL MY
LOVERS AND WORKERS WHO MADE IT
POSSIBLE..... "

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Many who stopped by had heard of Baba before. Some who knew of Him through Princess Norina Matchabelli's lectures over twenty years ago, and only now were coming to the understanding of who He is. Once the seed is planted, only in Baba's time will it sprout!

A couple from Boston, Massachusetts, stopped before Baba's portrait. The husband, who was interested in various yoga paths, said, "I have heard of Baba before." I told him, "The only path Baba makes His close followers tread is that of bhakti yoga." "Yes," he said, "love and service." And turning to his wife, with a twinkle in his eye, he said, "Did you hear that? Remember!"

A family of three paused by the desk. The husband seeing the name Meher Baba on the folder, turned to his wife and

I overheard the name Rossin. "Oh," I said, "would they be the Rossins now in Japan, friends of Margaret Craske?" "Why—yes," he replied. "They are just back from Japan. It was they who told us of Meher Baba." I said, "They love Baba very much and have been several times to the Center at Myrtle Beach and also to India." "Yes," continued the man, "we are both musicians and share the same office." He took the Message, saying that he wanted to visit the Center at Myrtle Beach.

Dr. Subodh Chandra Roy, M.A., LL.B., Ph.D., professor at the New School for Social Research and New York University, in New York, who had met Baba in India, in January of this year, came to the booth happy to talk again with Rose Garbade. It was she who first gave Dr. Roy one of Baba's books, when she met him after one of his lectures. Dr. Roy said he would try to have Meher Baba's books read to him before starting on his book.

So many incidents showed that one could not be too alert. It is better I think, not to be reading or writing while serving at the booth (I have done both). It is important to catch the eye of the passer-by at the right moment. Joulia told me that she had not felt sure at first whether or not to hand out the Message. Then came the inner answer: "Hand it out!" We should not be shy or mind a rebuff; after all, we were not the ones to know, who is or who is not ready! we must let all hear Baba's Name aloud for the impact it makes; hence better to offer the Message with a smile, then sit back and let people take it only if they felt like doing so. One worker told me that she decided that a book of jokes on her lap was a help, then when she looked up at the passer-by, she was all smiles. Each did as he or she felt was best in the way of approach.

One humorous incident many of the volunteer-workers shared. So many of the exhibits in the Pavilion, in fact throughout the Fair, were unmanned. So it was not unusual for the worker at the 'corner' to hear a startled cry from a passer-by: "Oh goodness, I didn't know you were *real*!" Some would mutter quietly to their companions, after passing., "Good heavens, I didn't know she was human!"

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Interestingly enough, when people from foreign countries came by, there was usually someone on duty, who could speak their language. Ruth Ringer, when German, French or Czech was needed; Joulia Nicolaou, for French and Greek; Ralph Hernandez, for Spanish; and so forth. I was just leaving one afternoon, when up came two young men, not speaking any English. "Sprechen sie Deutsch?" Beaming, they answered in the affirmative. My German of thirty years back came up from somewhere, sufficient to tell them something of Baba and to understand their replies. It appealed to them that this was no new religion, but the one inherent Truth in them all. I showed them Hilde Halpern's beautiful little book, "Liebe und Weisheit" ("Love and Wisdom"), by Meher Baba which they glanced through. They took the Message and left happily. They had barely left when the thought came to me that they must have something to take back to Germany. With a copy of the little German book, I rushed down to find them. No luck on any floor. When I returned, there they were; I offered them the book. Smiling, the hand of one went to his pocket "Bezahle, wis viel?" (What is the price?) I said, "It is a gift from Meher Baba's 'corner' to take back with you."

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When I wrote to Jane asking for an experience during her service at the booth, she sent me the following: "Charles and I were working together at Baba's 'corner'. I left to have my lunch, taking with me my book of Gibran's "The Prophet". But, in a hurry, I left the book in the lounge room. I rushed back to retrieve it. A lovely lady met me halfway, saying with a nice smile, 'I thought this was yours.' I thanked her and went on.

"I returned over an hour later. Coming out of the rear of our building was this same lady, together with her husband. I recognized her as she approached, waved and started to pass on. Her husband stopped me and said: 'Are you going to the third floor?' Surprised, I answered, 'Yes.' He held out the Message. 'We have just been there,' he said. 'Is that your son?' I replied, 'Yes.' 'He gave me this,' he continued. Again he extended the Message, and pointing to the "Seven Realities", read in a clear beautiful voice: 'THE ONLY REAL

SURRENDER IS THAT IN WHICH THE POISE IS UNDISTURBED BY ANY ADVERSE CIRCUMSTANCE, AND THE INDIVIDUAL AMIDST EVERY KIND OF HARDSHIP, IS RESIGNED WITH PERFECT CALM TO THE WILL OF GOD.'

"He was a tall, distinguished looking man with very clear blue eyes; and as he spoke his face was transfixed, his eyes filled with tears. He had not conversed with anyone at the booth—it was clear that he had received his own experience from beloved Baba. He held the Message as though he had received a golden treasure, which indeed he had. His wife stood by, smiling, silent, understanding. In fact we there stood in silence for a moment or two. Then they started slowly away. This is one of many precious memories of these five and a half months."

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It is now September, 1964. In about a month's time Jane Barry and Elizabeth Patterson with the help of John Bass, Brenner Mehl and Fred Winterfeldt will be doing just the opposite of what they were doing six months previously; they will be getting ready to dismantle the treasures and close Baba's 'corner' at the Fair. It will be opened again for a six months period, when the New York World's Fair opens in April, 1965.

This account, by one who was there for ten weeks, gives but a glimpse of Baba's 'corner' and of some of the people whom it touched. To sum up, I can do no better than quote from Mani's letter (written on the commencement of the New York World's Fair, April 22, 1964):—

"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!"

"OUT OF THE MOUTHS OF BABES ..."

by Bal Natu, Kurduwadi

Beloved Baba's youngest brother Adi Jr., who has settled in England, visited India recently with his wife Freni, son Dara and little daughter Shireen, all devoted to Baba. They arrived at Ahmednagar by the middle of December, 1964. Adi Jr. was permitted to visit Meherazad daily. A number of times, as per Baba's ... permission, he would visit Baba along with his family.

Shireen, a girl of seven years, loves her uncle wholeheartedly as God. Once, some visitor to their home in London, seeing a picture of beloved Baba on the wall inquired who it was. Before Adi or Freni could reply, Shireen spoke out "That is God." She would sometimes ask questions of her father, Adi Jr., which he was not always able to cope with. She once asked him, "What is beyond space?", and when she did not get a satisfactory reply, she said, "You are God's brother and yet you do not know the answer!" Adi Jr. told his daughter that she had better put such questions to her Uncle, God, whom she would have the opportunity to meet in person in India. Naturally, her earlier visits to Meherazad (Ahmednagar, India) were the occasions when she, with the earnestness of a child and the gravity of a grown-up, put a number of questions to Baba, who gave her a deep under-standing through very simple answers.

After embracing beloved Baba, Shireen would sit near His feet. When permitted to put questions she first asked Baba, "What is beyond space?" The Mandali were filled with wonder at this question, as it was least expected from a child of seven! Baba looked at her lovingly and gestured, "God". She seemed to grasp this but lifting her head up to Him said, "Then where is heaven, Baba?" Baba's answer to her was, "It is between space and God." Shireen looked satisfied.

In London, Shireen naturally has her shoes on, at all times; but at Meherazad, her father asked her to remove her shoes before going into the presence of Baba. To this she had a

mild, "Why?" Adi Jr. said, "Don't you know we go to meet God?" "But", she said, "Isn't God everywhere? Is He not in the shoes?" Her father replied, "Baba is God in human form, and to express reverence we remove the shoes, for shoes collect dirt and we should be clean in the presence of God." Shireen acted accordingly, but during her visit with Baba she indirectly brought up this subject, by saying, "Baba, You are God. Aren't you? So you are everywhere and in everything." It was a simple statement springing from the heart of a child. Baba smiled and said, "Yes, I am God and God is everywhere and in every one," and He pointed to each of the mandali sitting before Him. At this she turned to whisper something to one of the men sitting near her, but Baba motioned to her to speak out freely. Shireen said, "I just had a thought, Baba. If God is everywhere and in everyone, then (pointing at Baba) who is that sitting in the chair?" Baba replied, "God in human form. God is everywhere indeed, but can you see Him in everything? Can you feel Him in everyone you meet? You certainly do not. So I - God - have assumed this form of Man to tell and awaken you all to the fact that God is everywhere and in everyone and in everything. I am the God-Man."

At another time the following discussion took place between Shireen and Baba during one of her visits to Meherazad.

* "Baba, I know we are born again and again, but you are God; so how is that you get born?"

"Once in a while God takes birth because of His Love for His creation. I am born in human form so that you may see Me as you are, and if you are fortunate to know Me and love Me, then some day you will see Me as I really am."

"You are in all of us, then are we all in you, Baba?"

Baba nodded, "Yes, that is so."

"We are your children, then why can't we stay with you?"

"If you love Me, then I am with you, wherever you are staying."

"If I didn't love you Baba - Oh I'm not saying I don't; because I *do* love you! - but just supposing I didn't, then it

* The above is reproduced from the letter sent to the West from Meherazad, dated 29th January, 1965.

wouldn't be my fault, would it Baba? It would be because *you* didn't want me to love you!"

"Yes, it is all My Will. My Will governs the creation. You love Me because I want you to love Me."*

At another time, while seated in the hall with Baba and the Mandali, Shireen was found absorbed in gazing at one of Beloved Baba's framed portraits on the wall. In the picture she noticed a circle of light shown around Baba's head. "What's that around Baba's head?" she asked one of the Mandali, who replied, "The circle of light represents the Halo around Baba's head." Baba explained it to her more simply, "It is My Light, Shireen." "But Baba", she protested, "I don't see it around you!" Baba told her to look at the picture again. He then told her to close her eyes, and when she did so, she was asked, "Now do you see the light shown around the face in the picture?" With closed eyes she replied, "No".

"Open your eyes. Can you see the circle of light in the picture, now?"

"Yes, Baba."

"I am Light, the Ocean of Light. You cannot see It with ordinary eyes. The Eye that sees this Light is different. When that Eye is opened you will see My Light, more clearly than you can now see the light painted in the picture."

"Why can't you open that Eye, Baba?"

"I can. But for that My grace has to descend, and for My grace to descend on you, you have to love Me as I should be loved."

"Will that Light burn me if I see It?"

"No, it cannot burn you, it will make you blissful and very happy."

"When will I see that Light?"

"When you really want to see It, you will. Just as when a child is really hungry and cries for food, the mother feeds it; when you are really hungry for it, you will get the sight to see My Light."

"When will I be really hungry for It?"

"When you love Me as I should be loved."

"How can I love you like that?"

"By remembering Me all the time, with all your heart."

"By what name should I remember you?"

"Say: Baba, Baba... "

Shireen was very open and receptive to all that Baba told her. During her "talk" with Baba, she seemed oblivious of the others sitting in the room. After some time, when Beloved Baba asked her what she was thinking about, she gazed... sweetly at Baba, and just opened and closed her lips uttering in a low sweet voice "BA ... BA".

When she was having lunch with Baba and women-mandali, she suddenly piped out, "I wish I had a magic wand!" When one of the women asked her what she would do with a magic wand, she replied, "I would wish for what I want." "And what would you want to wish for?" she was asked. She replied, "To see Baba with the Light around Him!"

In England she had little occasion to hear of snakes and scorpions. In India, when she heard about these poisonous creatures she felt frightened and disgusted. During one of her visits to Meherazad she asked Baba why God had created snakes and scorpions. For a reply, Baba pointed to Eruch, who said, "God has created such things so that in our fear we call out to Him and remember Him." This answer was not satisfactory to her and she retorted, "But God is all-powerful, so He can make us remember Him direct, instead of through horrible things like snakes and scorpions. Was there any mistake on the part of God in creating them?"

Such innocent but equally deep questions startled those who were present. Baba appeared pleased and happy, and explained to her:

"Good and bad, beautiful and ugly, are all mine. They are Me; It was not a mistake on the part of God when He created snakes and scorpions. It is all as it should be."

"But why did God have to create such creatures?" she insisted.

Baba explained, "You Shireen, are so pretty and sweet and yet everyday you have to sit on the potty and throw out of

your system that which is dirty and smelly. Why do you do it? Because it is necessary, and it helps to keep you well and pretty. And so are all things in God's creation necessary. Both good and bad, beautiful and ugly, are Mine."

The manner in which Beloved Baba answered the child's queries was fascinating to the listeners, and the child seemed so happy and satisfied with the explanations she received from God in human form.

W A T E R S O F L I F E

by Dana Field, U.S.A.

"Those who lose their all in Me,
Will find their all in Me ever after."
All life is one, offering itself to God.
The waters of life, small and great,
Plunge at last into the Ocean of Being.
Life in natural evolution is a stagnant pool
In the ordinary stone and mineral,
Becoming limpid in the precious ones.
It flows in a rippling stream in plants,
Getting lost in the swift river in worm and fish.
The river feeds the deep lake in birds and animals,
And this empties into a surging sea in man.
The Ocean Beyond is in the God-realized.
"Unless a seed dies and germinates in the ground,
It shall not bear flowers and fruits."
Death of forms leads to birth in consciousness.
"There is one Real Birth and one Real Death."

AVATAR MEHER BABA AS THE AWAKENER

71st Birth-Day of Avatar Meher Baba: 25th Feb. 1965.

by Dr. Chakradhar D. Deshmukh, M.A., Ph.D., Nagpur.

Our hearts are surging with joyous love and greetings in warm welcome to Beloved Avatar Meher Baba on the occasion of His 71st Birth-Day, which is being celebrated by His innumerable lovers, all over the world, in sweet remembrance of His over-flowing Grace. God is in our midst as our Beloved Meher; and this glad tidings of the Advent will engulf the world and hearten all who are seeking Light and Divine Guidance. He is the One for whom weary world has been waiting and praying, the Ancient One come back to us as our eternal companion, through lives. To know Him is to love Him; and to love Him is to know Him. He is our living Krishna-Christ, the **Avatar** par excellence.

It needs no Savant to tell us that in our times the entire humanity is faced with unparalleled crisis. In this age of Sputniks, Missiles and nuclear weapons, human life can be wiped out from our globe in less than a week, if the separative forces of mutual distrust and fear get the better of common sense. Any irresponsible nation with necessary nuclear power can start a war under the cloak of any slogan; but God alone can stop it. Not only mankind is facing total destruction and racial suicide; but even the kingdoms of animals and plants will be ruined in such a war and the process of evolution would get completely annulled.

With such grim catastrophe overshadowing the future of man on earth, the most pressing question before all thoughtful persons is, how it could be avoided and who can bring the

necessary awakening to humanity. Precepts and slogans cannot take us very far. In the past, men have derived new inspiration from Prophets, Messiahs, and Avatars. Hence all religions in some form or the other look forward to the Advent. God has also assured that He Himself would come in such times. He cannot fail in His promise; and He has never failed. God becoming man is a mystery but it is true.

The saints and the Masters of our times have been ceaselessly busy in rebuilding the edifice of New Humanity on the basis of spiritual vision. And in this most vital creative task, Avatar Meher Baba's role is unique. The world is not going to be saved by teachings alone. It needs fresh dispensation of the Eternal Truth. The infinite divine reservoir of Power, Wisdom and Happiness has to be unlocked. An outpouring of all these on an unprecedented scale and on all planes comes to all (irrespective of any divisions and distinctions) through the Advent of Avatar Meher Baba. It comes not only through His inspiring Message and Teachings, but also through His Eloquent Silence, which has continued for more than thirty nine years without any interruption.

He gives not words but Truth. He has come not to teach but to awaken. He does not found a sect or a religion, but releases a new life impulse, redeeming humanity from all sins and illusions and reclaiming man to the heritage of his own inalienable divinity. By imparting to the hungry world, Divine Love and Divine Truth, He shows all world-religions in their fundamental unity and in their true essence. He does not allow us to get lost in separative 'isms' or ritualistic inessentials or dogmas; but He initiates us into the limitless and indivisible life in Eternity. He awakens us to God as the only reality and as the all-comprehending life, which admits no separateness of narrow 'selves'.

Now, more than ever, the world direly needs spiritual awakening; and the Eternal Awakener has come as the Master of Silence. We often speak even before our thought is complete. All the steam in the engine escapes through the whistle, leaving no reserve to drive the train. Counterpoise for all dissipating chattering is in silence. But Avatar Meher Baba's Silence is not of the nature of penance. It is a pliant and force-ful medium for self-communicating and awakening infinity.

The God-man awakens all to their own inalienable divinity. His silence speaks on all planes more powerfully than heaps of words. In His work 'God Speaks', His mandate is unequivocal. It is: "Become God, live God's life and make others God unto yourself." God's life pulsates in all beings and in all kingdoms of life; and he invites each and all to surrender the false separative self and its cravings. He invites us all to inherit the incorruptible Bliss, the unwaning understanding, the unassailable peace, the unalloyed sweetness, the irresistible dynamism and unhampered freedom of Life Eternal. He imparts the conscious realisation that all life is One and that God alone is real, and that in renouncing the separative ego-life and its cravings and fears, we are only renouncing our ignorance and self-forged shackles.

Like Krishna's flute, Avatar Meher Baba's life-giving love raises all beyond the illusory divisions based on sex, caste, class, religion, nationality and ideology, by making them forget their very selves, with all their limitations. Love is caught and not taught. He gives His divine love to all, rich and poor alike, in so much abundance that the soul that fails to reciprocate it has to be thickly shrouded in coatings of ignorance, or pride. To the pure-hearted He comes as the Divine Beloved, an eternal source of unfading joy and a perennial spring of the sweet waters of eternal life.

So the Awakener has come. The sun has risen. Those who, like ostriches, bury their heads in sands and complain that the Sun is not there, will have to thank themselves for missing the unaging Truth revealed by the Ancient One. Let us not miss His redeeming Truth by offering the resistances of separative Ego-phantasies. All that is necessary is to be alert and just receive in silence what the Awakener gives in silence, across all barriers and distance, in His own unfathomable ways, known only to the Master of Masters. His 'Discourses', 'God speaks', 'Every Thing and Nothing', 'Messages', 'Life at its best', are an immortal contribution to the inspiring spiritual treasure of the world. Lucky are those who study these with zeal. But even more fortunate are those, who can receive His real gift through His meaningful silence. His silence releases inwardly an out-pouring of creative grace that reclaims men to

His own inalienable divinity and ever-renewing fulfilment of conscious God-hood.

This great Awakener is acclaimed and hailed as the incarnation and Avatar by thousands and thousands of lovers, not only in India but also in Pakistan, Europe, Australia and America. He has been round the world several times. His Silence illumines the mind without stifling it, nourishes the soul without stupefying it and enlivens the heart without overpowering it. For several years, He conveyed His Message and Teachings through the use of an Alphabet Board, by quickly pointing to its letters. But from 1954, He has given up the Board and uses only gestures for self-communication. The gesture-expression has been a potent medium for Messages as well as dictating discourses; and they play an important part in His universal working.

Through the Incarnation of The Highest .Of The High, the Awakener often descends on the plane of duality and sets an example of Prayers. The Master's Prayer, composed by Him draws upon the terminology of diverse world-religions, thus giving a stamp of His divine authority to their approaches. However, He is beyond all religions and political parties. He is also beyond miracles, in the sense that He does not attach any importance to the many miracles attributed to Him by lovers, hailing from diverse countries and religions. He has contacted the Masts (God-intoxicated persons) of various inner planes, in thousands, and has co-ordinated their working. His love for the lepers, the ailing and the destitute and the poor is so great that He often bows down to them, without allowing them to bow back to Him. He sees himself even in the lowliest of the lowly. He does not ask people to renounce the world but wants them to do their duties selflessly and without attachment. His Message is of love and Truth. His Message for the 71st Birthday is: "Be true to the trust I repose in you and remember Me wholeheartedly. My Love and Blessings to you."

Avatar Meher Baba gives 'darshan' very rarely even to His close lovers. For two years He has not granted any 'darshan'. In May 1965, His lovers will be vouchsafed the privilege of His 'darshan' in Guruprasad at Poona. The 'darshan'

occasions are periods of special dispensation, though on the inner planes, His working is ceaselessly and silently going on for reclaiming man to his own divinity. Enticing and astounding, Avatar Meher's Silence gives a rude awakening to the confused spirit of our age. But it also invites one and all to the Sanctuary of His all-encompassing Peace and the Bliss of the undivided Life Eternal. It is our special privilege to allow our hearts to throb with the illimitable Life, which He brings, while descending in our midst from the Inscrutable Yonder.

The trumpet-call of duty given by Zarathustra, the redemptive self-crucifixion of Christ, the flute and the song of Krishna (reviving the supreme Yoga or the Art of Life), the zest for fraternity revealed by Mohammed, Buddha's Wheel of Dhamma are actively operative in our mental make-up. Avatar Meher Baba brings their untrammelled Truth to us and makes it a dynamic reality. He makes us realise the inviolable unity and inalienable divinity of all life and imparts that divine love, which will ensure spontaneous and lasting brotherhood. We are all children of God and as such the brotherhood is already there. But the Awakener makes us dwell in its realisation. Abiding peace and dynamic harmony in all spheres, the fusion of mind and heart, the incorruptible Bliss that sustains all assaults of opposites, are all ours, since He is with us! All that we have to do is to be alert and receptive to His Truth. Let us receive it without offering any resistances of ego-phantasies. We have only to shed our separative false self to be reinstated in the divine glory, which the Awakener has in store for us in the Eternal Now!

A Request to our Dear Subscribers:

As the Annual Subscription for 1965, which is payable in advance, is not yet received from many of our dear subscribers, we request them to send the amounts early. Those who have not sent, as yet, the subscription for the previous years also, are once again requested to send the amounts due from them immediately and help us to serve them.

—*Editor.*

A Peep into Baba's Booth at the World's Fair in New York

by Miss. Ruth Ringer

By Beloved Baba's Grace, I had the good fortune to work nearly every week end at the World's Fair in New York in Baba's Booth in the American Interior Pavilion. As soon as I had entered Beloved Baba's little temple (as I have called it) for the very first time on May 8th, I felt strongly Baba's presence and also felt that He guided me how to approach the various passers-by, as I was just His instrument. The words of the 'Arti' (devotional song) came close to my consciousness "I offer my mind to Thee, accept it, O Meher."

The approaches of the different visitors from here and abroad, as well as questions and reactions have been varied and it would fill many pages to recount them all; but I shall attempt to describe the visit of Mr. & Mrs. Robert E. Fields and their 13 years old son Barry on September 26th, 1964. Mr. Fields told me that he had his awakening through suffering which came out of necessity. He said also that his wife Barbara has been always very well; therefore she hasn't been drawn to study the Higher Teachings. He was very close immediately to Beloved Baba's Message and told me, while his wife was looking around the various photos of Baba at the side windows of the Booth, that he would like to be informed about the trip to India, in 1965. It was interesting to me to notice that after they took the folder of Meher Baba's Universal Message, the book and the Life Sketch of Avatar Meher Baba compiled by Sri A. C. S. Chari and "apparently" departed from Baba's booth, Mr. Fields went three times around the fourth floor passing each time our little temple to look for his family until he finally found them.

After my duty at 4 p.m. that very day, as I was queuing up for stamps at the Post Office, I noticed Mrs. Fields in front of me, and again we just couldn't help ourselves but speak about Beloved Baba. As I knew that they have come purposely

to New York for the Fair but did not know how long they would still stay, I asked them whether they would like to see the East-West Gathering Film in my home. They agreed to come the following evening at 8 p.m. i.e., on Sunday, September 27th, with their darling son Barry.

While Mr. Fields assisted by his son was trying to make the projector work, I spoke to Mrs. Fields about the unforgettable experiences during the East-West Gathering in Poona in 1962. I showed them also my Baba's Photo Album which they enjoyed very much and then followed the film taken by Beloved Baba's brother Beheram and the 'Arti.' During the light refreshments we became even closer and I had to tell them how and when I have been drawn to Baba as well as how it came about to open up Beloved Baba's Booth at the Fair amidst all the hustle-bustle. They just did not question the Booth being situated at this particular spot; on the contrary they felt that any setting would be just right as it gave them so much peace and love, which only Beloved Baba is able to bestow upon.

Since then a correspondence has developed between Mr. R. E. Fields, family and myself and I shall reproduce some of them:

Dear Miss. Ringer,

We wish to thank you for the courtesies you showed us while in New York City. We enjoyed the movies at your home, and as for me, I found the booklet you gave me (Avatar Meher Baba's Life Sketch by Sri A.C.S. Chari) one of the most helpful I've ever read. Thank you for the second copy also. Most of us go through life, searching for the answer to our problems, and I have probably searched more intensively than most people; since I have been plagued for years by a certain problem. Although I have read this same material time and again in books of Yoga, something in your book 'clicked', and actually this is the first time in years, I've really felt relaxed. Always before I have been tensed to the point, where my muscles ached.

It seems as though fate sent us into your building at the Fair, and we are purchasing several of Baba's books.

I think it's wonderful the way you people give of your time, so as to be of help to other people. Don't feel too bad

if you do not obtain too many "converts", since Baba's works would not be of interest to the average person, unless he were grounded in this work previously.

Thank you too, for your nice letter. Barry was especially pleased when we read it to him. We think he is tops, and try our best to keep him from being a little toughie.

I have been thinking a lot about the pilgrimage to India next year. When you mentioned it, I had hoped to be able to make it, but from January until June I have to work alone. From June until the end of the year, there are four of us— Barbara, my brother George, Mae in the office and myself. But my brother goes back to his regular job in January and works until June at that work. Then he works for me, so for the first six months I'm in a whirl.

However, you let us know what happens there. Let us know the dates and information on the pilgrimage, too, though because a miracle might happen to permit us to go. Again, thanks for your courtesies. It is so unusual to see someone go out of his way as you did in an endeavour to help others. Rest assured, you certainly have been of help to me, for which I am very grateful.

Wishing you the best, and hoping you will write us news of your progress.

Sincerely,
Bob Fields

and now partially Mrs. Barbara Fields, letter:

Dear Ruth,

I hope you will not mind my using your first name—but we hope you will use ours also. After our experience with you in New York, anything else seems much too formal. We appreciated your lovely and unexpected letter far more than we can tell you, and we had expected to answer before now. However, I find that early morning is by far the best time for me to write, and if it isn't done then, the days slip by without. We have been so busy "catching up" since returning, that this is the first opportunity I have really had. No one else is up yet, so I will try to get a few lines written to account for ourselves.

Although these things were many and varied, things educational, purely recreational and scenic, I think the high point of the whole trip was our meeting you and learning something about Baba.

One sunday afternoon, my father drove up from Illinois and had a very nice visit. He was very interested in the copy of the pamphlet you gave us and since our wedding anniversary had been while we were away, he left us five dollars to buy one of the books (on Meher Baba) as a belated gift. We are adding to it and ordering some today. He will read them when we have finished. It was good of you to tell us how much you like Barry. We continually pray for guidance in helping him to become a fine man.

Thank you again for our wonderful evening in your home and for introducing us to Baba. I feel it is quite a milestone in our lives.

With love and best wishes,

Barbara Fields.

A few weeks later I got a sweet letter from Barry:

Dear Miss. Ringer,

I want to thank you very, very much for the little heart you sent me. Every morning and night I look through it. I like the picture of Baba in it. (It is Beloved Baba's locket with His silence picture in it and touched by Baba).

I wondered if you found out, if you have the real picture of Baba with the million dollar smile.

I have started to read one of the books about Baba. I'm having a little trouble reading it, for it's a little bit over my head, but my parents help explain it.

Next year I hope we will be able to go and see Baba, for I'm looking forward to it.

I also hope we will be able to see you soon too.

Now it's about my bed time so I better close my letter.

Sincerely yours,

Barry Fields.

P. S. The rest of the family wants to give you their best regards.

And now partially Barbara's letter of December 9th, 1964.

..... Before I write any more, I must tell you how much we all appreciate the Baba Heart lockets. I carry mine with me in a special little part of my purse wherever I go. We are planning very strongly on the trip to India a year from now. I feel a great urgency for all of us to see Baba and be with Him. I only hope that we can be diligent enough in practicing each day the things we learn from His writings and that we will be worthy of the visit and His Love.

We are so grateful to you for so much that words just can't express it—but I'm sure that across the miles you can feel it and know.

Cordially,
Barbara

D I V Y A V A N I

(An English Bi-monthly)

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Kindly note that the subscription for the year is from January to December and is payable in advance. The amounts may be remitted to us through either: Mr. Fred Winterfeldt, 200 East, 66th Street, New York-21. N.Y. U.S.A., or Mr. Bill Lepage, Meher House, Kalianna Crescent, Beacon Hill, (N.S.W., Australia) or Mr. Douglas H. Eve, 78 Grosvenor Ave., Crshalton, Surry, (England, U. K.) from the respective countries.

—*Editor*

LIFE CIRCULAR No. 61

Issued on 7th March, 1965.

Avatar Meher Baba directs me to let all His lovers (Easterners) know that He will give Darshan in Poona for only 6 days from 1st May to 6th May, 1965, despite His very weak health.

Baba says that His Universal Work has increased many fold and His Universal Suffering has also increased proportionately, and this is now telling greatly upon His physical health. But Baba also says, "This body will not drop till one year after I break My Silence. What could be more glorious than My suffering for all humanity!"

Besides the continuous pain in His hip-joint and His inability to walk freely, He has had since the last many months, pain in the cervical spine, i.e., in the nape of the neck and extending down to the shoulders. Of late, the pain has become intense.

The point of view of the doctors who have been attending Baba recently, is that He should NOT give Darshan at all in May. Notwithstanding their opinion, Baba wants to give His Darshan to His lovers. And so the doctors have urged Baba to at least restrict the days and hours of Darshan, and not to allow His lovers to approach Him too closely in order to avoid any jerky movement to His neck caused inadvertently.

ALL THOSE ATTENDING THE DARSHAN PROGRAMME SHOULD CAREFULLY NOTE AND ABIDE BY THE WISHES OF BABA, AS UNDER:

- (1) On the 1st of May, 1965, Baba will give Darshan in the morning from 8-00 a.m. to 11 a.m. (three hours only) at the Avatar Meher Baba Poona Centre Hall, 441/1-2, Somwar Peth, Poona-2 (in front of Shahu Swimming Pool, behind K. E. M. Hospital).

- (2) On the subsequent 5 days from 2nd May to 6th May, 1965, Baba will give darshan for TWO HOURS ONLY, in the morning, from 9-00 a.m. to 11-00 a.m. at Guruprasad Bungalow, 24-Bund Garden Road, Poona-1.
- (3) After 6th May 1965, Baba will NOT be available to His lovers during His stay in Poona.
- (4) Baba expressly wishes all His lovers visiting Guruprasad for His Darshan to leave Guruprasad premises immediately after the Darshan programme ends each day at 11-00 a.m.
- (5) None of His lovers should seek to have, or request Baba to give, any personal or private interview. He cannot be available for more than two hours on each day of the 5 days fixed for the Darshan at Guruprasad.
- (6) During the Darshan hours, none should seek to have Baba's embrace or to touch Him except His Feet. Those who bring garlands should be content to place them at His Feet. This time Baba will permit all the Darshanarths to bow down on His Feet during the opportunity given to them on any of the 6 days. Each lover should be mindful to quickly make room for the next in queue to have his or her turn of Darshan of Baba. This will hold good also for the "new" lovers approaching Baba for the first time.
- (7) All lovers may come to Guruprasad for as many days of Darshan period as they wish—but Baba wishes that each Darshanarthi should be content with bowing down on His Feet or greeting Him with folded hands ONCE ONLY.
- (8) Baba does not wish to have any special singing programmes or any other special programmes of entertainment this time during the two short hours of Darshan. Baba may permit the Bhajan groups present from various Meher Centres to sing to Him if He is in the mood for it. Hence no one should request Baba for any special programmes at Guruprasad.
- (9) Baba wishes His lovers, when they approach Him, to receive in silence the Love which He will give them through His Silence.

Beloved Baba was touched by the many loving Birthday Greetings which came in from all parts and sends His Love and Blessing to you all.

(Sd.) **Adi K. Irani**

IMPORTANT

(a) Group-heads should note that the dates and times for Darshan given in Eruch's letter dated 27th November, 1964, addressed to Shri Manikyala Rao, now no longer stand, and they should try to contact all members of their Group and inform them of the new dates and times.

(b) Baba wishes that none should write to Meherazad or to Adi K. Irani, Ahmednagar inquiring about Baba's health.

NOTES:

1. Adi K. Arjani of Karachi (Pakistan) has issued, for Baba's 71st Birthday occasion, a handsomely bound Diary for 1965. Carrying Baba's picture with His message given for it, it has a saying of Baba on each page and a number of articles. Combining utility with the beauty of the Beloved's words, it is a Baba-Diary all would want to possess. Price Rs. 1-25 Plus Postage. Available from A. K. Arjani, "Windmere" Ghizri Road, Karachi (Pakistan).

2. Another Birthday publication none of you would want to miss is the booklet entitled "Mcher Baba, The Compassionate Father", brought out by Dr. Hosbang Bharucha of Navsari. It is a compilation of various anecdotes by Baba-lovers, drawn from their experiences, and gives us a precious glimpse of Baba's compassion as reflected in the lives of men and women who have come within the orbit of His encompassing Love. Available from Dr. H. P. Bharucha, Kutar Street, Navsari, Western Railway.

3. Available from: Jal S. Irani, 765 Dastur Meher Road, Poona-1.

(a) A set of seven Unique Photographs (Cabinet size) of Avatar Meher Baba and His family. Price Rs 35/- per set.

(b) Beautiful and coloured Locketts and Badges of Avatar Meher Baba.

THIRD WORLD RELIGIONS CONFERENCE

From our Special Correspondent

The Third World Religions Conference, sponsored by the World Fellowship of Religions, was held in the spacious Ramlila Grounds, New Delhi, from 26th to 28th February 1965. About 1200 delegates, including 100 from foreign countries, participated in the deliberations regarding religious tolerance, universal brotherhood and maintenance of peace.

The Inaugural Session started at 4 P.M. on 26th February 1965, under the chairmanship of Shri G. L. Nanda, Home Minister of Govt. of India. On the dais were seated leaders belonging to various Religions of the world—Hinduism, Christianity, Islam, Buddhism, Zoroastrianism, etc. Since the sponsors of the Conference had specially requested some of the local devotees of Avatar Meher Baba, with the permission of Beloved Baba, Shri Amar Singh Saigal, Shri W. D. Kain, Dr. G. S. N. Moorty, Dr. C. D. Deshmukh, Shri Naosherwan Nalavala and Shri Khan Abdul Majid Khan participated in the Conference.

The PRAYERS OF ALL RELIGIONS marked the opening of the Conference, when an audience of over a hundred thousand listened with rapt attention to the PARVARDIGAR PRAYER or MASTER'S PRAYER recited by Sardar Amar Singh Saigal. While inaugurating the Conference, Shri Morarj B. Desai (former Finance Minister of India) remarked that it appeared rather strange that religion, which could be the best means to attain peace in the world, had been the basis of wars and conflicts. Shri Lal Bahadur Shastri, Prime Minister of India said that India was the home of people belonging to different religions, who lived in peace and harmony; because religious tolerance and non-violence were followed by the masses. Shri G. L. Nanda, during the course of his presidential address, pointed out that it had been this country's tradition to call such conferences and discuss religious and theosophical prob-

lems. He said that claim had been made that science had solved all the mysteries but the fact was that it had not. He said that ways and means for peace in the world should be evolved. Here I should add in parenthesis what Avatar Meher Baba has to say... (World peace cannot be ensured through dogmas. however learned, or organisations however efficient. It can be ensured only by a release of unarguing and unconquerable love which knows no fear or separateness.)

The Home Minister's speech was followed by the Sponsors' speeches and those of the various Religious & Missionary Heads. The last to speak was Shri Amar Singh Saigal, M.P, who delivered his speech on "The Truth of Religion" in his usual sonorous voice. Introducing the subject, he said, "So many people talk of Religion and yet they understand not what Religion is. They grope in the dark because they do not recognize the one Reality behind all religions. Religion has come into existence to liberate mankind from the narrow bindings of ignorance; but it can itself become a binding—a cage—when not properly understood... I, as one of the followers of Meher Baba, will endeavour to place before the learned audience what MEHER BABA has given us to understand about the Truth of Religion..." Printed copies of the speech were distributed at the Conference. Copies of "MEHER BABA'S UNIVERSAL MESSAGE", a brochure containing dear Baba's biographical sketch, His photograph, His sayings, etc. received from U.S.A. through the courtesy of Miss. Ruth Ringer, were also distributed among the delegates.

The second day of the Conference—(morning session) named RELIGION AND EDUCATION CONFERENCE—started under the Chairmanship of H. H. Kundra Kudi Adigalar. Over 30 speakers of various shades of thought spoke on the occasion. There were Religious Heads, University Professors, Members of Parliament, a few foreign delegates. Baba lovers were duly represented on the panel of distinguished speakers. The speeches were short and terse owing to the limited time allotted to each speaker. Shri Amar Singh Saigal spoke on "RELIGION". He said that the only message which Avatar Meher Baba has given and has been giving in each Age is 'Love God.' He added that according to Avatar Meher Baba's 'sayings', He

"does not belong to any Religion". "All Religions belong to Me", says Baba. Copies of the speech were distributed amongst the delegates.

Dr. G. S. N. Moorthy then spoke on 'Silence' as being the main factor for the realization of Truth. He said that mere words were of no avail for the formation of University of Love and Truth. Pointing towards the delegates he said that they "were chewing the dry bones of religion." He concluded by saying that the Silent Master—Meher Baba—has proclaimed:

"I have not come to establish any cult, society or organisation; nor even to establish a new Religion. The Religion that I shall give teaches the knowledge of the One behind the many. The book that I shall make people read is the book of the heart that holds the key to the mystery of life. I shall re-vitalize all religions and cults, and bring them together like beads on one string."

Shri Naosherwan Nalavala, the next in the series, said that in this age of strife, discord and chaos, what is needed most is the living-presence of an Avatar, "a God-conscious Divine human being" who has power to create in man what man on his own cannot create. He has come—the same Ancient One—known as Avatar Meher Baba. Quoting from Avatar Meher Baba's teachings, he said, "In order to realize God and to gain the original state from which everything emerged, we should follow the creed that accords with our own conscience and stick to that path which best suits our spiritual tendency, our mental aptitude, and our external surroundings and circumstances."

The evening Session on 27th styled as "RELIGION CONFERENCE" brought milling crowds—men, women and even school children to the Ramlila Grounds. Archbishop Andrey of New York to whom the writer presented some literature and photograph of Baba, presided on the occasion. About three dozen speakers drawn from various organisations—both Indian and foreign—spoke at length on the tenets of various Religions and Schools of Thought. Literature regarding the Life and Teachings of Avatar Meher Baba was freely distributed to the audience. Just after the foreign delegates had finished their talks, Shri W. D. Kain spoke on "Come back to Truth".

He appealed to those present not to act outwardly what they were not inwardly; Baba wanted all to be absolutely honest, for "God is Infinite Honesty". "Do not pose as being pious because God is everywhere. God cannot be fooled—so why pose as something you are not" says Avatar Meher Baba. He further emphasised on Avatar's Call "Come All Unto Me". Baba says: "Although because of the veil of illusion, this Call of Ancient One may appear as a voice in the wilderness, its echo and re-echo nevertheless pervades through time and space, to rouse at first a few and eventually millions from their slumber of ignorance. And in the midst of illusion, as the voice behind all voices, it awakens humanity to bear witness to the Manifestation of God amidst mankind". Concluding his speech, he said that the most important thing and in fact the only thing that matters for those in search of Truth is to surrender wholeheartedly to the God-Man; for Avatar Meher Baba has said:

"All talk about the Path and the Goal is as a lantern carried by a blind man; a blind man needs a staff in his hand; the seeker needs his hand in God-Man's."

The third day of the Conference opened as AHIMSA (Non-Violence) CONFERENCE under the Chairmanship of Dr. Seth Govind Das, M. P. (who went this winter to have Beloved Baba's Darshan). About 20 speakers addressed the gathering on the need for non-violence. Amongst Baba lovers, Dr. C. D. Deshmukh and Khan Abdul Majid Khan were the main speakers for the day. Speaking on non-violence, Khan Abdul Majid Khan said that History is a curious record of such enemies of humanity, who unmindful of the sanctity of the human soul are out to use all sorts of destructive weapons to over-run nations and destroy mankind, their culture and civilization. However he emphasised that the power of a Silent Master meaning Avatar Meher Baba, was there for the protection of the human race. Dr. C. D. Deshmukh began his talk with Baba's latest message. "All talk about the Path..." He said that Avatar Meher Baba is the One for whom the weary world has been waiting and praying for the Ancient One to come back to us as our Eternal Companion. He said that in the face of the

grim catastrophe now overshadowing the future of man on earth, the most pressing question before all thoughtful persons was as to how it could be avoided; and who could bring the necessary awakening to humanity. The answer is—Avatar Meher Baba. For, has He not said: "I have not come to teach but to awaken!", he questioned. "Our definitions of nonviolence, our philosophical analysis, our slogans and precepts would not carry us very far. We have to derive inspiration from Him, follow Him", he said in conclusion.

The Plenary Session of the Conference was held on Sunday, the 28th. Resolutions of the three Conferences held so far were adopted. The final address by the Sponsors and Thanksgiving were followed by the reading of a message based on the teachings of Avatar Meher Baba. In this huge gathering, owing to the munificence of Brother A. C. S. Chari, and loving efforts of Dr. G. S. N. Moorthy, Dr. C. D. Deshmukh and Shri N. Nalavala and various Baba Centres, thousands of booklets regarding Baba's life and teachings were freely distributed on the occasion, with a view to spread Baba's Name and Message.

True Religion

True religion consists of developing that attitude of mind which should ultimately result in:—

- a) Seeing one Infinite Existence prevailing throughout the universe.
- b) When one could live in the world and yet not be of it and at the same time be in harmony with everyone and everything.
- c) When one could attend to all worldly duties and affairs and yet feel completely detached from all their results.
- d) When one could see the same divinity in art and science and experience the highest consciousness and indivisible bliss in everyday life.

—Meher Baba.

NEWS IN BRIEF

Avatar Meher Baba Ahmednagar Centre:

Sardar Amar Singh Saigal delivered a talk at the Centre Hall on 8th January, 1965 and also addressed a public meeting on the 9th at Gandhi Maidan, on "Avatar Meher Baba, His Work and Message." Saigalji who carries in his heart and head an unassailable conviction that Meher Baba is God-incarnate and the Avatar was very forceful and impressive in his lectures.

While dealing with Avatarhood, he said that it is never possible for anyone to claim as being the Avatar and maintain it dauntlessly for years, unless He was one. In all times in the past, when the Avatar took birth and declared for Himself the Truth, he was maligned, harassed, chased out and in some cases done to death. After He dropped the body, there were thousands and thousands who would repent and love Him and become His followers. Quoting from Ramayana, Gita, the Granth Sahib, and the Bible, where the overflowing love of the Avatar befriended man and animal alike, compared it with the similar love that Baba has for one and all. Finally he exhorted the audience to love Meher Baba, who is the Avatar of the Age and who has come not to establish any new religion but to revitalize all the existing religions. He pleaded that this alone would be the solution to the much needed emotional integration of a nation like India, with people of different religions.

Earlier, Shri Adi K. Irani introduced Sardar Saigal as one who has spent his entire life in the service of the country and as one who is convinced beyond doubt by experience that Meher Baba and Guru Nanak are one and the same.

Nagpur:

Sardar Amarsingh Saigal, M.P., visited Nagpur and addressed a meeting held in Meher Spiritual Centre Hall, Dharampeth on 20th January. In his spirited speech, he proclaimed his conviction in the Avatarhood of Baba and explained that God's manifestation and work being ever in silence, Baba is challengeably doing His Work, dynamically and effectively. The real aspirants enjoy His darshans and clearly feel His

sublime status as the Highest of the High. His Silence is Godly—a live medium to work unfailingly against the rising rupture of the horrible Mayavic forces. Baba helps and awakens the masses at every level amazingly. Each and every person without distinction, has a right and duty to approach Baba and be one of His good children.

Avatar Meher Baba Jabalpur Centre :

Besides the usual weekly meetings at the Centre and other places in the City, at the instance of Sri Mahavir, a public meeting was arranged in a locality consisting mostly of labourers on 5th Dec. '64. Sri G. Shrivastava, lecturer in Rani Durgavati Degree College, spoke on Baba's life. Sri Pankhraj and Sri R. K. Upadhyaya also addressed the gathering, on Beloved Baba's message of Love and Truth. Another public meeting was arranged on 12th Dec' by Dr. Chimandas. While addressing the audience numbering about 250, Sri Upadhyaya exhorted them to love Baba, who is the same Ancient One as Rama, Krishna, Buddha, Jesus and Mohammed in the previous Avataric periods. He said, "Once we love Him and keep our hold on His daaman firm through thick and thin, we get our faith made deeper and deeper, because He helps us to clear away our sanskaric debris more effectively. Sri Pankhraj and Sri Hazra also addressed the gathering.

Sri Muniraj and Sri Upadhyaya also visited Bargi, about 30 miles from Jabalpur on 17th Jan, 65, contacted several people and addressed a meeting in the night to convey Baba's message of Love and Truth. At the invitation of Sri Meherdas (Ramdas Naga), who has been living on a hill on the bank of river Narmada near the village Dharampura, Sarvasri Pankhraj and Upadhyaya visited the village and addressed the people there, on Baba's life and His message.

Avatar Meher Baba Bilaspur Centre:

The Centre invited Dr. C. D. Deshmukh and Sardar Saigal to address a series of meetings at Bilaspur. On 9th Nov' 64, a meeting was held at the residence of Sri Ramananda Varma, Advocate under the presidentship of Dr. Baldeo Prasad Mishra. On 10th, Dr. Deshmukh and Sardar Saigal spoke to the students at S. B. Arts College and the trainees at the Industrial Training Institute, Koni (Bilaspur), on the divinity

of Meher Baba and His Avataric Role. Sardar Saigal, while speaking on "Place of devotion in Industrial Training", said that Meher Baba lays equal stress on devotion to duty and those who are fortunate to come in His contact, learn it from His silent devotion to uplift the entire humanity, irrespective of the caste, creed, religion, race or anything. He advised the trainees to develop true devotion to their duty, through the spiritual guidance and inspiration from Baba, On 11th, Dr. Deshmukh gave talks in Govt. Girls Degree College, Devkinandan Girls High School and in Bar Room of the Dist. Court.

Bhopal:

Dr. C. D. Deshmukh visited Bhopal on 25th Nov., and gave a talk on 'Goal of life' at Hamidia College. At Maharani Girls College, he spoke on 'The place of man in the evolution of life', under the presidentship of Prof. Miss. Bansidhar. At night, he performed 'Meher Kirtan' in Bhopal Centre at the residence of Sri Naphade.

Bhandara (Maharashtra):

Sri Chakile organised a public meeting in the Town Hall, under the presidentship of Sri Dube, an advocate on 21st Jan. Dr. Deshmukh and Sardar Saigal addressed the meeting on the Avatarhood of Baba and His message. It was attended by many prominent persons.

Nirmal (Andhra Pradesh):

On January 3, 1965, has been inaugurated Avatar Meher Baba Centre at Nirmal under the presidentship of Sri Sudarshan Rao Deshpande, Pleader. Sarvasri Krishna Rao, Vasudev Rao, Parthasarathy and other prominent persons were present on the occasion.

Mori (Andhra Pradesh):

At the invitation of Sri K. Srirama Murthy and Sri B. Perraju, teachers in Malkipuram High School, Sri B. Bhaskara Raju and his ballad party visited Mori on 24th Dec' 64 and gave their performance on Baba's life and message in the local 'Sivalayam' (temple). About thousand people were present on the occasion and were very much impressed.

Amaraoti (Andhra Pradesh):

On 17th January, Sri K. P. Sharma arrived from Narsaraopeta, and addressed the Sunday gathering at Dharanikota Church, regarding the Avatarhood of Jesus Christ and the Love message of Beloved Baba, the Avatar of the present age. In the evening, another meeting was held in the Ramakrishna Hindu High School, when the head of the School spoke on Baba as God in the beyond beyond state, who has descended in human form. On the same night, another meeting was held in the temple premises of Sri Veeraraghavaswamy. All these meetings were well attended.

Dhowleswaran (Andhra Pradesh):

It is very heartening to note that about 30 children, all less than 12 years are gathering on every Thursday, Friday and Saturday and doing 'Bhajan' and 'Pooja'. They have started this on their own accord as if prompted by Baba Himself. Similarly the ladies of this place are regularly gathering in the Centre between 2 and 4 p.m. in the name of Baba.

On 6th February, a public meeting was held in the local P. W. D. Club. Sri Nemani Krishnarajuna Rao, presided on the occasion. Sri B. V. S. Patrudu from Kakinada was the main speaker. He spoke for about 2 hrs. and impressed the audience very much. Then Sri V. Suryanarayanamurthy said that he firmly believed in the Avatarhood of Baba and exhorted the audience to love Baba more and more. Dr. P. V. Subbarayudu thanked one and all and the meeting ended with Arti and distribution of prasad.

71st Birthday Celebrations of Avatar Meher Baba

Beloved Baba's 71st Birthday has been celebrated by His lovers and devotees throughout the world in a manner befitting the Highest of the High. We have received reports from different places in the country regarding the celebrations, which will be published in our next issue.

PUBLICATIONS RECEIVED

Baba Diary 1965-1966: Compiled and Published by Mr. and Mrs. A. K. Arjani, Flat No. 6, "Windmere", Ghizree Road, Karachi. Price: Rs. 1-25. (Copies can be had from the publisher and also from Meher Publications, Ahmednagar).

This is a very interesting and absorbing diary, published to commemorate Avatar Meher Baba's 71st Birthday, celebrated by His devotees and lovers all over the world on 25th February, 1965. The diary for 1965-66 (Baba year, commencing from 25th February) also contains biographical sketch of the Silent Master and some pearls selected from 'discourses.' Though it is mainly intended for those who are interested in spiritual matters, it is equally useful to others. Each page of the diary provides a unique feast to a sincere seeker after Truth. In a small diary like this, the selection of the sayings and relevant passages from the discourses has been excellent. In 1963 the same couple had published a beautiful calendar with Baba's photos and full of Baba's sayings. Their effort in this direction is praiseworthy. It is hoped that this Baba Diary will prove invaluable to one and all.

Meher Shankharavam: Published by "Meher Vihar", 3-6-417, Himayatnagar, Hyderabad. Price: Re. 1-00.

This is a precious little booklet in Telugu prepared by Swami Saryaprakash Udaseen. This contains Baba's life sketch in brief, Prayer, Repentance Prayer and Arti. But mainly this is a translation of the extracts from discourses of Avatar Meher Baba contained in a brochure compiled by the Avatar Meher Baba Bombay Centre. Bro. Adi K. Irani writes in his introduction that reading them over and over again would evoke love of the good in man and in time to come attune him to the spirit of Love of God, which Baba says is the aim of life. On receipt of this booklet, Bro. Eruch writes to Swamiji: "This book 'Meher Shankharavam' published by you has carried in it your deep love for Baba which made Him happy. This publication looks so cute

and handy, I am sure it will benefit the reader profoundly and draw him nearer to the very source of Existence."

Meher Baba on Non-Violence: Published by Avatar Meher Baba Poona Centre, 107/5, Range Hills, Kirkee, Poona-3. Price: 0-20 Paise.

This booklet contains Baba's discourse on 'Violence and Non-Violence' and also the Prayers, with a beautiful photo of Beloved Baba. This discourse is the only clear and thorough exposition on this important subject, when the world is confronted with the problem of either peaceful co-existence or total annihilation of the entire humanity. This will be found very inspiring and useful to all those who are interested in peace.

Meher Baba The Avatar of The Age: Compiled and published by Sri N. Dharma Rao, B. E., Retd. Highways Engineer; "Meher Manzil", Prakasamnagar, Rajahmundry-3. (A. P.) Price: Re. 1-00.

This is a very interesting booklet published in commemoration of Beloved Baba's 71st Birthday festival at Bangalore. Besides a brief biographical sketch of Baba, Prayer and Repentance Prayer dictated by Baba, the booklet contains very important messages and extracts from discourses given by Baba from time to time. Among them, Baba on 'God and Religion', the Real Darshan need special mention.

God-Man: This is a brochure published by Sri R. L. Sharma, M.A., 219, Azadnagar, Ranji, Jabalpur to commemorate the 71st birthday celebrations of Avatar Meher Baba by His children and devotees of Jabalpur. This booklet in English and Hindi containing Baba's discourse on "Existence is Substance and Life is Shadow", some articles and poems by Baba devotees is a prelude to the forth-coming journal "God-Man", which is to be published from Jabalpur shortly.

Our Offering to Avatar Meher Baba: Published by Avatar Meher Baba Guntur Centre, Ring Road, Guntur on the occasion of His 71st birthday. Price: Not mentioned.

This is a very useful booklet in English and Telugu compiled by Sri M. B. G. Sastri, Executive Engineer, Zilla

Parishad, Guntur. Besides including Baba's life sketch, Prayers, songs and Arti, Sri Sastry in his introduction tried to answer the query, "Is Baba the Avatar of God?", in a very simple and lucid manner.

Why Meher Baba is Silent?:—Published by Avatar Meher Baba Andhra Centre, Kakinada, on the occasion of Baba's 71st birthday. Price: Not given.

This booklet in Telugu is a translation made by Smt. P. Sreelata Vishnu Rao, B.A. and contains a beautiful introduction by Sri Nitta Bhimashankaram, Retd. Income Tax Officer, Hyderabad, regarding the significance of Baba's Silence. It is a very valuable booklet containing illuminating statements made by Baba Himself regarding His Silence, its significance and the effect of breaking His Silence.

Meher Baba the Compassionate Father: Compiled and Published by Dr. H. P. Bharucha, Cosmic Meher Centre, Kutar Street, Navsari, Gujarat State. Price Re. 1-00. This is a valuable addition to Baba literature and is sure to inspire the interested reader to be a deserving vehicle for the all-encompassing Love of Avatar Meher Baba.

D I V Y A V A N I

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— *Editor.*

MEHER PUBLICATIONS

(Revised & Exhaustive Price-List)

	Rs. P.
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)	15.00
Civilisation or Chaos? by Irene Conybeare (2nd revised edition)	10.50
In Quest of Truth by Irene Conybeare	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 vols. (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	2.00
Messages by Meher Baba (Eastern & Western)	1.50
Journey With God by Francis Brabazon (Published in Australia)	1.50

(Contd. on next page)

MARCH 1965

79

Rs. P.

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
The Moving Finger Writes: Compiled by Adi K. Arjani (Pakistan)	1.00
Life Circulars of Avatar Meher Baba (Annual subscription from April to March)	4.00
The Awakener (Quarterly Journal – Published in U.S.A.) Annual subscription including registered postage from July to June)	10.00
"AUM" (Bi-monthly Journal—Published in Japan) Japanese subscription per year, including Postage	1,000 yen
Overseas subscription including Postage	\$3.70

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I, Swami Satya Prakash Udaseen, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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A VIEW OF AVATAR MEHER BABA'S BOOTH
AT NEW YORK WORLD'S FAIR

Register of Editorial Alterations for the Online Edition of <i>Divya Vani</i> (ser. 2) vol. 2, no. 2				
Print Edition Text	Online Edition Text	Page Num- ber	Para- graph No.	Line Num- ber
pilgrimage	pilgrimage	14	2	12
remember- ance	remembrance	14	3	6
Zoraster	Zoroaster	20	1	4
noorious	notorious	21	2	14
Zorastrian	Zoroastrian	21	2	17
alteration	altercation	21	2	19
Mahraj	Maharaj	23	3	12
one the	the one	24	2	7,8
though	thought	26	2	27
equaly	equally	27	4	1
fail	fall	27	4	2
FAI	FAIR	32	2	7
Myrlte	Myrtle	32	4	1
Humanty	Humanity	35	3	15
proseletizing	proselytizing	35	4	15
eh	he	39	3	1
momento	memento	40	2	4
Bhaghavad	Bhagavad	40	4	5
dollers	dollars	42	2	2
add	and	52	1	1
praying for	praying	53	1	9
catastrophy	catastrophe	53	3	1
shrowded	shrouded	55	2	7
n	in	56	2	3
Zarathrustra	Zarathustra	57	2	1
requestd	requested	57	3	5
or	of	69	3	2
catastrophy	catastrophe	70	1	1