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August 1965

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Monthly:

August 1965

D I V Y A V A N I

(DIVINE VOICE)

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Devoted to Avatar Meher Baba & His Work

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Editorial:

The Awakener

The one dictum made by the Avatar of the Age Shri Meher Baba is: "I have come not to teach but to awaken!" He also says: "I intend to bring together all religions and cults like beads on one string, revitalizing them for individual and collective needs." As regards His mission and message, He declared: "My message always has been and always will be of Divine Love. Let the world know it !"

It is now evident beyond doubt that the chaos and suffering prevailing in the present age really need the advent of Divinity and that nothing else can restore peace and tranquility in the universe and establish new order of society, wherein universal brotherhood will become a reality in life and nations will be united in the fraternity of Love and Truth. Any amount of scientific advancement could not achieve this ideal; on the other hand it has only widened the gulf. Divine Love alone will make men selfless and helpful in their mutual relationship, and the time is ripe when men have to ardently seek and contact the embodiment of Truth in the form of a God-Man, through whom they can be inspired and lifted up into spiritual understanding. Such Divine authority is found in the personality of our Compassionate Father, Meher Baba, in whom the supreme power of Divine Love has found a universal appeal. To the magnetic personality of Beloved Baba, the Awakener, the present humanity has to turn and look for deliverance as the Living Christ of the West or the Embodiment of Bodhi-satwa of the East. Those who had a glimpse of the life history of this Super-human Personality, together with the declarations of the

five Sadgurus and a peep into the Inner-work done by Him during the periods of His tours in India and abroad, we hope will gain adequate knowledge and an understanding of His Divine Stature to have that conviction and faith to accept Him as the Avatar of the Age. To completely surrender to Him is possible only out of His Grace, and not otherwise. Those who have had the fortune of His darshan, sparshan and personal guidance are really blessed to have such an experience. But the supreme miracle of bringing God into the hearts of men and of getting themselves established in lasting and true happiness, satisfying the greatest need and longing of mankind has to be done by Him alone. How He does His work, being silent for more than forty years and retiring into seclusion time and on, as may be required by the nature of His inner work, will be too great a thing to be comprehended by an ordinary person, however great may be his intellectual capacity. But the various events in His life reveal how this supreme being present amongst us in human form is drawing towards Him all seekers without distinction of caste, colour, creed or sex from both the East and the West. Blessed are those whose lives are thus awakened by Him and they deserve the loving admiration of the posterity. May our Beloved Baba, the Awakener of the age bless us all and may we all be the recipients of His Grace to be firm in our faith and dedication to Him unto the last breath of our lives. Jai Baba!

***To Shri Meher Baba**

By Winifred A. Forster (Hertfordshire)

Thou art my Guru, and God Himself is the Guru;
For Thou art the Supreme in manifestation in every
moment in perpetual activity, in perpetual stillness.
Divine Love in unceasing expression is Thy life;
Thy voice speaks in the silence, deep within, to guide
those who listen ...
The Infinite harmony in diversity—in discord, in disaster,
in darkness, in death—the indestructible Divinity.
Eternal divine Alchemist within, Thou art, forever
recreating beauty and light from decay and death
Thou art the life eternal, the Divine Existence in every-
day use; each moment becoming AWARE in the
human heart and mind; linking the finite and infinite
in conscious co-operation; lifting one by one the veils
of ignorance that make us see the One as many, that
we may at last see the many as ONE.
Thou art THAT: infinite Divine Love which opens the
veils, and reveals the Face of the One within.
The play of circumstance by which we are tossed like
balls from one place to another, in all directions, until
we come to rest—is Thee in motion. Thy hands
tossed us into the darkness; Thy hand picked us from
the gutter and threw us far into space towards the Sun,
then allowed us to sink again and be lost in the filth
of the world. Covered with impurities, encrusted with
thick layers of dirt become hard through the ages, it is
Thy hand that finds us in the mire. Then through
Maya Thou deliverest us from Maya—for Thou
Thyself art hidden within each one of us, and Thou
reclaimest Thyself, split into so many fractions.
Thou art the divine personality of the impersonal THAT.

* Reproduced from "Meher Baba Journal", July 1942 issue.

Inseparable from all living creatures, Thou art;

The whole universe is Thy habitation.

Thou deniest nothing, for everything is of use to Thee;
whether it be good or evil, beautiful or ugly.

Thou art my Guru my Fire, Beloved, because in Thee I feel the only Existence; even though blind, I feel it. Thy love called, and I heard it, I heard in the silence..... Thy love called, and though blind and mute I sprang up, and struggled towards Thee and touched the hem of Thy garment, and felt Thy feet; and Thy hands found and pressed me.....And the hard crusts began to melt, and something long stifled within leapt—faith broke the bonds of doubt, hope cracked the shell of despair; Thy Voice sounded out of the sea, "Fear not, it is I"Thou camest over the waters; from the waters of the East to those of the West Thou camest—and I waited for Thee.

Thou in me and I in Thee, my life surrendered—so may it be. The complete surrender that accepts from Thy hands whatever Thou wilt. Thy Will, not mine, be done. My will is to accept Thee, for I have found that which was lost. My path is to accept Thee, what-ever Thou bringest Walking the earth among men as AVATAR, in yet another form, in yet another place, in yet another time—Thou art for me the zen, the Holy Spirit, the Bodhi-satwa, the Truth, the Light of the World. Thou art the Resurrection, for the Soul awakens at Thy coming, and Humanity finds its Self through Thee—the same infinite Being, the one and only AVATAR, He Who first completed the long Journey of the individual soul through evolution and returned, knowing its true Nature and Origin, to the Father, the Source of all Existence—to THAT—and then came forth again from the Infinite to be the Resurrection and the Life for all the worlds of Nature, and so fulfill the Will of the Infinite for His Own Realization.

God Himself is the Guru in Thee, O Beloved!

News from Meherazad

(From one of the Mandali)

3rd August, 1965

We left Poona on the morning of 1st July, and after a nonstop drive reached here in excellent time. Even though the journey did not seem tiring for beloved Baba, the vibrations of the car (on stretches of road under repair) worsened the pain in His hip-joint considerably, and for days He was unable to put His weight on His feet. Now, however, Baba tells us that the pain has lessened by 75% , and it rejoices our hearts to see Him move about the house at certain hours of the day, with the support of hand-crutches or just leaning on someone's arm. Nevertheless, His movements were confined to the house itself, until the 1st of August when He resumed going over to the Mandali's hall as before. This one month's isolation within the seclusion of Meherazad could be outwardly construed as 'rest' for the sake of His health, but which more likely was for reasons of His work known alone to Him. Concerning the pain in His neck too, which was so agonizingly persistent before we left Poona, Baba tells us that it is now 50% better. And so, as Kitty Davy puts it, Baba was really speaking in *our* language when He stated that by the end of July His pain would be eased. We pray that the improvement keeps up in the following months as well! The Beloved says that if His health is to keep fit for the giving of His Sahavas* to His Western lovers this December, He must remain undisturbed. I am bound therefore to remind you again of His wish that communication should be restricted only to cables sent in emergency and in reply to a cable received from Him.

* (divine company)

The approaching Western Sahavas is given first place in our thoughts and energy. Hardly had we unpacked on our return from Poona, when Baba called Adi Sr. with Sarosh and Villoo (Khan Saheb Sarosh K. Irani and his charming wife Villoo) to Meherazad to discuss plans for the arrangements to be made by them in Ahmednagar for the 200 to 250 lovers coming from the U.S.A., Canada, England, Europe, Australia, Israel, Africa and other overseas countries for Baba's sahavas. The bulk of this roughly calculated number will be made up by those coming from the U.S.A., most of whom are flying by a charter flight arrangement which was proposed by Dr. Harry Kenmore during his visit to Baba this May, and which is being speedily carried into effect by His approval and blessing. This charter flight from New York to Bombay and back offers a maximum of 142 seats at rates reduced to almost half the usual fare, and the fact that such an arrangement also enables as many as possible to travel together to India for the Sahavas has pleased Baba very much. It was heartwarming to hear from Harry of the immediate response to this charter flight plan, which in no time had the minimum quota of seats (132) booked and which by now appears to be stepping way over the maximum margin as well! Harry writes, "My dear Eruch, the wonderful response we've had to the arrangement should really do you all proud. There is a fever of intense anticipation and joy at this marvellous prospect of being with God for Christmas. This spontaneous avalanche of devotees yearning to be at home with their Beloved is a very heartening experience indeed, and I want to see them get there safely, cheaply, comfortably and quickly—if it be Baba's wish." As undoubtedly it would be! Many who could not have otherwise afforded the trip are now able to make it with the low charter rates, earning and saving all they can while yearning and craving to be with the Beloved again. Delia de Leon from England writes after her recent visit to New York: "Particularly impressive was the fact that so many young people were being drawn closer to Baba—I was told of youngsters who were baby-sitting to earn the money for their fare."

(Contd. on Page 41)

***The Need for Creative Leadership In India**

By Avatar Meher Baba

Throughout the hoary ages of the past, India has played the most prominent part in shaping the spiritual history of humanity. She has been a home of Avatars, Prophets, Masters, Seers and Sages, whose contribution to the spiritual evolution of humanity has been unparalleled. The contribution of India to the solution of mundane problems has also been remarkable, since she has produced scientists, poets, philosophers, emperors, leaders and statesmen of the first order. *In the past, India has attained eminence in spiritual as well as mundane spheres of life: and her place in the post-war New World of the future is going to be unique.*

The Complexity of National Problems in India:

The problems which India has to face today, are, in some ways, more complicated than the problems which any other country is called upon to solve. Men of all races, creeds, cults and religions have found a home in India; and if this lack of uniformity in composition has presented some difficulties in arriving at solidarity and concerted action in the national life of India, it must in no way be looked upon as a pure handicap. *The various streams of culture, which have poured into the life-history of India, have added to the wealth of her national personality: and they have not only created a suitable opportunity for arriving at a new cultural synthesis but have necessitated its emergence.* If handled with *creative leadership*, the presence of conflicting elements in Indian life can be utilised for bringing into existence a rich world-culture, which shall not only rejuvenate and harmonise Indian life, but will also give a new tone to the life of the whole world.

The New World-culture must emerge from integral vision:

The process, by which we arrive at the new world-culture, cannot be purely *mechanical*. We can never have any vigorous

* Reproduced from "Meher Baba Journal", August, 1942 issue.

world-culture by merely piling together certain isolated elements, selected from the present diversity of culture; that way, we shall only succeed in getting a patchwork of little vitality. *A hotch-potch of collected ideas can never be a substitute for a direct and fresh perception of the Goal.* The new world-culture will have to emerge from an integral vision of the Truth independently of existing traditions and not from the laborious process of selection and compilation of conserved values.

The process of transcending limitations:

The new world-culture, which will emerge from integral vision, will, however, automatically bring about *cultural synthesis*. Since the vision that inspires the new world-culture will be comprehensive, it will not negate the values of diverse traditions: nor will it have merely patronising tolerance for them. On the contrary, it shall express itself through active appreciation of the essentials of diverse religions and cultures. *The vast vision of the Truth cannot be limited by any creed, dogma or sect: however, it helps men to transcend these limitations, not by blind and total denial of any value to the existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facets of the Truth as might have been hidden in them.*

Future role of India in the International Sphere:

Evolving a transcendent and synthetic culture, which will express the Infinite Truth, is one task before India. The other task, for which India is particularly qualified, is to help other nations in arriving at mutual understanding and harmony. This second task, again, requires *creative leadership*, which will have an unclouded perception of the Mission, which India has to fulfil in relation to the destinies of the other nations of the world. In her foreign policy, India must in no way be a party to colour-prejudice and colour-war. Black, yellow and white are differences of the skin: they are not differences within the soul itself. Through her past history, India has been a link between the East and the West: and the two have come closer to each other through her.

Implications of Political Poise:

The third task before the *creative leadership* in India is to strive for *political poise* in spite of the difficult situation in which

she is placed. India can never make her full contribution unless she is free from political domination and the fear of foreign aggression or conquest. *If she is to fulfill her mission in the sisterhood of nations, India must be free to shape her own national life and to determine her policy towards other nations.* But insistence upon this fundamental need should not be allowed to disturb her political poise. While leadership in India would be justified in striving for national freedom and self-determination, it must not allow itself to be vitiated by *reactionary isolationism*. In the same way, while discharging the clear duty of resisting foreign aggression, India should try to keep free from hate, malice or revenge.

The Problem of Violence and Non-Violence:

Aggression must be met with resistance: and here it is unpractical to insist upon non-violence. *Pure non-violence or incorruptible love* can come spontaneously only where duality has been completely transcended in the realisation of the last and the only Truth: and *non-violence of the brave* is possible only for the advanced souls who have, through rigorous discipline, eradicated from their minds all forms of greed and hate. But so far as masses are concerned, it is undesirable to ask them to stick to the external formula of non-violence, when it is their clear duty to resist aggression in self-defence or in the defence of their weak brothers. In the case of the unevolved masses, universal insistence upon non-violence can only lead to their being cowardly, irresponsible and inert. *True love is no game of the faint-hearted and the weak: it is born of strength and understanding.* The ideal of non-violence, in the face of aggression, is impracticable for the masses: and it will have a tendency to be readily used as a subterfuge for servile acceptance of ignoble conditions and contemptible desertion of a clear duty. *In its enthusiasm for the highest ideal, wise leadership can in no way afford to lose all sense of the relative and the practical.* Human evolution proceeds by *gradual stages* from selfish violence to unselfish violence, and then from non-violence of the brave to the pure and incorruptible nonviolence of Truth as Infinite Love.

The Deep Truth:

All narrowness limits love. In India, as well as in every other part of the world, humanity is breaking itself into narrow

groups based upon the superficial and ultimately false differences of caste, creed, race, nationality, religion or culture: and since these groups have been long accustomed to separative distrust and fear, they have indifference, contempt or hostility towards each other. All this is due to ignorance, prejudice and selfishness: and it can only be mended by fostering the spirit of *mutuality* which breaks through artificial isolationism, and which derives its strength from the sense of the inviolable unity of life as a whole. *Creative leadership* (which has so much scope in the soil of India) *will have to recognise and emphasise the fact that all men are already united with each other not only by their co-partnership in the Great Divine Plan for Earth, but also by virtue of their all being equally the expression of One Life.* No line of action can be really helpful or fruitful, unless it is in entire harmony with this deep Truth. The Future of Humanity is in the hands of those, who have vision.

BABA SAYS:

"I expect from you a deep understanding of My self-imposed suffering, which is begotten of My Compassion and Love for mankind No doctor or treatment will be of any help before the pain I am undergoing has served its purpose....."

The Flower of Contemplation

By Mrs. Adah Francis Shifrin, U.S.A.

(Contd. from July 1965 Issue)

Baba has given us these words on how to love God:

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

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

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

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

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

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

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

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

Dear Baba, one must hold tightly to your 'daaman'*; for you will test our faith to the utmost. You will even try to push us away from you through worldly tests. Love gives one determination to hold fast—the stronger one's love, the stronger the grip. Shake the whole world and you will not

* Hem of garment.

shake off those who love you more than the whole universe, Beloved! There are surely those who think "What will the test be next and will one be able to endure all with love and resignation?" Beloved Baba in His compassion knows what is right for our spiritual growth and gives us only what He feels we should have whether it be through sorrow or joy. One must experience everything in life to grow through opposites. This develops equanimity and spiritual poise.

We should not ask our Beloved to change Karma, the law of cause and effect. These are our liabilities and our assets. We should be happy to straighten out our accounts in the world. His love will give us strength and somehow one feels He may expedite everything for us. When Baba tells us not to worry and to be happy, it is because what is in our mind is really unimportant in relation to God's Divine scheme of things. How sad that our own eyes blind us and our own thoughts cover the true knowledge! Our only solution is to go to Baba as a child would go to his Father, admit our weaknesses and ask Him to show us the way.

Baba has come into the world to be The Father in our great spiritual need. To extract His Grace one must follow through obedience, love and surrender. Those three words blended together are Divine Love. Baba has even expressed, **"I am the slave of My true lovers."** What more could He convey? What more could we ask? What more could He suffer than He does to become "man" for us? He comes down from the "Highest of the High" to lift us out of the illusion and give us His message of Truth. How can one surrender, Oh Beloved? Nothing seems worthy of You. Our possessions are like trash, our flesh, and bones worthless, our minds ignorant and our desires a burden to You. Only our heart and soul is left and these are Yours. All You have suffered for us Beloved, and we have so little to offer You. Since You say the Love is all You wish from us, then the heart holds the key to surrender. We shall empty out the abode of our hearts and make fertile the ground for Your seed of Love to be planted. This is the obedience. The culmination of both the surrender and obedience is our goal.

Kipling's expression, "A rag, a bone, a hank of hair", would seem to apply to us all and yet the "ego" tries desperately to change this concept. All the suffering of mankind, through commercialism comes from catering to the outer shell of man. We lavish our bodies with things that feed the false ego more and more, while the true self that is buried under all the debris has to struggle more and more to free itself.

Christ said that it is as difficult for a rich man to enter the kingdom of God as it is for "a camel to go through the eye of a needle". This did not mean because of the riches. It meant that the possessions can possess the individual. One must be willing to give all in Love of God. It is hard for most to "let go". The less one has, the easier; for materialism is a great burden.

Baba has given us the ways to realise Him in these words:

"Those who would realise Me must have:

"Intense longing for union with Me

"Unassailable peace of mind

"Unfailing humility

"Desperate search

"Unquestioning faith

"Unswerving fidelity

"Control, which is born of love

"The spirit of selfless service, which is unfettered by attachment to results

"Thorough going renunciation

"Spontaneous obedience

"Whole hearted surrenderance

"Self-giving love."

It would seem, a person could spend a life time perfecting even one of the above ways to realise Baba. It is no wonder that it takes so many life times. Let us be grateful that at least we are aware of what we must do. As the doctor might say to his patient, "We at last know the cause, now we can effect a cure." To finally know that we don't know is a great discovery. We must go to the Master; there is no other way.

Beloved Baba has given us the Seven Realities to help show us the way. The number 'seven' coincides with the number of planes that we must reach to realise Him.

The Seven Realities:

The only **Real Existence** is that of the One and only God, who is the Self in everyone.

The only **Real Love** is the Love of God.

The only **Real Sacrifice** is that which knows no reservations.

The only **Real Renunciation** is the giving up of all selfish thoughts and desires even in the midst of wordly duties.

The only **Real Knowledge** is the understanding that God is the inner dweller in all, irrespective of whether they are good or bad.

The only **Real Control** is the turning away the objects of low desires.

The only **Real Surrender** is that in which the individual accepts the will of God with complete resignation.

When one reflects on these Seven Realities in relation to our own spiritual progress we realise how difficult it is to perfect any one of these "Truths". We do not have to be discouraged! We can have great hope; for our Beloved gives us this beautiful thought to "cling" to:

"If I am the Highest of the High, then a wish of My Universal Will is sufficient to give, in an instant, God-Realization to one and all, and thus free every creature in creation from the shackles of Ignorance.

"But blessed is Knowledge that is gained through the experience of Ignorance, in accordance with the Divine Law. This Knowledge is made possible for you to attain in the midst of Ignorance by the guidance of Perfect Masters and surrenderance to the Highest of the High."

It we take into our thoughts, deeply these words, we would know that our Beloved brings us "Peace of mind" in the midst

of outward diversities of life. We have in the assurance of our love for Him the knowledge that there is nothing to do but love Him with complete faith. He gave the same instruction, when as Christ He said, "Leave all and follow Me."

Why one is reluctant to leave the "decay of the world" is strange. This is the ignorance of man. It is difficult to understand why we are so blind to truth. All that we struggle for is so transitory. No wonder there is no lasting happiness. Even the forms of our loved ones that we attach our lives to, must leave us. If we have complete faith, in our hearts we know that it is God's will for they are His children and we are all here and leave by Divine Decree. We are all one and so life and death throughout the whole world should affect us the same way, as for an individual.

However this is difficult in our limited minds; for the ego has become attached to a particular form. In this, we see the limitations of human love. We also learn that we must experience this phase of "binding" in order to gradually gain freedom. One may slowly achieve a peaceful detachment while still experiencing the whole world. Once one has surrendered to the Will of the Master, He helps us to attain this freedom.

We attain to other freedoms too, that have been stifled by the ego. One begins to lose fears. Man suffers intensely because of this ignorance. Fears are created by desires and so can be numerous in expression. The moment one is freed from a desire, the "fear" it has attracted vanishes. Just as the fear of death is attached to a desire to live, but when one knows there is no real death, the anxieties over death are gone.

One who desires riches fears poverty and on and on through as many desires as the mind can create.

Many of our desires are created by mental impressions from our former lives (Sanskaras). This is why, it is so difficult to rid ourselves of undesirable traits, that are so deeply imbedded in our thought pattern and carried out through action.

Beloved Baba speeds up and exhausts these impressions through our everyday experiences in life. When one is aware

of His Love and has surrendered everything to Him, one becomes aware that events move faster. Nothing happens by accident. Every incident plays a part in the vicissitude of our lives.

Perhaps, Beloved, we were in some of our lives expressing beautiful souls in beautiful actions; for were this not true how could we have earned the right to be Your lovers?

Could we have been with You in Ajiibriegan, where You were born as Zoroaster? Did we talk with You, Oh Beloved, through the wilderness where You spoke to us as "friend to friend"? You were the first to tell us of Ahuda Magda, the Supreme God. Do You again bring Mithras? (The Heavenly Light). Oh! Dear Baba, could we have loved You then?

Or, Beloved, were we with Arjuna in the heat of battle waiting for You, when You came as Krishna?

When Prince Gautama Buddha fed the "Swans", as a child, in His father's garden, could we have been there with You then, Oh Ancient One? Is this an old love rediscovered and renewed?

When You came as Christ were we there to hear the Sermon on the Mount and swear to follow You unto this very day?

Are You here now "Oh Beloved" to gather in Your flock? Those who love You more than all there "Is" feel that Your "call" resounds the echo of a longing heart—a familiar call that time and space cannot conceal.

Each time You come, Beloved, You bring us closer to our Creator. This must be the restlessness the world feels today. Unconsciously we know there is "something" going on, an under-current, a push for freedom. Man is beginning to understand his political and commercial bondage. There seems to be a deep spiritual revolution going on within man, an awareness.

One feels as though You were preparing us for the climax that must be reached before You usher in the "New Life", which will come when You break Your Silence.

No sacrifice or suffering would be too great if one were able to help mankind reach a new height. The thought of "one hungry child" in the world is the responsibility of us all. Man created the divisions that have brought about his own suffering. God is determined to put an end to our ignorance.

Those who love their fellow men are ready to accept anything that God might deem necessary to bring the "New Awakening" to the World.

There are those, who feel a spiritual war is being waged at this very time. In silence the battle is waged, as in ages past, between the dark and the light forces. This may be the war of wars for man's mind, for when the "Heavenly Light" touches all men, there can never again be the ignorance that exists today.

Beloved Baba has come down from His state of Infinite Bliss to save us from our ignorance. He suffers with the burden of us all, to show us the way to eternal happiness.

Some individuals who learn of Baba may scoff just as they did when we were in other Avataric periods. Still there will always be the few "believers" that will be in the vanguard, to help the Avatar in His Universal Work.

The last Avataric period was about *two thousand** years ago. The only difference between that time and the present Spiritual Awakening is that there will be greater awakening—a more powerful Spiritual Push. In spite of all outward appearance of mass suffering, man is evolving higher. All through the ages the Avatar has come for just this purpose.

How strange, that people do not realise that the Scriptures are still being written. Baba says of His Advent:

"The Avatar comes to awaken contemporary humanity to a realization of its true Spiritual Nature, give liberation to those who are ready, and quicken the life of the Spirit in His time."

We are most fortunate that much is being revealed to man through books and messages, recorded, about Baba. There is one book not yet released, which Baba Himself has written. It shall reveal spiritual knowledge never before given to man. It will be offered to the world, when so decreed by Baba.

* This may with reference to the advent of Christ.

—Editor

Baba's inner work that is done in the spiritual realm, is not known to anyone on the gross plane. His body is only an outer covering so that we might see Him in our limited sense. Only one with eyes divine can see Him in His true state of Infinite Glory, Power and Bliss.

That which Baba wishes us to know is in the profound truth experiencing His Love. Whatever one's own religion may be, does not stand in the way of approaching Baba. There may be those who feel a "Universal faith" and believe that all religions are beautiful.

Meher Baba makes His feelings known about religion and politics in this message, given in 1952.

"As the Divine Life embraces in its being one and all, including even the members of the animal and vegetable kingdom and since from the attainment of Man-o-Nash (Annihilation of the limiting mind), I have attained complete unity with that immeasurable and illimitable Divine Life, I cannot and will not identify Myself with caste, creed, religion or political party. From My point of view all religions are great, but God is greater. In the same way, all political parties are, in their own way, noble, at least in their consciously accepted objectives but the claims of the undivided and indivisible life are irresistibly supreme, and, as such, greater than those of any party, howsoever noble.

"So I love and adore all religions, but I am of no religion. Nor do I seek to establish another religion or add to the number-less illusions that divide man against man. No religion was ever intended to be anything more than the gateway to God as Truth, but every religion has, in the course of time, got converted into a veil, obstructing the undimmed perception of that One Truth. As soon as the Truth of direct Inner Realisation is intellectualised and formulated it gets enmeshed in creeds and dogmas. They have a tendency to bind the soul in the very attempt to emancipate it. They cover the Truth in the very act of seeking to express it. This cosmic tragedy reveals itself in the retrospective analysis of all the world religions bestowed on man. But it is not inevitable, if man is invariably vigilant and remains unwaveringly loyal to the inner perception of the inexpressible but unexchangeable Spiritual Truth which ever

affirms itself as the One All-embracing Life Divine, at once indivisible and illimitable."

Today the world seems to be in "spiritual poverty". The evidence is in the outward conflicts but an outpouring of the Avatar's Divine Love shall cleanse the world.

Those of us who wish to be of help to suffering humanity may begin by loving our fellow men, regardless of color, creed or religion. A bouquet of wild flowers are just as beautiful as the cultured ones. In God's eyes we are all the same and He loves us all.

We should *try to understand* that which we do not understand, because we find it to be different in relation to ourselves. Look into the heart of everyone, not just the surface, for it may be that one day we would wish that someone might have the compassion to look into our own heart. The old adage—"But for the Grace of God, there go I", could very well apply to us.

Not a thought or an action goes unrecorded in the spiritual realm. Our actions will bring reactions. "What one sows one will reap". A happy mind is one who keeps an awareness of this fact. These are the people who do not need the psychiatrist or tranquilizers. Nor do they need the stimulants, for their natural state of peace of mind is the reward for right actions founded on truth and understanding.

Were we to live to be over a hundred years, which is not usual; it would be a "twinkling of the eye" in relation to the endless eternal true existence. We must not waste our earthly few years, seeking to attain that which is false. Baba has said, "To have one eye glued on the enchanting pleasures of the flesh and with the other expect to see a spark of Eternal Bliss is not only impossible but the height of hypocrisy."

Let us concentrate on perfecting and strengthening the weakness in our character that we are aware of. It is not easy in the diversities of life but if we make the effort, He will give us the strength we need to accomplish the inner cleansing that one needs in order to receive the Seed of Divine Love.

One who knows the meaning and the experience of receiving that "Seed of Love" may never be able to reveal this from

a personal experience. It has to be given in silence and received in silence, as are all real gifts from God,

They can only hope to help to bring others up to a certain point—but can go no further. It is up to the individual to put forth certain effort.

This period of inner cleansing is a difficult test but necessary.

That one would hesitate toward inner-renunciation for the reward of Divine Love is hard to see for it's like comparing "garbage to gold".

As one's "petals" unfold, one will begin to give forth the essence of sweetness that is the Master Himself. He is in the heart of every true lover and so becomes a part of their outward expression. So long as one remains faithful in his obedience and surrender, he can feel the Beloved's omnipresence.

One's life will be a joy to oneself as well as to others. The true lover is used in the Master's divine work for the good of all. Wherever the lover's feet may take one, Baba will guide the way. No matter where one goes, the eyes will behold the Heavenly Beauty that shines forth even from the dirt on the ground. All about oneself is felt a ring of invisible light that is like the Beloved's embrace. To be in Love and to be in this glorious state must be something of what the Saints experience in the Divine ecstasy of their love when in communion with God.

Baba's love is attainable to all, saint and sinner alike, who hear His call.

"Age after age, when the wick of Righteousness burns low, the Avatar comes yet once again to rekindle the torch of Love and Truth. Age after age amidst the clamour of destruction, wars, fear and chaos, rings the Avatar's Call:

"Come all unto Me"

"Although, because of the veil of illusion, this Call of the 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.

"The time is come. I repeat the Call, and bid all come unto Me."

—MEHER BABA

It is the purpose of this venture to help others to find their way to Beloved Baba through Love, "The High Road to True Existence".

The experience of reading these words would not be complete without including Baba's own message from:

LOVE AND GOD LOVE

"The force of Love is the force that can best overcome all difficulties, because the law of God is Divine Love which holds the key to all problems. It has been possible through Divine Love for man to become God, and when God becomes man it is also due to His Love for His beings.

"Love is dynamic in action and contagious in effect. Pure love is matchless in majesty, it has no parallel in power and there is no darkness it cannot dispel. It is the undying flame that has set life aglow. The lasting emancipation of man depends upon His love for God and upon God's Love for one and all.

"Where there is love, there is oneness, and, in complete oneness, the infinite is realized completely at all times and in every sphere of life, be it science, art, religion or beauty. The spirit of true Love and sacrifice is beyond all ledgers and needs no measures. A constant wish to love and be loving and a non-calculating will to sacrifice in every walk of life, high and low, big and small, between home and office, street and city, country and continent are the best anti-selfish measures that man can take in order to be self-ful and joyful.

"Love also means to be willing to suffer, to give happiness to others. To the lover, it is suffering without malice or hatred. To the beloved, it is a blessing without obligation. Love alone knows how to give without necessarily bargaining for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice.

"Love for God, love for fellow beings, love for service and love sacrifices; in short love in any shape and form is the finest "give and take" in the world. Ultimately, it is love that will bring about the much desired universal levelling of human beings all over the world, without necessarily disturbing the inherent diversities of details about mankind.

"Divine Love is qualitatively different from human love. Human love is for the MANY IN THE ONE, and Divine Love is for the ONE IN THE MANY. Human love leads to innumerable complications and tangles, but Divine Love leads to integration and freedom. Human love in its personal and impersonal aspects is limited, but Divine Love, with its fusion of the personal and impersonal aspects, is infinite in being and expression. Divine Love makes us true to ourselves and to others and makes us live truly and honestly. Thus it is the solution to all our difficulties and problems, it frees us from every kind of binding; purifies our hearts and glorifies our being.

"To those whose hearts are pure and simple True Love comes as a gift through the activating Grace of a Perfect Master, and this Divine Love will perform the supreme miracle of bringing God into the heart of men. All the same, human love should not be despised, even when it is fraught with limitations and initiate an aspirant in the Eternal Life in the Truth."

—MEHER BABA

Here in this beautiful message is the way to Truth Eternal. Compressed in these few sentences is the essence of all there is to know, though one be the most learned person in the world.

It is so simple that one might overlook the treasure that it holds. It is man's nature to think that everything worthwhile is difficult to obtain. Yet here in this Divine Message is the key to the "Gates of Heaven", itself.

One may pray in a temple of gold, while a simple true loving heart may in utter simplicity find God under a tree.

It is only the pure love that counts as the Master so simply, but eloquently, has expressed it in the range of our comprehension.

In the sweet contemplation of our Beloved, one begins the involution or journey within. We have surrendered even the surrender and are hopeless and helpless in our love, like a child.

The way of love, we have chosen is the path of peace and happiness. We shall travel through a virtual garden that is in bloom with the flowering of our hearts.

Let us depart from our old selves. We shall journey from the darkness into the "Heavenly Light." We will be patient and happy for the Word of God shall guide us safe and sound.

Silently, Beloved Baba will call to us. Listen, does not an inner voice echo His most Sacred Words?

"Come all unto Me"

"I am the Ancient One, come to redeem the modern world."

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 kindly send the amounts due, very early. Those who did not send as yet, subscription for the previous years also, are specially requested to send the dues immediately and help us to serve them.

Awaken Humanity*

Poetic interpretations of the profound and divine Silence of Avatar Meher Baba

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

19. Delirium of Assertive Separateness

Numberless are the forms of the Delirium of Assertive Separateness.

The very ideologies, you forge, for breaking through your isolation, become your cages,

Smacking of the bitterness of old separative memories and fears.

You divide yourselves into ideological groups and gather strength;

Though you clothe the Truth of your perception in your own language,

So that it may be manifest to others.

You fall in love with the apparel itself, obscuring your own vision.

If the same truth appears in another garb, you become suspiciously self-conscious.

Truth gets garbed in many guises;

Emotional reliance on one particular form precipitating contra-distinction with other forms of expression.

Only the Seer can see the Truth, wherever it is.

And Lo! it is every where;

Bereft of all guises and disguises, My Divine Love, will unite you all in the only Truth that ever was, is and ever will be.

* By kind permission of Bro. Adi K. Irani (continued from the July, 1965 issue)

20. Have Faith

Meet each other with the candidness of children.
Children take it for granted that they will understand each
other and will be understood,
Starting not with mistrust or mutual suspicion.
Have faith in each other to inherit the bounties of the
coming era.
And have faith in My Truth so that you will have faith in
each other.
The separative memories of past hostilities and suspicions
will have to melt away like mist.
Behind the mist, there is only one Sun, shining for ever
and for ever.
Bid good-bye to nightmare of divided life;
And behold the Sun of My Truth.

LOVE BABA

By Kemali

Love which passeth understanding
On our hearts impress'd
Verily He doth awaken
Each, who sore oppress'd
Bend the knee in adoration
All who humbly find
Blessing in complete submission
And become—divine.

Reminiscences of a Baba Lover

By FRED MARKS

BABA SAYS:

"Whatever I do is the expression of My unbounded Love"

In the early thirties of this century, Meher Baba first visited England. The event was then and ever since been of incalculable significance, historical and spiritual.

It was an historical event for London newspapers. At the bequest of some Baba lovers, He graciously granted two editors (one having since passed away) a series of interviews. To one who read the account as related in one newspaper at that time, the questions put to Baba seemed to be reaching intellectual summit level, significant of this age towards spiritual truths, which can only be understood to some extent through the heart and mind! This particular interview was prolonged over to another day. In connection with these interviews, Baba had been kept for some time exposed to the bitter cold weather and was ill-clad for the occasion.

That time Baba has stated to His lovers that although He is God, being also human, He suffers as we do, if exposed to the cold weather. Twice Baba has reminded His lovers of that incident.

When the editor resumed the interview with Baba it had previously been published that for further questioning he had engaged the most learned University Professor of 'Eastern Philosophy' available, in order to put further questions to Baba. Baba, no doubt has Himself created and sustained the whole of the proceedings for the sake of His work for humanity and posterity. Perhaps many readers came to realize that the Beloved is firstly and finally the trump and the ace of all hearts through the momentum of those interviews.

* * * *

A Persian Saying goes:

*"The man of God is a treasure in a ruin"—Quoted from
"The Wayfarers" by William-Donkin.*

Until recently, living in one of the poorest districts of North London and for many years housed in a cold damp basement, a very poor man, in years nearly 70 was often seen in that district. He was loved by some and treated courteously by all in that locality. His name was Richard Tanner known as 'Dick'. Apparently he never slept on his bed which bore only a mattress. In later years, he would earn for his living in some simple way and sometimes help to sell newspapers in the severest of English weather. With the newspaper he would include a small printed pamphlet with a message of Jesus Christ.

A Baba-lover lived in the same district and occasionally Richard would call upon him. Here, Richard first saw a photograph of Baba. In the same room he reverently revealed that Christ appeared to him in a vision. Richard also glanced at a cupboard and remarked 'the regalia is in there', (meaning 'prerogatives'). Actually what was kept in the cupboard were papers and books relating to Baba.

Richard began spreading Baba's message and telling the local people quietly who Baba is, although he had not yet met Baba in the flesh!

He had an urge to obtain slides in order to stimulate people's interest through the aid of some mission hall, and for that purpose he would often point to an old lantern projection in his room. Because of severe privation and prolonged suffering his health gradually failed. Later he received assistance from the Government and moved to a nearby hostel. His friend had for some years moved to another part of London, but one day while on a visit to Richard, he was seen almost on the point of collapsing in the street. He was taken to a hospital and in later years to two other hospitals. Towards the close of his life a badge with Baba's photograph was given to him. It was evident that he was refreshed and cheered to have such a treasure. He was very indignant, when a sister at the hospi-

tal removed it from the wall at his bed-side where he had affixed it to the light switch.

He wrote saying, " I had a vision of dear Baba. He spoke to me, so He will be greater than all the doctors as I know He will cure me of my illness. That is a fine thing to know....." Dick.

Shortly, after he once again returned to the hostel, a phone message was received on Saturday 22nd May, 1965 saying that he passed away on the previous day, i.e., Friday 21st May, 1965.

* * * *

Hospital Patients hear of Baba

Invitations have been offered by Queen Alexandra Hospital, Putney, London through the Secretary of the ToCH. Association. The patients are wheeled in a chair to the large hall and an informal talk is given as to who Baba is and His Universal Message. The questions asked are to the point and intelligent.

When Adele Wolkin was passing through London on her return from India (where she had been nursing) to the U.S.A., she attended one of these meetings. She told the patients that her uncle was a specialist in U. S.A., on arthritis. A patient who had heard of Baba only once before, immediately asked Adele, 'Have you told your uncle about Baba'?

During the short talk, the rest of the patients in the wards could hear through ear-phones connected with the amplifying system.

* * * *

London Newspaper Interviews

Recently, two Baba lovers* interviewed the editors of several national newspapers in London. Visits were collective or individual as the circumstances arose. For a whole week, and for several hours daily, the editors took interest and some became a little alarmed at hearing of Baba and whom He claimed to be and of His solution for God's worn and weary world. That there *is* a solution for humanity's problems is readily and sincerely agreed upon, by responsible people constantly in touch with the mundane affairs of the world and the interviews were left with that impression.

* Hoshang Patel and myself

The western religious attitude, in varying degrees anticipates some kind of advent of the Christ or God-man to manifest anew to the world. However it cannot agree as to how Christ *WILL* manifest. The newspaper editors being more practical and intellectually inclined (and some of whom say they have previously heard of Meher Baba) stated that they meet together and freely discuss 'such matters'.

Their problem is, as to how they can put it into print and over to the masses of humanity. During an interview, one editor was told that his graver responsibility lay not in the fact of his publishing that, which some people not only believe but also know that Baba is the Christ, but on the contrary failure to do so would be personal responsibility.

That Baba is the Christ, as undoubtedly He is, was not challenged and neither was His message. However having left one interview to proceed to another the lines of Tennyson seemed to ring in the air of Fleet Street—

'Theirs not to reason why!' (The charge of the Light Brigade.)

* * * *

Taking a Stand

On one's two feet in Putney High Street, London with a silent prayer to Baba, I proceeded to a spot suitable for such an occasion on Saturday, 29th May, rayed in sunshine and equipped with a loose paper cover of one of Baba's books, a copy of Baba's Universal Message both neatly displayed inside a transparent plastic holder and a bundle of Baba's Universal Message folders, counting 39. So began the stand at 2.00 p.m. 3 yards away from the stream of bye-passers and congested road traffic. To each, who by chance took a glance his eyes fell on the only gesture of an outstretched hand holding a single folder and the other hand holding more folders and pointing to Baba's dynamic message to humanity on the loose paper book cover.

The first enquirer, a young woman, remarked: 'I seem to have seen his photograph before somewhere'. So often heard, this remark intrigues. The answer it seems is that Baba is both the Beloved and the lover. An outstanding instance of what is

mentioned happened when one carrying Baba's photograph on the lapel of his coat and waiting in a bus queue was challenged with the sudden question from a young woman: 'Is that a photograph of God?' The answer was swift and sure: 'Yes, Christ on earth—Meher Baba!'

The first enquirer was offering to pay by dipping her hand into her purse while asking for the folder, but was told: 'This Message is from the heart—nothing to pay—I thank you for accepting it!' Then a fair haired youngster, about 7 years old came over and smilingly asked for a folder. His mother looked very pleased as she waited for him. Being a child, he appeared unusually interested.

Another recipient was a fair-haired youth in his late teens. His face lit up with a smile, he held three half crowns asking the price. The reply was—Meher Baba's Message is of the heart, so there is no money to pay!

On Saturday, June 5th, with the same equipment and a handful of folders counting 27, I took the stand again, the onward and outward gesture being as previously. On this instant an African woman asked and quickly walked away with the Message. Now an Eastern visitor looking over, said to his friend audibly: 'Meher Baba!' He hesitated but received the Message and hurried away to catch his friend.

A middle aged woman, who came and asked for a folder was informed: 'This has the Message of Meher Baba!' She was seen going in the stream of humanity and the last glimpse showed her with the open folder and kissing the photograph of Baba.

Here is a dialogue. An elderly lady approached and stood near to me. 'Have you lived in Barnes?', she asked. 'Yes', I answered. 'Baba's brother lives there!' 'Yes', I replied, 'Mr. Adi S. Irani'. She received a folder saying, 'I will take this to my friend. I am flying over to see her. She lives at Staten Island, New York. She always puts me on top of the world. She is 83 years old but does not look more than 60 years. Whenever I see her—I feel on top of the world.' I enquired, 'who is your friend?' 'She has volunteered full time

at the World's Fair, New York. Her name is Mrs. Zarahdo Bahjejian. She went to India. They call her "Auntie", I said, 'The folder you have received is from the Baba Booth at New York Fair.' 'That is where my friend is. Oh! I will keep this myself', she said. The lady's name was Mrs. Carlisle.

Mrs. Zarahdo Bahjejian was at the Napier Hotel, Poona during the Sahavas, November, 1962. She shared an apartment there with Marion Florsheim. How devoted they are to Beloved Baba! I was at the Napier at the same time.

All but one of the folders had now been passed on and this was asked for by a poor aged lady often seen in the district.

Quietly she said, 'Isn't it time for the Lord's coming?'

DIVYA VANI

(An English Monthly)

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"Mastery in Servitude"

By N. Dharma Rao, B.E.

This is a motto of Avatar Meher Baba for all His disciples, devotees, and lovers all over the world without any distinction of caste, creed, community, colour, sex or religion. This is the highest ideal or aim of life and by strictly following it in practical life, one can attain God-Realization. It surpasses all the well established channels of attaining Mukti, namely Raja Yoga, Bhakti Yoga, Dyana Yoga, and Karma Yoga.

What is a motto?

The dictionary meaning is "a saying chosen for inscription or quotation," and all people in this world are utilising their mottos true to its dictionary meaning only, and nothing beyond. But beyond this dictionary meaning, there is something higher which every motto conveys to us, namely, to live up to the ideal revealed in a motto, in our day to day life.

Every nation has its flag, emblem and a motto. They give a clear idea of the highest principles for which that particular nation strives to live up to. After India had attained its political Independence, the first thing our leaders have done for our nation was the adoption of a National Flag, Emblem and a Motto. The National flag of Bharat consists of equal horizontal stripes with colours—saffron, white and dark green from top to bottom, with Dharma Chakra in the centre in blue colour. Our National emblem is Ashoka's pillar with three lions heads, figures of Bull and horse and our motto is "Satyameva Jayate" meaning—Truth alone triumphs. Similarly, all Universities, Colleges, religious, social and cultural organisations all over the world, have their own mottos, with the sole object of moulding the lives of all those persons associated with those institutions.

How it has originated?

Avatar Meher Baba, as it were, commenced His functions as Avatar, at His first Ashram at Manzil-e-Meem, Bombay by giving training to forty five disciples, from May 1922 to end of March 1923. The training started with almost all the disciples going along with Baba by walk from Poona to Bombay—a dis-

tance of about 120 miles, after each one of them individually, bowed down before Hazrat Babajan in the midnight.

There were no servants employed at Manzil-e-Meem, and all household duties including the kitchen work, scrubbing floors of their rooms etc., were to be shared by its inmates. The rules of the Ashram were very strict and there were a number of orders which radically changed the habits of many of its members. All of them were required to abstain scrupulously from meat, fish, eggs and intoxicants of every kind. Sexual intercourse was also prohibited. They were to retire to bed at 9 P.M. and get up promptly at 4 A.M. Every morning, after bath, they were all required to meditate for forty five minutes, mentally repeating the name of the Almighty of his religious faith. Baba required that all his orders be carried out promptly and without questioning, regardless of what the disciple was doing. Occasionally the members of the Ashram were ordered to fast for a day or two. At other times they were ordered by Baba to find hundreds of blind and lame beggars and bring them to Manzil-e-Meem for the purpose of feeding and clothing them. Whenever Baba works with large number of beggars, He is effecting a change in the economic structure of the world. *His every act is in truth a sacrament.* All earnings of Ashram members went into a common fund. All shared alike in its benefits. All were bound in brotherhood by their love for the Master of whom many had heard Upasani Maharaj's advice: "Follow Merwan, do as he says. The time will come when all the world will follow his lead." Occasionally Baba would manifest sudden, acute illness; then, just as suddenly, the illness would vanish. He told the group that He had to undergo those periodical agonies for the benefit of the group.

In spite of the iron discipline which Baba exercised, freedom of speech and opinion were encouraged by Him. The group had its own governing body called the 'Gutta' (Wine-shop), which creates plenty of noise.

The 'Gutta' assembled periodically after dinner, when every one expressed his view freely on the subject under consideration. To prevent the 'Gutta' from becoming as noisy as the place after which it was named, they made it a strict rule that

only one person could speak at a time, and only after obtaining permission of the chair.

One day someone said, "Let us have a motto", and all agreed that they should have one. However no one could coin that which was acceptable to all. A special session of the 'Gutta' almost ended in rejecting nearly a dozen suggestions brought forward by those in the group, who had spent hours in hunting out the happiest phrase, that was likely to live in history.

It was Baba who, *on the spur of the moment*, provided a motto that was at once acclaimed with one voice as the most suitable one, and thus Mastery in Servitude was adopted, then and there.

What is its Meaning?

The dictionary meaning of 'Mastery' is acquisition of complete knowledge or attaining superiority and that of 'Servitude' is slavery or bondage. That means, attaining perfection in slavery. A slave is made to carry out every type of menial work on the face of this world. In our house-hold, if one member of a family asks another member just to lift a chair from one place to another in the same house, the other member feels smarted and crest fallen. This is due to his inborn ego, coming into prominence. It is a well established spiritual fact often repeated and emphasized by Baba that he who is able to *annihilate ego*, can attain God-Realisation. If a simple household act itself touches one's false prestige, how much more should one feel hurt when one is asked to do all menial work in his house particularly when there are servants to do the same. Thus, it is clearly seen that the training which Baba gave to all His disciples at Manzil-e-Meem, by making them carry out every house-hold duty was to *eliminate their ego*. After finishing "Kitchen Yoga" at Manzil-e-Meem, His mandali had "Gamela Yoga" by carrying out the work of masons, of coolies and every kind of manual and menial work, at their next Ashram at Meherabad. The underlying principle behind all such work is to carry out *Selfless Service*.

From its very birth, civilisation has been rightly ashamed of slavery. But in course of time, slavery in spirit has lost its

sting. It is more out of shame than for itself that slavery is abhorred. It required the moral courage of the Arabian Prophet to confront the otherwise necessary evil and provide means for its amelioration. Prophet Mohammed preferred to milk the camels, loved to play the cobbler, and went about in tattered garments in keeping with his simple teachings. The crucifixion of Lord Christ was purely a selfless service for the whole of the mankind.

Servitude is not only meant to be the means of achieving Mastery, but the culmination of Mastery itself lies in true servitude. Real service is that which does not seek anything in return in any shape or form, and as such a selfless Master alone can render such completely pure selfless service.

Fine words can be framed by many institutions to serve as their mottos, but few can only live up to the idealistic phraseology. Masters invariably do what they say. "Mastery in Servitude" originally meant to be the motto of the mandali (Baba's group) is rightly looked upon as also the motto of the Master, since it has been amply demonstrated through deeds to represent completely His philosophy and teachings. Baba did every kind of menial work in Meherabad Ashram from its very inception during 1923 till the end of His New Life, by cleaning the latrines, sweeping the floors, scrubbing and washing the dirty clothes of Mahars (untouchables), bathing the Mahar boys apart from grinding floor with handstone-grinders, along with His mandali.

The following incident will make it amply clear the full significance of Baba's Mastery in Servitude. Once Baba was travelling with a party of five to Bombay via Manmad in 3rd class compartment. At Manmad junction, the party entered a 3rd class carriage which was meant to be detached at Deolali, a military station en route to Bombay, as the railway staff at Manmad did not care to warn the passengers about the detachment at Deolali. Hence, at Deolali, Baba and the party were compelled to shift to another carriage with huge luggage, in a very short time, as the Mail train stops there for a few minutes only. The result was a great confusion. It was decided to split the party and squeeze in as best as they could in different

carriages with whatever luggage each could carry. Shri Abdul Kareem Abdulla followed Baba into a 2nd class compartment with the cane basket, just before the signal went down and the guard blew his warning whistle. Baba asked Abdulla to look out if the others had succeeded in getting in. As they were seen still struggling at the far end near the engine, Baba decided to leave that train. Hence, Abdulla had to jump after Baba out of the moving train, hugging the cane basket as best as he could.

When the platform was clear of the train, Baba and Abdulla found to their surprise that all the others had somehow managed to get into the train at the last moment, leaving the two of them there to provide a "Curiosity Shop" for the lot of inquisitive people there.

After ascertaining that the next train was due after many hours, and being a slow one was stopping at all stations, it was decided to reach the next way-side little station of Lahvit, which is five miles off. A 'tonga' was engaged to carry them. The driver in spite of his profuse assurances to the contrary, somehow lost his way and landed them in the no man's land; but luckily gave it up near a point from where they could easily locate the railway lines. Instead of taking the man to task, Baba asked Abdulla to tip him besides paying the full fare agreed, and they both began to walk along the railway lines. Throughout the distance of about two miles, Baba insisted upon sharing the burden of the blessed cane basket with Abdulla equally, and they carried it on their heads by turns every few furlongs. Arriving at Lahvit they found that the station master there was an ardent devotee of Hazrat Sai Baba and was very eager to have a contact with Avatar Meher Baba, which was fulfilled by the Master then.

In this way, *Mastery in Servitude* was practically demonstrated on numerous such occasions by Baba.

'Work is Worship' is a well known saying, but few understand its significance in the right spirit. By work, we should understand as service to humanity, which is true worship of God-in-man. It wants ardent men, the servants of humanity, who would dedicate their lives willingly to the service of man-

in-need and man-in-distress. Thus it is seen that the true worship of to-day needs to be conducted more outside the sacred walls of temples, mosques, and churches, than inside them. Its basic principle should be self-less service, dictated by love and there should be earnest urge to aid the old and disabled, to raise the needy and the downtrodden, to cheer and help the distressed and *delinquents* and to cure the maladies and miseries of all the deserving and unfortunate. Considering the vast sufferings and dejection of humanity in every field of life, the world of to-day needs thousands of selfless and earnest worker worshippers to serve strenuously and relieve the deserving dejected, wronged, and suffering mankind.

The new definition of *Mastery in Servitude* has inspired many to try to live up to the ideal by following Baba, who has amply demonstrated by putting His words into actions. He says: "Be calm, Be steady and firm as a rock in your faith and Love for Me. I can then use you as a channel for My work—the work of Divine Love for the upliftment of all humanity." Baba has enjoined His disciples to engage themselves in tireless service to humanity and pave the way for His glorious mission: Let us therefore, hasten to join His Holy band to put our shoulder to the wheel of His noble task, which is God's work and our legitimate duty.

May the Motto 'Mastery in Servitude' constantly ring in our minds to urge us to action.

Way to God – Realization:

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

--Meher Baba

The Bound Bird

By Bill Young, U.S.A.

Give me your ego, and the other things,
which held you down, and hurt your wings,
stifled your soul in the April air,
and cut you deeply as you struggled there,
bound to the earth, this lovely bird,
made to sail in the spacious air.
Why did you do it, my foolish one?
Did you not know that I would come
and set you free, if you looked to me?
Why did you tread on the quicksand bank,
hopping about till you almost sank?
Why did you wallow in muddy springs
which made you soiled, and wet your wings?
You, my bird, made to be free,
why didn't you, dear, just look to me?
But I know why. Of course I do.
I forgot the brain, when I made you.

News from Meherazad

(Continued from page 8)

Among the Western sahavasees coming in December will be a number of men and women who have not yet met Baba but are drawn very close to Him in the love He has awakened in their hearts thru' His "old" lovers, and specially thru' their work at the Baba-Booth in the New York World's Fair, which has made it possible for a large number of people to hear about Baba, who would not otherwise have had the chance. Our Kitty writes from Myrtle Beach: "Not a day goes by, that some new and interested person writes for further information which is usually the outcome of someone having casually come across the Universal Message in the Fair folder** . So, apart from the actual Booth at the N.Y. Fair, the circumference of its influence has spread throughout the States." One devoted family, Barbara, Bob and Barry Fields of Wisconsin (U.S.A.) first heard of Baba thru' Ruth Ringer at the N.Y. World's Fair. Eager that others in their State should have the good fortune to be awakened to His Love as they had, they have procured space for a Baba-booth at the Wisconsin State Fair, which opens this month! And so the Beloved's message is passed on, from heart to heart.....

For the Western Sahavas in December 1965, Baba has decided on Ahmednagar—a town about 200 miles from Bombay, and 9 miles from Meherazad. The lovers will be housed and accommodated in Ahmednagar proper, and buses will be arranged for their travelling daily to Meherazad to be with beloved Baba from 9 in the morning to 12 noon. The actual Sahavas will thus be held at Meherazad, for three hours daily, for seven days only—from the 23rd to the 29th of December. However, Baba would like all the Western sahavasees to leave Bombay together on the 21st and reach Ahmednagar by the same evening. Adi-Sarosh will make this travelling arrangement

** now printed in French, Spanish and German, made possible by Ruth Ringer for free distribution at the Fair.

for the party by train (in first-class compartments) or by luxury buses. This will give them the whole of the 22nd to settle down in their allotted lodgings at Ahmednagar and have some respite after their long journey to be refreshed and ready for their first visit to the Beloved on 23rd morning. There can be no place more desirable to His lovers for having Baba's Sahavas than Meherazad, which has been His abode since 1948. Set in a rural landscape it is an "oasis" in the midst of nowhere, conveying a unique atmosphere of peace; a place where Baba has been in Seclusion for long periods—a place blessed most with the physical presence of God.

The two outstanding problems to be faced in order to make the Sahavas project in Ahmednagar possible, are accommodation and water. Unless the rains come in generous abundance to this water-scarce town, the problem of water supply for the Sahavasees' stay will be more than an acute one. As for accommodation, there is not a single hotel in Ahmednagar that could be even remotely suitable for any Westerner to put up at; (one can go further and say there are no "hotels" for Easterners either!). During discussions of these and various other points with Adi-Sarosh-Villoo, they very understandably remarked that the question of rains was not in their hands! Baba smilingly replied : "I will see to that; you see to the accommodation." Ideal for the purpose of accommodation would be, if available, a newly erected one-storeyed building, affiliated to the government-run Civil Hospital in Ahmednagar, partly to serve as living quarters for the nurses and partly as a future out-patients hospital unit. This big building alone would house about 200 Baba-lovers. and utmost efforts are being made to obtain it for the duration required. Sarosh-Adi have approached top government officials at Bombay and elsewhere in this matter, and are also working on alternative lodging suggestions in case this approach fails. But whichever it turns out to be, although the matter of bare housing is the main and foremost to be dealt with, there is an incredible amount of preparations to follow up in the providing of essential facilities: furnishing the place; procuring linen, servants, sundry provisions; arranging with some good caterers from Poona who can supply meals cooked in Western fashion and at reasonable rates. But these of course

are simply details which will be managed speedily and happily once the housing question is settled. However, as Villoo says, it means starting from scratch to "create" the equivalent of decent hotels that are simply non-existent in Ahmednagar! And this naturally adds up to the bill of expense that will be incurred. After careful calculation, it is proposed, and approved by the Beloved, to fix a *total* amount of Rs. 500/-* per person for the full ten days, from 21st thru' 30th December—i.e. from the time you dear ones arrive at Bombay on 21st morning till you reach Bombay air port on 30th evening. This amount to be met by you (of Rs. 50/- per day) will include all expenses of your boarding and lodging at Ahmednagar, transport from Bombay to Ahmednagar and back to Bombay, daily transport from Ahmednagar to Meherazad, and also food arrangement at Poona en route Ahmednagar and Bombay on 21st and 30th. In short, Sarosh-Adi will take charge of the Sahavas party and see to all arrangements from 21st morning till you reach Bombay on 30th evening—a total of 10 days. Please note that for His little lovers attending the December Sahavas, i.e., children of 12 years and under, the rate is fixed at *half* the amount mentioned above.

To meet the official requirements in the conducting of the project, the "Meher Baba Western Sahavas (December 1965) Reception Committee" has been formed. The Hon. Mr. T. S. Bharde, Speaker, Maharashtra Legislature, will serve as chairman; Khan Saheb Sarosh K. Irani as vice-chairman; Mrs. Villoo S. Irani as treasurer; Mr. Adi K. Irani as secretary; and Mr. K. G. Gune, Mr. K. R. Gajwani and Mr. S. R. Siganporia as members.

Here are some important points for your further attentions:

1. This December Western Sahavas is for Baba-lovers only—i.e. for those who are prompted by love for Baba to come to India for His sahavas. *It is not meant for the merely interested or curious, who may be accommodating the Sahavas week in their plan to visit*

* Note: Approximate equivalent of Rs. 500 : \$ 106.00; £ (Ster.) 38/-; £ (Aust.) 47/-.

India for sightseeing or for the purpose of meeting "saints and masters".

2. Several Baba-lovers have asked if they can bring their children with them. Children of about 2 years and over, who can walk about independently, are permitted.
3. All those coming are expected to stay for the full period of the Sahavas of seven days.
4. Only those who can afford to make the trip, without risking health or job, should do so.
5. Baba wants you not to bring gifts for Him or for any of His people.
6. Baba wants you dear ones to note carefully, that He wishes all financial dealings for and during your stay in India to be done strictly and legally through the medium of the bank.
7. December is one of our winter months, even though the winter in Ahmednagar is often too short or mild for our liking. Although the temperature drops to a marked degree after sunset, it can be quite warm during the midday hours. For your wardrobe I would therefore suggest light clothing but with sufficient woollen accessories (such as jacket, pull-over, stole etc.) which can be conveniently removed during the warm and sunny hours. And, as it can possibly be too sunny, a hat or sunshade is a necessary item.
8. Baba lays no restriction in the matter of food during your visit, whether it be non-vegetarian or otherwise.
9. You will be supplied (along with all the necessary linen) one blanket each. As this would not suffice when the nights are cold, you are requested to bring one blanket (or rug) with you for your use.
10. Ahmednagar does have electricity (although Meherazad has not). However, please include a flashlight (torch) in your luggage. Regarding any electrical equipment you may bring with you for use in Ahmednagar (such

as shavers, etc.) Note that the voltage applicable is 220-230 Volts A. C.

Adi-Sarosh-Villoo need to know as early as possible the number of Baba-lovers who will be coming for the Western Sahavas in December. Those of you who have made your booking or are definitely planning to come, please fill in the form given at the end of this letter, and post it by Air to: Adi K. Irani, King's Road, Ahmednagar (M. S.), India.

Attention U.S.A.: It is Baba's wish that those coming by the N.Y. Charter flight, should send their filled-in forms to Harry (Dr. Harry Kenmore, 121 West 72nd St., New York 23, N.Y.), and he will send them on to Adi in one lot.

The passing away of Charles B. Purdom, one of Baba's earliest followers in England, is a sad loss to the English Group, to His own family and to all of the Baba-family who had come to know him. He died on the 8th July, from a heart attack following an operation for a gall-bladder ailment that he suffered from for some time. When the news reached us through Mollie Eve, beloved Baba sent the following message by cable:

My dear Charles is with Me and he is blessed in My Eternal Love. My Love to Antonia and to you all who shared with Charles his service in My Cause.

Dear Charles leaves behind him the finest memorial any man could have, in the form of his literary works for Baba, among them are "The Perfect Master", "God to Man and Man to God", and "The God-Man" recently published. The amount of energy and love that he put into this last book can only be known to Baba, and perhaps to the few who knew him intimately. On the completion of the book Baba sent Charles Purdom a cable saying "**The love you have put into writing God-Man has made Me very happy.**" And Delia deLeon writes: "Charles gave of himself unstintingly in his work for Baba; and in spite of ill health these last few years he was determined to get "The God-Man" written—and in doing it, he drew so much closer to Baba and clearer in his understanding. We miss him sorely and are sad for ourselves, but rejoice because he is with Baba."

The departing of a dear pet is a heartache known well to the family it belongs to. Such heartache was experienced by the Meherazad family when Peter (the cocker spaniel), our beloved companion of over twelve years, died at Meherazad on July 8, after an incurable illness. Peter breathed his last in beloved Baba's presence, in His bedroom. A few minutes before the end, he feebly wagged his tail in happiness as Baba caressed him. Peter lay "in state" in Baba's room, till the pit was made ready for his burial in line with the seven mango trees of the Madras Mast. Baba had His handkerchief placed on Peter's body with the repeated injunction that it be buried with him exactly as it was. Beloved Baba told us how immeasurably blessed Peter was, for it was the first instance in His present Advent that anyone had thus breathed his last in His physical presence! Baba said that Peter will now take birth in a male human form, in just over a year, and will come to Him as a baby boy to be held in His arms and be cuddled by Him. Knowing all this, yet he is greatly missed by us and by his much loved pal and 'brother' Mastan. Baba says that even He, who is God and knows how truly blessed Peter is, misses Peter's presence as 'Peter'. Every day when we are with Baba, we find ourselves talking of this loyal little Baba-lover and are flooded with reminiscences of his gentle loving companionship, his clever playful pranks, his incredibly 'human' understanding and above all his devotion to Baba. In his fragrant memory a Champak tree has been planted on his grave, and Baba has ordered a headstone to be placed bearing the words: Baba's Pet, Peter. This epitaph of three words bespeaks Peter's great good fortune in his dog-life with Baba and in the human-lives to come. The most priceless tribute he received from his Master, was when Baba said: "Peter deserves the good fortune that he has received."

Unless there is urgent news or directions to be conveyed to you dear ones regarding the Sahavas, I expect to send out the next letter in October. And may that letter be destined to carry the good news of further improvement in beloved Baba's health, of abundant rains having come to Ahmednagar

and of suitable accommodation obtained for the Westerners' Week with God.

*If you are coming to India for the **Meher Baba Western Sahavas** (December 1965), please fill in this slip and post it by airmail to:*

Adi K. Irani, King's Road, Ahmednagar (M. S.), India.

If coming by the New York Charter flight, please send this to:

Dr. Harry Kenmore, 121 West 72nd St., New York 23, N. Y.

NAME (in block letters)

ADDRESS, including Country (in block letters)

Age

Nationality

Mode of Travel

Vegetarian food by special arrangement: YES ? / NO ?

Publications Received:

The God-Man: A brochure published in English and Hindi by Shri R. K. Upadhyaya, C/o Shri A. K. Hazra, 869, Bai-ka-Bagicha, Jabalpur (M. P.). Price: 0-70 paise per copy, inclusive of postage.

Meher Baba on Hell and Heaven: A booklet published by Sri K. K. Ramakrishnan, 107/5, Range Hills, Kirkee, Poona 3, in commemoration of Baba's 40th Silence Anniversary. Price: Not given.

Avatar Meher Baba's Prayers and Arti: A small booklet with a beautiful and thick cover, issued on the occasion of Baba's 40th Silence Anniversary, by Avatar Meher Baba Bombay Centre, Navyug Nivas, Lamington Road, Bombay 7. Price: Not given.

News in Brief

in Andhra Pradesh 71st Birthday Celebrations of Avatar Meher Baba

(Contd. from the previous Issue)

Bapatla: At Bapatla, Baba's 71st birthday was celebrated from 25th Feb' to 3rd March '65. On the 25th morning usual sankirtan was done by Shri A. Rama Rao and party. In the evening function held at Sri Vasavi Kanyakaparameshwari Choultry, a Charitable Homeopathic Dispensary was inaugurated by Shri G. Veeraraghavaswamy, Incometax Officer. Shri Bodupally Purushotam presided. Shri A. Lakshminarayana, Head of the Commerce Dept., Government College addressed the gathering. Dr. P. Sambasiva Rao, Homeo Physician, expressed that his life long wish to establish a free dispensary is fulfilled with the blessings of Baba and assured to devote some time everyday to the dispensary, without any remuneration. Public meetings were held on other days also, when prominent Baba lovers addressed the gatherings.

Avatar Meher Baba Guntur Centre:

Shri N. V. Ramanaiah organised Baba's birthday celebrations at Guntur on 24th and 25th Feb '65, on a very grand scale. The Centre Hall was painted and decorated well for the purpose, numerous banners were erected and hundreds of posters were exhibited in the town announcing the programme. On 24th evening, a large procession with Baba's photo specially blessed by Baba Himself placed in a car, accompanied by Police Band, Sanai, etc., was taken out through the streets of Guntur. The procession reached the Centre at 6-40 p.m. and the programme concluded at about 10 p.m. The next day, morning, at 5 a.m. Shri M. B. G. Sastri unveiled the portrait. After puja and bhajans, Shri Bharata Sarma, Sanskrit Lecturer, Vijayawada recited some verses specially composed by him and Kumari Vinjamuri Lakshmi, a Radio artiste gave a performance of devotional music. Again a procession with Baba's portrait was

taken out through the main streets of the City. In the noon, about 750 poor people were served with food. In the evening a public meeting was held under the presidentship of Shri M. B. G. Sastri. Shri D. V. Krishnaiah, Principal, Government College, Khamman, who was the main speaker, gave a talk about Baba's Avatarhood. In the end "Meher Leela" a dance drama was staged by the Natya Mandali. from Eluru.

Srikakulam : The 71st Birthday of Baba was celebrated at Srikakulam on 25th Feb '65 from 5 a.m. to 12 mid-night. The function started with devotional songs and puja. In the noon about 400 poor people were served with food. In the evening a public meeting was held under the presidentship of Shri R. L. N. Dora, ex-Speaker, Legislative Assembly. After the welcome address by Shri V. Surya Rao Pantulu, Pleader, Sarvashree K. Ranganadhachari, Adibhatla Venkataramana and Janab M. Hassan addressed the gathering. The function came to an end with thanks giving by Shri A. V. K. Hanumanth Rao, President of the Centre and distribution of prasad.

Dowlaiswaram: Baba Centre, Dowlaiswaram organised the Celebrations on 24th and 25th Feb '65. The function commenced on 24th with Akhanda Nama Japa, which continued till 5 a.m. the next day, when prayers were offered to Baba and birth day Messages were read. In the afternoon, a special gathering of ladies was held in the Centre. In the evening a public meeting was arranged in the local Siva temple, where a special structure was built by Shri Narsimhamurthy, the temple priest. Shri H. Narsingarao, Dr. P. V. Subbarayudu and Shri N. Krishnarjunarao, Secretary addressed the meeting and Shri P. Suryaprakasha Rao, Editor, "Prema Jyoti" presided.

Vijayawada: Avatar Meher Baba Vijayawada Centre celebrated Baba's 71st birthday from 25th Feb. to 4th March, 1965. A special feature of the celebrations here was a well arranged exhibition of Baba's precious and sacred personal articles, photo albums specially obtained from Meherazad for the occasion and several other photos, drawings and models prepared locally and beautifully displayed in the Rice Millers Association Hall. As usual the celebrations started in the early morning of 25th,

with prayers, puja, bhajan, hoisting of Baba's flag, etc. Shri D. V. Krishniah, Principal, Government Arts College, Khamman inaugurated the function. The exhibition at the Rice Millers Assn. Hall was opened on 26th evening by Shri A. K. Das, Bar-at-Law, Calcutta. Shri P. Suryachandra Rao, President, Sangeeta Natak Academy presided on the occasion. Yogi Shuddhananda Bharati, who was on his way to Kanpur also addressed the gathering. Besides the exhibition, every day there were public meetings in the evenings, presided over by distinguished persons and addressed by prominent Baba devotees. Dr. H. P. Bharucha of Navasari was the chief speaker on 27th and 28th. It was a special privilege for Baba-lovers here to receive Bro. Sarosh K. Irani and his wife Smt Viloo Irani on 1st March. A welcome address was given to them eulogising their services in the Cause of Baba and wishing them long and prosperous life in His service. On 3rd, there was a poets gathering and a special bhajan programme, rendered by Kumari Vinjamuri Lakshmi, A. I. R. artiste. Bros. Majety Ram Mohan Rao, Chinta Sarvarao, Manikyalarao, Raghavulu, Jagannadham, Ramarao and others spared no efforts to make the entire celebrations successful.

Nizamabad: The ladies section of Avatar Meher Baba Nizamabad Centre organised meetings on 32 days commencing from 25th Jan. '65 in connection with Baba's 71st birthday. Meetings were held everyday at a different place.

Kajuluru: Beloved Baba's birthday was celebrated from 25th Feb. '65 to 1st March '65, by holding bhajans and sankeertans.

Bhimavaram: Avatar Meher Baba Bhimavaram Centre celebrated Baba's birthday from 24th to 26th Feb. '65. The 1st day meeting was held at the residence of Shri G. Govindrao. Shri M. Butchilingappa Sastry, a poet specially invited for the occasion addressed the gathering. On 25th morning a gathering of Baba lovers was held at the residence of Shri M. Ramaraju. Shri E. Lakshminadharao, after the usual prayers etc., narrated his own experiences in Baba's love and impressed the audience. In the evening, a public meeting was held in the local College Hall, under the presidentship of Shri P. V. Narsimha

Raju, Retd. Collector. On 26th evening, the public meeting was held in the local library, when a large number of devotees and others attended and made the function successful.

Tirupati: The celebrations at Tirupati organised by Shri N. S. Murty on 25th commenced with the usual puja and arti in the morning at his residence. In the evening, a public meeting was held in the T. T. D. Official's Association Hall. After an introductory speech by Shri Murty, Shri Ammula Vishwanatha Bhagavathar, gave 'Harikatha' performance on the life history of Beloved Baba, before an audience of about 600 persons. The next day, another meeting was arranged in the same Hall, when Dr. H. P. Bharucha, who was specially invited addressed the gathering for nearly 1½ hrs. Later Shri I. C. Mallikarjuna Rao from Nidadavole spoke in Telugu. In the end, Baba films were screened.

Avatar Meher Baba Vishakhapatnam Centre:

At Vishakhapatnam, Baba's birthday celebrations were held from 24th Feb. to 7th March '65, by having meetings every day at a different place. The celebrations commenced with bhajan on 24th in Sri Rama Bala Bhakta Grandhalayam. On 25th evening the public meeting was held under the presidentship of Shri Satchitanandamurty, Field Officer, L. I. C. Shri V. Suryanarayana and Shri S. S. B. Sastry spoke on Baba's Avatarhood and His Philosophy. On 26th evening another public meeting was held at Sri Jagannadhaswamy Temple. Shri B. A. Das and his party from Ramachandrapuram gave a burra katha performance before a huge audience of nearly 2000 persons. Later a film on Baba's American Sahavas was also screened. The meeting on 27th was held at Sri Venkateshwara Swamy Temple. Shri B. S. Shenoy, the trustee of the temple presided. The public meeting held in the lawns of Visakha Hotel on 1st March was presided over by Shri T. Dhanapati Rao and Shri A. K. Das, Barrister addressed the gathering on Baba and His Love. The meetings held on other days at the residences of some of the Baba devotees were also well attended. Baba's film was also shown at most of these places. Bros. S. Suryanarayana, E. Rama Rao, A. Satyanarayana and other Baba devotees spared no efforts to make these functions successful.

Palakol: Beloved Baba's birthday was celebrated by the Palkol Centre on 25th. There was usual Puja and bhajans in the morning and in the afternoon about 100 poor persons were given food. In the evening, a public meeting was held in the local Hindu temple under the presidentship of Shri M. Koteswara Gupta, a local philosopher and a poet.

Kovvur: Beloved Baba's birthday was celebrated at 'Mehersthan' Kovvur, from 25th to 28th Feb '65. After the usual puja on 25th morning, the Guest House attached to Mehersthan was declared open by Hon. Major Khan Saheb Sarosh K. Irani. In one of his speeches he said that he has been sent by Baba to represent His love that He has for all. Anyone whom He chooses, He attunes him in spirit and makes him rise to the occasion of receiving and giving His love to all in purity of thought and sublimity of action. He further said, "In loving Baba you love your real Self because He is the Self of us all. In serving Baba you serve yourself because He awakens you to become Master in Servitude. In obeying Baba you bind your self to that one binding which helps you to become free from all bindings." In the course of his speech, Shri Sarosh also said that Shri Koduri Krishna Rao cherished Baba love in his heart so much, that he rejoices to see his heart and his love both become one, to unitedly express itself in the form and substance of this house of God (Mehersthan). Public meetings were held in the evenings on all the four days, when Sri A. K. Das, Bar-at-law, Sri Vedantakavi and other prominent devotees addressed them. Shri B. Bhaskara Raju and party gave burrakatha performance on 27th. On 28th morning at a special function, foundation stone for the Mehersthan Office Building, Library, School and Dispensary was laid by Shri Sarosh K. Irani, as Baba's representative.

Avatar Meher Baba Tirupati Centre:

A new Baba Centre has been inaugurated at Tirupati on 13-6-65 at a function held at the residence of Sri G. V. Naidu, Convenor of the Centre by Sri B. Subbarao, Registrar, Sri Venkateswara University. Sri N. S. Murthy, was the main speaker on the occasion.

Avatar Meher Baba Pedakakani Centre:

On 20th June '65, another Centre has started functioning. at Pedakakani under the inspiration of Sri N. V. Ramaniah and Sri M. B. G. Sastri, of the Guntur Centre. Beloved Baba had already blessed this place by His physical presence on 21-2-1954 on His return journey from Guntur to Vijayawada, though it was not in the programme. The idea to open a Centre at this place was conceived and given shape to by Sri Mannava Venkayya and other devotees after Baba's darshan in Poona. The Centre will function at the newly constructed house of Sri M. Venkayya. Several Baba lovers from Vijayawada, Narsaraopeta, Repalle and Guntur attended the meeting presided over by Sri M. B. G. Sastri. Over 500 persons participated.

40th Silence Anniversary of Avatar Meher Baba:

Baba lovers and devotees throughout the world have observed either silence or fast on the occasion of the 40th anniversary of the unique Silence of Beloved Baba. To give an idea of the celebrations, a very brief summary of some of the reports received is given here:

Bombay Centre: At Bombay, Beloved Baba's 40th Silence Anniversary was celebrated at a meeting held on 10th July in Sunderbai Hall, under the presidentship of Sri M. Madhavan, Mayor of Bombay. After devotional songs, Sri A. R. Abdulla spoke on the significance of Baba's Silence. Sri V. S. Page, Chairman of the Maharashtra Legislative Council, who was the Chief Guest in a very interesting speech said, "Baba evokes the Divine Love into the hearts of humanity through His Silence. God has always remained silent and Meher Baba is the Avatar, the God in human form."

Delhi Centre: All Baba lovers along with their families assembled at President's Estate on 11th morning. Kumari Bimala Kurvi, a Radio artiste and Kumari Shelly Malik rendered some songs with great devotion, after the usual prayers. In the evening, at a meeting held at Vinay Nagar, Sri W. D. Kain spoke on the significance of Baba's unique Silence.

Jabalpur Centre: At Jabalpur, a simple but graceful function was arranged in the Govt. Kalaniketan's Hall on 11th July, under the presidentship of Sri Deshpande, Principal, Hitkarni City College. Sri Girija Nandan Dube, Principal, Jabalpur Vidyapeeth, in a forceful speech appealed to the audience of about 300 persons to act upon Baba's messages. In the end, Baba's films were screened.

Nagpur Centre: Baba's Silence Anniversary was celebrated, at Nagpur on 8th and 9th July, under the presidentship of Sri Govindrao Marathe, of "Nagpur Times". Dr. C. D. Deshmukh introduced Sri R. K. Upadhyaya and Sri P. G. Nandi, who specially arrived from Jabalpur to participate in the functions.

Anuppur Centre: At Anuppur, a good number of Baba lovers observed silence or fast on this occasion. A small boy named Dumari aged 7½ years observed fast for 24 hours.

Kharagpur: At Kharagpur, a special meeting was arranged on 11th July, in the Technology Club of Indian Institute of Technology, when Dr. G. S. N. Moorthy, gave a talk on the 'Significance of Divine Silence'.

Hyderabad: In Commemoration of Beloved Baba's 40th Silence Anniversary, a special function was arranged at 'Meher Vihar' on 11th July, at 9 a.m. The English 'Divya Vani' issued as a monthly Journal was inaugurated by Sri Dantu Bhaskara Rao, M. L. A., Kakinada on this occasion before a large audience. Sri M. R. Appa Rao, Minister for Cultural Affairs, presided. Swami Satyaprakash Udaseen, spoke on Baba's Avatarhood, His Silence, their significance and our duty as Baba lovers in a very emotional manner and appealed to one and all to share the Love and Blessings of the Avatar of the Age.

Guntur: At Guntur, Baba's Silence Anniversary was celebrated from 9th to 11th July. On 10th most of the lovers observing either silence or fast offered silent prayers and arti, at the Centre. On 11th morning, there was a special gathering, which was attended by the lovers from Pedakakani also. After the usual bhajans and prayers, Sri B. Ramchandra Rao, advocate addressed the gathering. About 900 persons including boys

and girls from the local orphanage were served sumptuously with food on this occasion by the Grace of Baba, and with the loving efforts of Sri N. V. Ramaniah and other devotees.

Sardar Amar Singh Saigal's tour In Andhra:

Sardar Amar Singh Saigal, M. P. visited several places in Andhra and addressed meetings of Baba lovers at these places. Sri N. S. Murthy and Sri G. V. Naidu, on behalf of the newly started Tirupati Centre arranged a series of talks at Tirupati Kalahasti, Chittoor and Madanapalle. Sri M. B. G. Sastri, Executive Engineer also addressed most of these meetings. They unhesitatingly declared that Baba is the Avatar of the age, eagerly awaited by all the religions. Sardar Saigal visited Narsaraopeta, Eluru, Rajahmundry and Vijayawada. He also inaugurated the 1st anniversary celebration of The Ladies Centre at Masulipatam.

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Copy of the letter of condolence sent to

Mrs. Charles B. Purdom, by Sri Adi K. Irani.

July 29, 1965.
Ahmednagar, India.

Dear Sister Antonia,

I know no words can compensate for the irreparable loss to you of a life-partner, and a loss to us of one of the old English brother-partners in our life with Baba.

The only solace you can derive along with us in our common bereavement was his love for and service to Baba, by virtue of which and by virtue of Baba's grace, he rests in peace in the eternal NOW of the Infinite Heart of Baba.

Yours fraternally,
Sd/- Adi K. Irani.

We express our heartfelt sympathies to Mrs. Purdom, and share the bereavement with her. Mr. Charles B. Purdom, though physically no more with us, will ever shine forth in the memories of all Baba-lovers, through the literature he has produced in the cause of Beloved Baba.

—Editor

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