

**DIVYA VANI**  
**Volume 7 Number 1**  
**January 1971**

A periodical Publication of  
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook  
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust  
Ahmednagar, India

**Source and short publication history:**

*Divya Vani* = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).

Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

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Monthly:

January 1971

# DIVYA VANI

(DIVINE VOICE)



*AVATAR MEHER BABA*

The Meher Vihar Trust – Rajahmundry-3

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Rajahmundry-3 )  
                          }  
1st Jan. 1971 )

N. DHARMA RAO  
Managing Trustee:  
The Meher Vihar Trust.

Monthly:

JANUARY 1971

# DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

*Editor:*

SWAMI SATYA PRAKASH UDASEEN

*Hon. Associate Editor*

N. DHARMA RAO, B.E.

*Publishers:*

THE MEHER VIHAR TRUST

*Prakasam Nagar* : Rajahmundry - 3

(A. P., INDIA)

		<i>Annual</i>			
Volume	7	<i>Subscription</i>	Rs. 12-00	\$ 6-00	£ 2-0-0
Number	1	<i>Single Copy</i>	Re. 1-00	\$ 0-50	£ 0-3-6

# CONTENTS

PAGE

---

1. The types of Meditation By Avatar Meher Baba	...	3
2. Awaken to your Godhood By Dana C. Field (U.S.A.)	...	11
3. Mahachaitania Meher Baba By R. M. Saher, Mombasa (Africa)	...	22
4. Let's Learn to sink, as Baba says By C. C. Mitra, Bilaspur	...	26
5. Glimpses from the Life of Avatar Meher Baba 1944—Part II By Bal Natu, Kurduwadi	...	28
6. Ask not but Give, O' Lovers of God By K. K. Ramakrishnan - Poona	...	47
7. Baba is ever with me By Chris Oeiger (U.S.A.)	...	52

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# The Types of Meditation

By Avatar Meher Baba

THE NATURE OF MEDITATION AND ITS CONDITIONS

**Meditation is the path forced by the individual  
while Transcending the Mind**

MEDITATION may be described as *the path which the individual cuts for himself, while trying to get beyond the limitations of the mind.* If a man who is caught up in the tangles of a thick forest tries to get into the open spaces, his efforts to break through the encircling impediments will leave behind him the marks of his journey; and the onlooker will, by the study of these marks, be able to describe the paths which he traversed in his attempt to come out into the open. The movements of the man, who comes out of the forest, are different in principle from the movement of the railway engine, which moves along the rails, already laid for the course, which it is to take. He is not following a ready made path; *the path comes to be inscribed after he has traversed it.* In the same way, the man, who finds himself drawn into deep meditations, is really grappling with the spiritual problems with which he is faced. He is not merely trying to adhere to a rigid line of movement, already existing in his mental make-up.

**The General Lines of Meditation can be  
anticipated**

The development of meditation can, nevertheless, be *anticipated*, in outline, by those, who have a direct insight into the peculiar contours of the mind of the individual, just in the same way as a person who has thorough acquaintance with the details of the earth, may, in general, expect the outburst of a volcano in one region rather than another. When the surging powers in the bowels of the earth are trying to burst out, they are

bound to take the line of least resistance: and their actual passage will largely be dependent upon the nature of the surroundings, with which they are confronted. The difference between the volcanic forces and the spiritual urge is that the former are unconscious, while the latter is a conscious phenomenon. So, intelligence plays an important part in the course of meditation; and *it is this intelligence, which is kindled by the Master by giving to the aspirant a few simple suggestions about what kinds of things he has to do or expect in his meditations.*

### **Intelligent Meditation is sustained by Interest**

Meditation has often been misunderstood as being a mechanical process of *forcing* the mind upon some idea or object. Most people naturally have an aversion to meditation, because they experience difficulty in their attempts to coerce the mind in a particular direction; or pin it down to one particular thing. *Any purely mechanical handling of the mind is not only irksome but is ultimately bound to be unsuccessful.*

The first principle, which the aspirants, therefore, have to remember is that the mind can be controlled and directed in meditation *only according to the laws inherent in the make-up of the mind itself* and not by means of the application of any mechanical or semi-mechanical force.

Many persons who do not technically 'meditate' are oftentimes found to be deeply and intensely engrossed in systematic and clear thinking about some practical problem or theoretical subject: and their mental process is, in a sense, very much like meditation. inasmuch as the mind is engrossed in intense thinking about a particular subject-matter to the exclusion of all other irrelevant things. Meditation is often easy and spontaneous in such mental processes, because the mind is dwelling upon an object in which it is interested and which it increasingly understands. But the spiritual



tragedy about ordinary trains of thoughts is that they are not directed towards things that really matter. On the other hand, the object of meditation has always to be carefully selected, and must be *spiritually important*: it has to be some divine person or object, or some spiritually significant theme or Truth. But, in order to attain success in meditation, the mind must not only get interested in the divine subjects or truths, but must also begin by trying to *understand and appreciate them*. Such intelligent meditation is a natural process of the mind; and, since it avoids the monotonous rigidity and regularity of mechanical meditation, it becomes not only *spontaneous and inspiring, but easy and successful*.

### **Meditation and Concentration**

Meditation would be distinguished from concentration. Meditation is the first stage of a process which gradually develops into concentration. *In concentration· the mind seeks to unite with its object by the process of fixing itself upon that object: whereas, meditation consists in thorough thinking about a particular object to the exclusion of every other thing.* In concentration; there is practically no movement of the mind; but in meditation the mind moves from one relevant idea, to another relevant idea. In concentration. the mind merely dwells upon some *form* or a pithy and terse *formula*, without amplifying them through a succession of ideas; but, in meditation, the mind tries to understand and assimilate the object, by dwelling upon the diverse attributes of the form or the various implications of the formula. In concentration, as well as in meditation, there is the peaceful intermingling of love and longing for the divine object or principle, on which the mind dwells; and, both these psychic activities are very different from the merely *mechanical* processes, which have rigid regularity and unrelieved monotony.

Persons, who are not gifted with the capacity of intense concentration, have to begin with meditation,

whereas. for those who are gifted with the capacity of concentration, meditation is unnecessary. It is sufficient if they concentrate their minds on the mere form of a God-man or some simple formula like, *'I am neither the gross body, nor the subtle body nor the mental body; I am Atman (Soul)'*.

### **Silence and seclusion are Helpful for Meditation**

Meditation is essentially an individual matter in the sense that it is not for self-display in society but for one's own spiritual advancement. Utter isolation of the individual from the social surroundings is almost always conducive to the unhampered prosecution of meditation. The ancient *yogis* took to mountains and caves in search of complete seclusion. Great quiet and undisturbed silence are the necessities for attaining success in meditation; and these are easily available in the mountains or caves. However it is not necessary for persons to go to mountains and caves in search of these conditions: even in the towns, a little care and trouble can secure for the aspirant the quiet, silence and seclusion which are necessary to facilitate and promote progress in the different forms of meditation.

### **The Value of Darkness**

The presence of darkness or the closing of eyes is not absolutely necessary for meditation. If the aspirant is face to face with the object of meditation, he may have successful meditation, even when his eyes are open. But, in most cases, getting away from all gross sights is like getting away from all gross sounds conducive to intensive meditation. To secure complete external silence involves careful selection of the spot for meditation; but, one has only to close ones eyes in order to protect the mind from the disturbance of sights. Sometimes, when there is light, closing the eyes is not sufficient to ward off all visual stimulation;

and then, it is advisable to start meditation in complete darkness. Darkness is normally one of the things that promote progress in meditation.

### **Posture for Meditation**

With regard to the posture, which is most helpful there are no fixed rules. Any posture, which is comfortable and hygienically unobjectionable, may be adopted so long as it does not induce sleep and contributes to the alertness of the mind. The posture should not involve any physical tension or pain; because, it then invites the attention of the mind to the body itself. The body should, therefore, be completely relaxed, as when going to sleep; but the usual position which is accompanied by sleep should be avoided, because it has a tendency to induce sleep. When the body has assumed a convenient and suitable posture, it is helpful to turn one's attention to the head as the centre of the body. When the head is regarded as the centre, it is easier to forget the body and to withdraw one's attention from the body and fix it on the object of meditation.

### **The Importance of fixing the Spot, Posture and Hour of Meditation**

It is desirable that the aspirant should stick to the same posture for his meditation. The previous associations, which the posture has with his meditations, endow it with a special capacity to induce and facilitate similar meditations. When the body has assumed the chosen posture, it is, as it were constantly under the sub-conscious suggestion that it must not any more obtrude upon consciousness and that it has to serve the purpose of meditation. Choosing the same spot and a fixed hour for meditation also has a salutary effect upon meditation because of their previous associations. Hence, the aspirant must be serious about resorting to an identical spot, posture and hour for the purposes of medication. The choice of the spot also involves consideration of the occult associations and possibilities of the

spot. Special importance is attached to meditating in holy places of the spots, where the Masters have themselves lived or meditated.

The spot, posture and hour of meditation have all their relative importance, which varies according to the peculiarities and history of the individual. The Master, therefore, often gives, in respect of them, different instructions to each disciple to suit his individual case. However, in those cases, where meditation has become habitual through constant practice, adherence to a fixed spot, posture or time can be dispensed with; and, the aspirant can carry on his meditation at any time under any conditions. Even when he is walking he may be inwardly absorbed in his meditation.

### **Meditation should be a Joyous Enterprise**

Meditation should not be resorted to with a heavy heart, as if, it were like taking castor oil. One has got to be serious about meditation; but, this does not mean that the aspirant must always look grave or melancholy. Sense of humour and cheerfulness not only do not interfere with the progress of meditation but actually contribute to it. Meditation should not be artificially turned into a distasteful and tiresome thing; *the aspirant should freely allow himself the natural joy which is attendant upon successful meditation, without getting addicted to it.* Meditation should be something like a picnic on the higher planes. Like excursions into new and beautiful natural surroundings, meditation brings with it a *sense of enthusiasm, adventure, peace and exhilaration.* All thoughts of depression, fear or worry have to be completely cut out, if there is to be a really successful meditation.

### **Collective Meditation**

Though meditation is essentially an individual matter, collective meditation has its own advantages. If different aspirants, who are in harmony with each

other, take to the same line of meditation together, their thoughts have a tendency to augment and strengthen each other; this is particularly noticeable when the disciples of the same Master are collectively engaged in meditation upon their common Master. But if the collective meditation of this type is to yield its full advantage, each aspirant who participates in the collective meditation, must be concerned with the course of his own meditation and not with what others in the same group are doing. Though he starts his meditation in the company of others, he has to forget all about it and get lost in the object of his meditation. He has to be entirely oblivious of the whole world, including his body; and, he has to be fully and exclusively cognisant of the object, which has been agreed upon by all, before the beginning of the meditation. When intelligently handled, collective meditation can prove to be of immense help to *beginners*, although the advanced aspirants can carry on their meditation by themselves.

### **The Arising of Disturbing Thoughts**

In ordinary thinking, the uninterrupted flow of relevant trains of ideas is common; but, when the mind sets itself to systematic meditation, there is inevitably a *reactionary tendency for irrelevant and contrary thoughts to emerge and create disturbance*. This is *the law of the mind*: and, the aspirant should not be upset by the appearance in consciousness of many contrary and unwholesome thoughts, which had hitherto never made their appearance. *Meditation involves bringing the subconscious contents of the mind to the forefront of consciousness*. Like the conjurer, who summons into existence many strange and unexpected things, the process of meditation invites many absurd and unwanted thoughts. The aspirant must expect and be prepared for all these disturbing thoughts and should exercise inexhaustible *patience* with the unshakable confidence that all these disturbances will be ultimately overcome.

### The Technique of Dealing with the Disturbing Thoughts

The last but not the least important condition of attaining success in meditation is the adopting of the *right technique* in respect of the disturbing thoughts and mental influences. It is no use wasting psychic energy by *directly* trying to combat and repress the disturbing thoughts. Any such attempts involve giving further attention to the disturbing thoughts; and the disturbing thoughts feed upon the very attention, which is given to them for the purpose of repressing them, and get thereby further strengthened and confirmed in consciousness. The best thing is to ignore them and to turn to the object of meditation as early as possible, without attaching any unique importance to the disturbing factors. *By recognising the irrelevance and worthlessness of the disturbing thoughts and the relative value and importance of the object of meditation, it becomes possible to leave the disturbing thoughts to themselves to die their natural death, through sheer neglect, and to make the mind permanently steady in the object of meditation.*

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## DIVYA VANI

	(English Monthly – Year :	January to December)	
	India &	Foreign	
	Pakistan	Sea Mail	Air Mail
Patrons (for life)	Rs. 200-00	\$ 100-00	
		or	
		£ 40-00	
Annual Subscription	Rs. 12-00	\$ 6-00	\$ 12-00
(Including Postage)		or	or
		£ 2 00	£ 4-00

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# Awaken to Your Godhood

By DANA C. FIELD (U.S.A.)

"Every man is a rightful heir to the Truth."

MEHER BABA

I bring the message of the beauty and goodness of life,  
And the possibility of becoming One and God.  
It is My Satchitanand permeating the entire universe  
That makes life sweet, creative and joyful.  
My grace will introduce unity in diversity universally:  
Among religions, peoples and nations.  
This will be my new humanity, of which I speak,  
Consisting of lovers of God amidst mundane affairs.

Life itself is whole, holy and wholesome;  
Life is not the enemy but an ally of the spirit.  
But you must have respect for its laws:  
Give cheerfully and accept gratefully.  
Give all; give up; give the best;  
And you will receive the Best and Highest.  
Let the illusive world elude you  
It is only an illusion and delusion.

What ever separates you from your Self,  
Know it to be unworthy of you.  
Devote your time and energy only to the Highest,  
And you will have naught to regret.  
Do not spare yourself in loving service:  
The Beloved will reward you unawares.  
True love is unmixed with egoism,  
It must be unalloyed with base desires.

Keep your mind pure and heart clean,  
So that I might make them my Abode.  
Sacrifice body and mind for the spirit,  
And your soul will shine through them.  
Behold me ever before your inner eye,

For I am near and within you always.  
 This glimpse of Me will lift you  
 Above the consciousness of low thoughts.

Crave only to see Me as I really Am,  
 Let this aim determine your everyday life.  
 You need not go in for yoga and austerities,  
 It is enough that you love Me above all,  
 Divine union is through love.  
 I am Love; I am God; I am One.  
 Everything is in Me; I am in all things.  
 I am the Reality in the many illusions;  
 Only I exist; all else is nothing but mirage.  
 Seek me not in a roundabout way,  
 Through paths strewn with thorns and brambles,  
 But fly straight to Me through My love;  
 It will bring you quickly to the Ultimate Goal.  
 "I am the Way, Truth and the Life."

Avoid needless conversation; speak only of Me.  
 Speak only to Me, for I alone understand you.  
 Otherwise silence is most blessed,  
 Repeat my name both in silence and audibly.  
 There is only I, wherever you may look:  
 I am you; seek no "other" within or without.  
 I am limitless Being, the Ancient One,  
 Who reveals Himself to the finite lover.

I too, am a Seeker, but not of Truth:  
 For I am already THAT since eternity.  
 I seek those who would love Me unstintingly,  
 More than all else, including self.  
 Such I unite blissfully with my self of selves.  
 They are the salt of the earth, My own forever.

No religion, ideology or ism can lead  
 To that divine bliss which is the fruit of Union.  
 These are, at best roundabout way to me.  
 Rather are they the means of separateness:  
 The "mine and yours" in a subtler form



Than the outright claims to material goods.  
In unity, indeed there is strength,  
But isolation is preferable to false unity  
Employed for destructive ends or bigotry.

Greet all you meet with love and affection;  
Thus will you be serving Me in them.  
For love is a rare and priceless treasure,  
Not to be purchased in the markets of the world.  
When therefore my divine grace falls on you,  
Be sure to accept it and share my love with others.  
Do it in all humility; knowing that  
It is I, through you loving myself in them.

Do not procrastinate your submission to My Will:  
Time is but a pretext of the intransigent ego-self.  
Follow your heart's yearning for my Truth;  
Its intuition will convince you that I alone am Real.  
Be receptive to my Divine Call;  
I have taken Form to redeem those who heed it.  
Your own body and mind obstruct the way  
Of your following Me unconditionally and uncom-  
plainingly.  
With attachment gone, you are free  
To be a useful instrument in My capable hands.

Listen intently to the Voice of My Silence,  
Which contains all the wisdom of Eternity.  
My Divine Silence constantly communes with your soul,  
In the language of Truth beyond the reaches of mind.  
My boundless love for My own is unchanging, undying,  
It is the liberating power in the midst of illusion.  
Be courageous. be willing and hesitate not  
To give up self-created bindings.

What is the use of fleeting satisfactions  
That lead to no end of sorrow and despair?  
Pay no heed to the superficial, deceitful mind  
With all its cravings and imaginations.

Resist the rationalizations of intellect  
 With its juggling of the true facts.  
 Pocket your pride, do not give in to egotism,  
 But obey My unerring inner guidance.

Meaningless is the life of the physical senses  
 Unless every experience is dedicated to the Beloved.  
 I awaken your heart and soul,  
 So that you might be free of all habits.  
 Be humble and faithful at all times,  
 And I shall free you also from subtle impressions,  
 You shall feel the liberating force of My love,  
 Whether expressed through my Silence or Speaking.

Once you get *this* love you are incorruptible:  
 No mayavic temptation can affect or confuse you.  
 The world is indeed a prison for the soul,  
 But only when body and mind rule the spirit.  
 When spirit takes priority over matter,  
 Then can one be divinely free in life.  
 Do not strive for more of the worldly goods,  
 Or for knowledge, fame and power.  
 This is the road to further enslavement  
 To false values and false masters.

My child, I have so much love for you;  
 Will you not accept it as your share for eternity?  
 My pure love strikes at the very source  
 Of hatred, suspicion, envy and greed.  
 Lust is the monkey-wrench thrown by Maya  
 Into the wheels of spiritual advancement.  
 My love works miracles in clearing the way  
 For those who keep in inward touch with Me.

My Path leads to peace, light and bliss;  
 It puts an end to struggle, strife and grief.  
 Why let yourself be victimized,  
 When victory over self is offered you now?  
 How can one swim to blessed freedom,  
 Weighed down and shackled with gross consciousness?

The unawakened ones heed the siren call of Satan,  
But you are not of them and must not be enslaved.  
Strive to bring more of My love and bliss  
To the suffering, the starving, the needy.  
Thus you will earn what I shall give you.

What else is the meaning and purpose of life  
But to become free and help to free others?  
You cannot do this on your own, be sure:  
The franchise of apostleship to Me is required.  
There will always be more than a few  
Who, under the guise of love and peace, mislead.  
But an ounce of real love destroys tons of evil:  
Such is the potency and economy of God.

I have come to awaken Infinity in my lovers,  
And even those who lack love but have merit.  
Though it takes ages for man to become GOD,  
I shall give it to many in this very lifetime.  
The life of Oneness which is the acme of perfection  
Shall be my GIFT to some of My disciples,  
Who shall after Me be the true rulers of the universe.  
This is My reward for their courageous love and service.  
They shall know ME as Love and Truth,  
And simultaneously know Maya for what it is.

Oneness is unique in its love, power and wisdom;  
It knows no divisions, but is all-inclusive.  
I have also made the appeal of my Message  
Irresistible to the hungry and despondent masses.  
I have come to bring the Kingdom of heaven  
On earth for all human beings everywhere.  
As the God of Love I am the Servant of all.  
My suffering is a ransom for one and all.  
I undergo constant pain and humiliation  
So that mankind might have joy and dignity.

My Speaking will be an outpouring of grace  
That will flood the consciousness of humanity.  
From the Beyond state I have descended

To your level to share My Infinite Life.  
 Let the rhythm of My life throb in your veins,  
 As love, harmony, cheer and energy.  
 I do not coerce anyone to accept Me:  
 I draw all to Me by example and love.

My silent Love will initiate into  
 The realm of the inexpressible Beyond.  
 I fuse mind and heart to release spiritual qualities:  
 New intelligence, self-givingness, unity.  
 Why are people selfish and faithless?  
 It is due to identification with the lower self.  
 My divine Mission is to awaken them  
 To their true Selves as God Infinite.  
 I do not need words to effect this outcome;  
 My Silent Love and Truth will do it universally.

I shall release an unprecedented tide of psychic energy  
 That will stir the innermost being of all creatures.  
 The clouds of hatred, fear and war  
 Shall be dispelled by My manifested Effulgence.  
 My New Humanity is now in process of birth;  
 It will flourish amidst unchallengeable peace.  
 No Golden Era in history or prehistory  
 Can remotely compare to the new cycle.  
 This world will become the envy of angels,  
 And Saints will be as common as they are now rare.

What is the cause of your disappointments and  
 frustrations?  
 It is not an unjust fate or a merciless destiny.  
 Your yourself have brought them about,  
 Through benighted understanding and a loveless heart.  
 The laws of nature and of your own being  
 Cannot be ignored and flouted with impunity.  
 I have revealed and restated these in my Teaching,  
 Which should be studied with care and zeal.

I have done more: I have forgiven your past:  
 The only impressions you have are today's.

I have given you no cause at any time  
 For doubt and disobedience to Me.  
 You have had ample evidence of my true Greatness  
 From personal experience and the witness of others.  
 It is now up to the lover to be worthy of My love,  
 With which I bless your life of lives.  
 You are not a child tugging at mother's apron  
 But mature enough to accept and face responsibility.  
 Now is the time to surrender fully to my Will  
 And help Me wind up the labors of this Avatarhood.

The lover must share the burden of the Beloved  
 To be worthy of the name of divine lover.  
 He must live up to Baba's will and wish,  
 Dedicate his life, energies and substance ...  
 Or he is not worthy of Baba's love.  
 My love and suffering should obsess your mind  
 To the exclusion all other facts and interests.  
 Accept your share of suffering and service  
 In My Divine Cause which is also yours.

Be convinced about who I truly am:  
 The God of all the Gods, the Ocean of Love.  
 Resolve to swim and dive in this Ocean;  
 Do I not uphold you every moment in the worldly  
     Samsara?  
 You cannot have peace without order,  
 Just as you cannot have poise without control.  
 Your heart must be free from Mayavic cravings  
 That play havoc with your mind and life,  
 Try your best to love, obey and serve me;  
 My grace will do the rest you may be sure.

You must love and obey only Me;  
 Only thus shall your life be balanced.  
 To obey when there is no alternative is one thing;  
 To do it with all love is quite another.  
 I am showering this love upon my lovers;  
 It is time they became mature in my love.

Accept suffering without rebellion;  
 Serve me without any ego involvement.  
 There is no other choice before you,  
 For this is the price of your Liberation.

I need your love and your energy,  
 To use for yourself and all others.  
 See that your love is unmixed with lust,  
 And that your energies are not dissipated.  
 Shed all resent, hatred and violence  
 If you want to see my full Glory.  
 Strive to improve your God-given talents;  
 Be in harmony and at peace with all.  
 Do not envy the worldly rich;  
 My Treasure for you is incomparably greater.

Hate none, for Baba is there and will suffer.  
 Criticize no one, even mentally, for all are Baba.  
 I am effecting the supreme Revolution all time;  
 Blessed are they who participate in my work.  
 Your soul and spirit have to be most active  
 While the ego and mind should be quiescent.  
 I bear the universal Cross,  
 And I am the crucified Christ of this age.  
 And you if you are adding to or subtracting from  
 My unbearable burden of universal labor and suffering,  
 Let this motivate all you say and do,  
 And your entire being shall be transformed.

Complain not though you be smitten;  
 Are you not a soldier of God?  
 Remember my continuous Crucifixion  
 And you will forget yourself completely.  
 Long to serve Me in My Cause Divine ...  
 The need is great, the work endless.  
 Follow my loving guidance within;  
 You shall experience Me as Infinite Truth.  
 I make no vain promises to my lovers:  
 Have I not Everything at my beck and call?

Begin to love your real Self  
 By obedience and love to Me.  
 Offer everything at the altar of My love;  
 And your attachments will go, one by one.  
 I shall free you from all desires,  
 Making you attached on to my love.  
 In desirelessness consciousness remains  
 While all that is unreal disappears.  
 True Worship of God the Beloved is within,  
 For God is the Infinite Ocean within.

Repeat my name often; image Me,  
 Only to see Me as Baba and Reality.  
 Take time out to meditate on Me,  
 Communing with Me from the heart.  
 Work to gain my Divine Love;  
 This sacrifice will be well repaid.  
 Let your Beloved become your passion,  
 So that your wants and needs are forgotten.  
 Do not go in for drugs and yogas  
 In your anxiety to experience the occult.  
 They create veils of their own  
 That separate rather than unite you to Self.

My Nazar and infinite compassion  
 Are always with you, protecting you.  
 Be strong, enthusiastic, fearless;  
 Serve your Beloved with devotion, unstintingly.  
 Never imagine I am indifferent to your love;  
 What else can anyone give Me?  
 The Path of God-love is not easy;  
 Repent quickly when you err.

I who am free and have no problems  
 Bind myself in you and solve your problems.  
 You need my guidance and direction,  
 In all matters concerning your life.  
 What seems best to the worldly-wise,  
 Turns out to be a serious blunder.

I wield the Law of Life itself;  
 How could my solutions ever fail?  
 Therefore Love and obey Me always:  
 Resign your mind and will to Me.

Time is fleeting, things are illusory;  
 Use them to your spiritual advantage.  
 Dally clean your mind and heart,  
 So that passions will not accumulate.  
 Feel the unity and oneness of all events,  
 Of all things and all beings.  
 Follow your heart's intuitions:  
 Love, sacrifice, serve, surrender.  
 This done, Leave the rest to Me:  
 I shall Awaken you to your Real Self.

Why do I put you to trials and tests?  
 Do I not know the condition of your heart?  
 Yes, but words must be proven in action  
 If they are to have significant meaning.  
 What does it mean to surrender to Me?  
 It means that though you become destitute  
 You do not despair in hopelessness  
 Nor become weak in helplessness.  
 This is to put full trust in Me  
 By being receptive to My Will.  
 Then I can shower my bounty on you  
 As my chosen disciple, my beloved child.

To go on to the next stage in consciousness  
 One must expect trials and tests,  
 Otherwise one's words, however high-sounding,  
 Are empty of meaning and power.  
 Unless you are made naked of material wants  
 You will not learn to depend on Baba alone.  
 Love is all around but not within you:  
 In the faces of children, in animals and flowers.  
 It is the false ego with its ambitions  
 That blinds you to facts without and Truth within.



It's a beautiful world to live in;  
Why choose to be unhappy and cross?  
Give up negative thoughts and emotions;  
In the fire of love burn thy dross.  
"Think of Me; remain cheerful in all your trials  
And I am with you helping you."

Do not add to the world's confusion  
By your thoughts of hatred, jealousy and anger.  
This is to kill the inner life,  
To stifle the Self within;  
Let not my Daaman slip from your hands  
Else all this travail will have been in vain.  
Let my Daaman be the seeing eye  
For this purblind mind of yours.  
Looking up you will see my Sun,  
Looking ahead you will glimpse the Path;  
Looking within you will recognize the Self.  
"Each of my lovers must become like dust",  
Less than nothing, before Union with Me.

Why do I ask you to remember Me constantly?  
Because "I alone am real; all else is illusion".  
The true Bhakta forgets his own existence  
In loving and serving Me and My Cause.  
In my task of spiritualizing the world  
You can help Me only through pure love.  
Surrender to Me your ego-life  
In order to receive Life Eternal from Me.  
It is better to do nothing at all  
Than act out of pride and condescension.  
To give with one hand and take with the other  
Is but to strengthen the hand of Maya.

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# MAHACHAITANIA MEHERBABA

By R. M. SAUER, Mombasa. (Africa)

The 25th February 1894  
Would be the day to remember  
By Baba lovers all over  
As the birth of the Avatar.

Born at Poona like an ordinary child  
To Persian parents, poor and kind,  
In the Sassoon hospital ward,  
That is kept vacant one can find.

Meherwan, yet unknown to the world,  
Spent his teenage good  
In studies, sports and gay mood  
Like others stationed in the gross world,

But the charming, radiant face  
Radiating love, beauty and gentleness  
Gathered around Him a circle of friends  
To carry out His commands in later days,

Once, the kiss from Hazrat Baba Jan  
The Perfect Master, aged at that time  
Made Him aware of the Divine Plan  
To rekindle the LOVE-TORCH Divine. ,

Sudden like the stroke of lightning  
The kiss so sweet and serene 1  
Dived Him in the ocean of love divine  
With the all Eternal Source Supreme. , .

His normal consciousness completely erased  
But conscious always of God, the Beloved.  
For nine months tuned with EZAD  
To witness the mystery of creation then unfolded.

Always the Perfect Masters five  
Worked in silence all the time.  
Spiritual-powers bestowed by Baba Sai  
When face to face, 'PARVARDIGAR', said Sai.

Narayan Maharaj and Baba Tajuddin  
 Both respectfully adored Him  
 And gave away their reign  
 When perfection reached and ripe time came.

Upasni Maharaj of Sakori  
 With life full of divinity  
 And the vision of eternity  
 Made Him Avatar in reality.

Maharaj hurled a stone at Meherwan  
 To strike the KISS SPOT of Baba Jan,  
 Fully gained the normal consciousness once again  
 And with God consciousness, man became God-man.

Maharaj called Him Adi Shakti  
 And gave away the Universal Key  
 In His hands to shape the world's destiny  
 And bade His disciples to follow Him staunchly.

Without distinction of caste, colour and creed  
 Meher attracted His lovers from human breed  
 And disciplined them without hatred and pride  
 With His overflowing LOVE and KNOWLEDGE wide,

Soon His lovers called Him Meher Baba,  
 'Mastery in Servitude' became the motto of Baba.  
 Symbols of world religions all liked by Baba  
 Together they were shown on the emblem of Baba,

Baba unfurled the flag of seven colours  
 Showing the seven steps of spiritual progress  
 Each has to take for accepting Divine Grace  
 Or Light full of Knowledge, Power and Bliss.

In 1923, Baba settled at Meherabad  
 The place of Beauty and goodness but remote,  
 Most of His Universal Work was here accomplished  
 And left it in 1948 to new abode Meherazad,

He became silent for redeeming humanity  
 From 10th July, 1925 till He dropped His body.

Though silent, He spoke through us eternally  
Unparalleled so far in the realm of divinity.

Baba wrote a divine book from His silence  
To be brought to light after His Manifestation  
And that holds the key to spiritual progress  
To be used by one and all for emancipation.

Never did He utter a single word,  
But intercoursed through an alphabet board.  
On it His fingers were moving at terrific speed  
None save His interpreters could read.

Even this board was discarded in 1954  
And, instead, used His gestures pure.  
Only Baba's closest disciples could utter  
In words their hidden meanings quite sure.

Baba journeyed round the world  
And contacted good souls all around,  
They became His lovers and worked  
For His Cause without asking for reward.

Twain He met with auto accidents  
And suffered in silence without complaints,  
His Universal Body endured all pains  
For good of humanity in all planes.

Baba did not rest during His Silence  
And performed the task of Selfless Service,  
He helped and fed the poor and the destitutes,  
Humbly He bowed down and nursed the lepers.

Also He contacted many Sadhus and Masts  
And wielded their energy for spiritual gains.  
Silently He held many spiritual discourses  
With His Mandli and the selected ones.

GOD SPEAKS, DISCOURSES, and LISTEN.HUMANITY  
Awaken the slumberous souls to find reality  
Other books on and by Meher Baba abound in many  
To satisfy and quench their thirst on spirituality.

Baba came not to teach mankind but to awaken  
 Without laying any precepts except messages given.  
 LOVE GOD by eight ways He did well explain  
 For material treasure to go and spiritual treasure to gain—

The life of LOVE, SERVICE and HONESTY  
 Without the tinge of selfishness and hypocrisy  
 Is the surest, simplest and perfect remedy  
 To forget the self and help shaping NEW HUMANITY.

'God hood is the birthright of every man', Baba said,  
 This gem has raised man's status to the level of God,  
 But He cannot easily attain to the Godhood  
 Unless the gross, subtle and mental planes are erased,

'Avatar of the Age' He proclaimed Himself  
 After passing through different phases of life,  
 And called all to love Him as one's self  
 Holding His Daaman till the end of one's life.

Baba's six points of His Final Declaration  
 Of events to follow in sequence,  
 Before and after the breaking of His Silence  
 Would reveal to mankind the Truth of His Manifestation.

After each seclusion of many months  
 He gave Sahavas to His lovers  
 Who, each day, thronged in thousands  
 To see Him in person with the token of flowers.

Baba's seclusions were full of mystics,  
 None but He alone knew His work best  
 Till its completion He did not take rest  
 Allowing, at times, His body to severe tests.

Alas! His body suffered from a very strange disease  
 And suffered most from its pains and agonies.  
 In spite of medical care, tablets and blood transfusion  
 He dropped His body on 31st January, 1969 at about noon.

His body lay exposed at His tomb for seven days,  
 And reclining He gave last Sahavas to His lovers  
 Who came from, East and West to see their beloved Baba,  
 The Highest of the High, the Mahachaitanya Meher Baba.

# LET'S LEARN TO SINK, AS BABA SAYS

*By C. C. MITTRA, Bilaspur*

Let's learn to sink, as Baba says,  
Our differences and worldly ways;  
For One alone is the Reality,  
The Infinite Ocean of Divinity.

Let's learn to sink, as Baba says,  
And forget our earthly days,  
For we live in Eternity,  
Being children of Immortality.

Let's learn to sink, as Baba says,  
And see God face to face,  
For there's nothing else to see,  
As everywhere it's He not we.

Let's learn to sink, as Baba says,  
And fear not the consequences,  
For there's nothing for us to lose,  
But gain our Self in eternal repose.

Let's learn to sink, as Baba says,  
And to live in other selves;  
For we're only vanishing bubbles,  
Amid transitory waves and bubbles,

Let's learn to sink, as Baba says,  
And give up our selfish ways;  
For the One Self is all seeing  
All-pervading and all-knowing.

Let's learn to sink, as Baba says,  
And covet not the world's riches,  
For down at the ocean's bottom,  
Lie the pearls of Love and Wisdom.

Let's learn to sink, as Baba says,  
And outwit lust, greed and other vices;  
For they'll eternally torment us  
Like crocodile, shark and octopus.

Let's learn to sink, as Baba says,  
And count not gains nor losses:  
For the abode of our happiness is  
In Existence-Knowledge-Bliss.

—JAI BABA.

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# GLIMPSSES

FROM THE LIFE OF AVATAR MEHER BABA

*1944 – Part – II.*

By BAL NATU, KURDUWADI

## **On Way To Meet Shri Meher Baba.**

The blessed moment of seeing Shri Meher Baba was drawing closer. In October, '44, I heard from Pandoba Deshmukh the consecrated news of Shri Baba's visit to Nagpur. It was from 11th to 14th November, '44. Pandoba was working in a Printing Press at Barsi, His faith and love for Shri Baba was surprisingly admirable. He had lived at Meherabad with the mandali, during Shri Baba's Meherashram activities—the school and the hospital. He told me many incidents of that period which nurtured my longing to meet Shri Baba in person. As per the circular, Pandoba was one of the members who was to attend Shri Baba's programmes at Nagpur. Permission for me to be present at Nagpur and also at Saoner for all the programmes was secured. Accordingly on 10th November, I left Kurduwadi with Pandoba and Bhagat to catch a mail train at Manmad, bound for Nagpur.

As we reached Manmad, I learnt that Shri Baba had already come there with the mandali. The luggage including many bags and beddings was piled up well in the waiting room. Gustadji was there to guard it. Pandoba introduced me to him. I knew that he was observing silence for over sixteen years. Gustadji in that ultra-white trousers and shirt, a brown coloured Parsee fashioned long coat, a black round cap and above all his simple silent gestures, looked like a 'child in an old form'. I preferred to sit silently by his side in that waiting room. When he went outside I tenderly touched the luggage and finding no one in the waiting room, reve-



rentially bowed down to it. It was Shri Baba's luggage! Just before the arrival of the train, Shri Baba came and sat on a bench at the far end of the platform, rather a secluded spot. Pandoba told me that Adi Sr. was sitting by His side. I didn't dare to go near Him and disturb Him. The train arrived. Kaka Baria had come from Bombay with seats reserved for Shri Baba and the mandali in Inter Class—a class in between III and II. We three got in some other compartment. It was much crowded but even if I had secured a special berth, I wondered if I could have slept well because of the joy of being with Shri Baba in the train!

### **He Looked Beauty Personified.**

Next morning we reached Nagpur. Baba-lovers had gathered at the station to receive Shri Baba. Dr. C. D. Deshmukh was the chief host. Shri Baba was profusely garlanded. He stood for a minute or two at the door of the compartment. He looked very fresh and radiant. With His broad luminous forehead, sharp and pointed nose, lustrous eyes, moderately flowing hair and fair skin that failed to contain His beauty, He looked beauty personified. The rose petals from the garlands round His neck were vainly competing with His complexion. I was lost to myself. In that madness I felt He looked at me—a thin, slim, insignificant creature in that big crowd—and smiled. In loud cheers of "Shri Meher Baba Ki Jai" He alighted on the platform and left the station.

When I came to my senses, I found that the wallet in my pocket was taken away. I was a prey to a pickpocket. It contained three railway tickets from Kurduwadi to Nagpur and some money too. Some one said, "It's good to lose something when you meet a Master!" I was not enough normal to catch the joke! Our bags and beddings were already placed with the mandali's luggage, so we passed through the gate of the platform just as visitors, along with the crowd. As I stood out-

side the gate, I felt a pat on my shoulder. There was a ticket-collector standing by my side. I thought he was there to ask me for the tickets, but instead he said, "Did you not recognize me?" He was my school friend, whom I met after a period of about eight years, The moment of fear thus turned into minutes of happy reminiscences of school life.

### **God And Religion.**

Shri Baba and the mandali were accommodated in K. K. Thakur's Bungalow at Dhantoli, near Dr. C. D. Deshmukh's residence. Some of us were asked to stay on the second floor of a nearby building. I have a weak heart, so doctors have advised me to avoid going up and down the stairs. In that enthusiasm and joy I forgot all about it. For the meals we all had to come to Dr. C. D. Deshmukh's place. In the evening there was a big public programme. It was arranged in the premises of Gorakshan Compound where Sant Tukdoji Maharaj sang beautiful bhajans composed by him. Shri Baba gave a message on 'God and Religion'. It was read out by Justice Dr. M. B. Niyogi. During Shri Baba's programme at Nagpur and Saoner, He gave eight illuminating messages. In these articles I wish to give just a part from each and request the readers to see the original messages from the book 'Message's of Meher Baba', compiled by Adi K. Irani (1945).

Shri Baba's Message: Dogmas and beliefs, rituals and ceremonies can never be the essence of true spiritual life. When religion has become merely a matter of external rituals and ceremonies, it has become a cage for the soul. Nor does it help very far to change one religion to another: it is like going from one cage to another. If religion does not help man to emancipate the soul from

spiritual bondage and realize God, it has no useful purpose to serve. Then it is time that religion should go to make room for God.

### **God As The Only Reality.**

The next day (on 12th November) in the morning I visited Thakur's Bungalow. 'Bhajan' programme was going on. It was my first occasion to see God in human form, seated before His devotees who sang devotional songs in His praise. All the time, irrespective of the language and the contents of the bhajans, my eyes were set on Shri Baba's figure. I was trying to 'store' the Form of the Formless One, in my heart. In the afternoon Shri Baba visited Ramkrishna Ashram. Swami Bhaskar-eshwarananda received Shri Baba. He had first met Shri Baba in December, '37 at Pappa Jessawala's place. He used to talk with Eruch about the spiritual life and Eruch would tell him about the life of Shri Meher Baba. He was not convinced about the Divinity of Shri Baba and expressed a wish to get some points clarified from Shri Baba Himself. But when he had the occasion to see Shri Baba in person, he remarked to Eruch, "I have no more questions to ask Him although I came prepared with a long questionnaire." So it was quite natural that he felt honoured to welcome Shri Baba in Ramakrishna Ashram. We moved through the Ashram. The premises were very neat and clean. The atmosphere seemed to invite the hearts of the lovers of God to offer their services at the feet of the Lord. Shri Baba looked specially pleased to visit this place. His Message 'God As the only Reality' was read out to the gathering by Justice W. R. Puranik, Vice-Chancellor of the Nagpur University.

Shri Baba's Message: God-realization is, sometimes mistakenly thought to be a selfish purpose of the limited individual. There is no room for any

selfishness or limited individuality in God-realization. On the contrary God-realization is the final aim of the limited and narrow life of the separate ego. The life of the God-realized Master is a pure blessing to all humanity.

### **The Programme At The National College.**

Then followed the programme arranged in the National College. In the evening people attended rather crowded in and outside the Hall of the College: Many collegians were also present. It was a curiosity-provoked crowd. A local paper had published an article warning people to keep away from saints and Sadgurus. He also made a mention of Shri Baba's name. The reporter of this newspaper seemed to have a prejudice against the religious attitude. To me that was a discomfoting situation. For I failed to understand, that life had its own excuse for being sane and insane on different levels, at one and the same time. I had longingly waited to have Shri Baba's darshan for about a year and a half and here some persons were making the worst of this rare opportunity, so easily had. Later, I had noticed that whenever Shri Baba had gone out for darshan programmes, the aspect of opposition would have some expression somewhere as if Shri Baba won't feel enough happy if all was well and fine. Inside the Hall Dr. Deshmukh performed a kirtan to honour Shri Baba's Divinity while outside the Hall some collegians made fun of his devotion, which was devoid of humanity. "Youth! Let not thy name be impudence!" I thought. Unaffected by it, Dr. Deshmukh boldly continued the kirtan and openly expressed his faith in Shri Baba as God Incarnate. Shri Baba looked nonchalant and happy, for His presence was all inclusive and beyond. A beautiful message 'God And Love' was read out by Advocate Khare.

Shri Baba's Message: The spiritual path is like climbing up to the mountain top

through hills and dales and thorny woods and along steep and dangerous precipices. If there is one thing which is most necessary for safe and sure arrival at the top, it is Love. All other qualities which are essential for the aspirants of the Highest, can and must come to them, if they faithfully follow the whispers of the unerring Guide of Love. If you lose hold of the mantle of this Guide there is only despair in store for you. The gateway to the Highest state of being one with God is firmly closed for all who do not have the courage to lose their separate existence in the restless fire of Divine Love.

### **The Two Aspects of Divinity.**

On 13th November, late Gadekar R. K. came with his family. I personally owe Gadekar and Pandoba Deshmukh much for this memorable and life-giving contact with Shri Baba. Gadekar brought the news that my mother with one of my sisters had left Kurduwadi for Shri Baba's darshan and got down at Wardha. They expected me to visit Wardha and get them to Nagpur. I was living with the mandali attending all the programmes. Till this time I had not any opportunity to introduce myself to Shri Baba. But I knew that when one was with Shri Baba, it was a rule to seek His permission if one had to attend some personal work. So, through Pandoba I wrote a note about the arrival of my mother and Shri Baba permitted me to go to Wardha.

In the morning, there were some house visits and in the afternoon there was a meeting of 'Shri Meher Baba Reception Committee' at K. K. Thakur's Bungalow. Shri Baba looked pleased when the members of the Reception Committee were introduced to Him. They

were the elite of the city. The messages given by Baba at Nagpur provided nourishing food for the mind-heart of these people and this drew them closer to Shri Baba in love. Justice Bhavanishankar Niyogi was the President of the Reception Committee, It was during this visit that Honourable Justice Hidayatulla, who later became the Chief Justice of the Supreme Court, had an opportunity to meet Shri Baba. Dr. Abdul Ghani Munsiff, one of the mandali members read out Shri Baba's message that explained the two aspects of Divinity.

Shri Baba's Message: There are always two aspects of Divinity perpetually and eternally active in the affairs of the world. The destructive aspect of Divinity as expressed in Persian (Shama-e-Jalal) means 'Self-Glorification', and the constructive aspect of Divinity is called in Persian (Shama-e-Jamal) as 'self-Beatitude'. The aspect of Self-Glorification by God when it gets palpably active, entails suffering and destruction on a colossal scale, The aspect of Divine Self-Beatitude when it asserts itself brings in its wake peace and plenty.

In the aspect of Self-Glorification, Divinity repels itself, through its own creation and in the aspect of Self-Beatitude, Divinity attracts or loves itself through its own creation. The former is a negative method and the latter is a positive method. And both these methods ultimately are instruments of Divine Wisdom, to rouse humanity to the Divine Heritage, which is Self-Realization. My blessings to all those who heard my message and those who haven't.

This was indeed a message of 'Cheer And Hope To The Suffering Humanity'. Because of the prevalent world situation this particular message appealed me deeply and in a way helped me to have a new perspective to my understanding of the Divine Sport of God, if it could ever be understood!

In the afternoon, I came out of Thakur's Bungalow rather unwillingly and was trying for a rickshaw to take me to the station. I had to go to Wardha. Just then I was accosted by a person whom I could not recognize at first. He told me to attend the train by which my mother was arriving at Nagpur. He was one of my distant relatives. Had he missed to see me, I would have gone to Wardha which would have caused great inconvenience to me and to my mother. I felt Shri Baba in His compassion timed this meeting! A life with Shri Baba had many times demonstrated a chain of incredible coincidences. Perhaps He had ordained that I should be benefitted by all the programmes in Nagpur though outwardly He did not give any sign that He knew me—my mind and heart.

### **Visit To Theosophical Society**

On 14th November, morning there was a visit to a branch of the Theosophical Society at Nagpur. This Society has indeed done a great work in inspiring and awakening people to discover life, that lies beyond the ordinary range of the mind and to the Truth within. Here, I am reminded of Shri Baba's statement, that I recently heard from T. S. Kutumb Shastri, Chairman, Avatar Meher Baba Trust, who was closely connected with the work of the Theosophical Society for years, prior to his contact with Shri Baba. In July, 1953, he visited Dehra Dun to see Shri Baba on work. At that time, in reference to the work that T. S. Kutumb Shastri had done for the Theosophical Society, Shri Baba remarked, "He has been working for my Society all these years; but now that he has found me, he is hugging

himself to me." Once Shri Baba has made a similar statement about religions. He said, "I love and adore all religions but I am of no religion. All religions are great but God is greater." Thus, it was quite natural for Kutumb Shastri to sever his connections with other societies and dedicate his life in the service of Shri Meher Baba. So in a way, this morning visit was to His Society. Shri Baba was warmly welcomed and during this short visit the Secretary of the Society read out a message from Shri Baba, "The Dynamism Of Love".

Shri Baba's Message: True Love is very different from an evanescent outburst of indulgent emotionalism or the enervating stupor of a slumbering heart. It can never come to those whose heart is darkened by selfish cravings or weakened by constant reliance upon the lures and stimulations of the passing objects of the senses. But to those whose hearts are pure and simple, true Love comes as a gift through the activating Grace of a Master.

Those who have got the courage and the wisdom to surrender themselves to a Perfect Master are the recipients of His Grace; and when It comes, It enkindles in the human heart a Love Divine which enables the aspirant to become One with God. There is no power greater than Love.

### **In The Convocation Hall.**

The Baba-people with whom I got newly acquainted at Nagpur, were Pankhraj, Kapashe, Lokhande and few others. Pankhraj was caught in the Divine net two years ago and was one of the active Baba-workers. When Shri Baba came to Nagpur, He gave Pankharaj a specific duty. Shri Baba had instructed



Vishnu to wire the welfare of the men and women mandali at Aurangabad every day, c/o Dr. C. D. Deshmukh. Pankharaj was to collect the telegram and hand over the same to Shri Baba. A simple thing. For three days it all went well but on 14th November, Pankharaj did not get the expected telegram. In the afternoon Shri Baba called Pankharaj and enquired about the wire; Baba looked a bit annoyed to know that the telegram was not collected. Considering Shri Baba's huge correspondence, this telegram was a small affair; .but I wish to narrate this episode in detail for it revealed one of the ways of Shri Baba's relationship with His lovers and His keen interest in every instruction that He gave. Shri Baba said, "Vishnu won't fail to send the telegram". Pankharaj replied, "Baba, these are the days of war and top priority is given to Military and not public communications". This was his common sense but Shri Baba persisted, "Go to the post office. Enquire well and bring me the telegram. There can be a mistake somewhere".

After a short time Pankharaj set out for the post office and Shri Baba with the mandali proceeded for the Convocation Hall. The programme in this Hall was one of the grand functions in Nagpur. Justice W. R. Puranik who was the Vice-Chancellor of the Nagpur University, had arranged this programme. Principals, Professors, Judges, Advocates and mostly the educated people had gathered to receive Shri Baba's message and have His darshan. Shri Baba looked very radiant. There was loveliness and beauty about Him. Some prominent persons were introduced to Shri Baba and a few delivered short speeches in His honour. During this solemn programme, Shri Baba spotted Pankharaj standing near the far end of the door. He looked at him and gestured if the telegram was received. Pankharaj shook his head to express 'no'. Later in my life with Shri Baba, I had witnessed such silent communications which were carried on with the persons concerned without disturbing the

public programmes. During this darshan programme Honourable Justice Sir Niyogi read out Shri Baba's message, 'The Unity Of All Life', a part of which is given below:

Shri Baba's Message: In the one undivided and indivisible Ocean of Life, you have, through ignorance, created the pernicious divisions based upon sex, race, nationality, religion or community; and you allow these self-created divisions to poison your heart and prevent your relationship. Slowly but surely must you imbibe truth at the feet of the Master of Wisdom; slowly but surely must you shed prejudices and get disentangled from the superficial distinctions; slowly but surely must you tread the Path to the Formless and the Nameless One.

When you enthrone the Nameless One in your mind-heart, you do not necessarily put an end to the game of duality. You have to play a role in the drama of creation, without being caught up in duality. The unity of Life has to be experienced and expressed in the very midst of its diverse experiences. All Life is One and all divisions are imaginary. Be ye established in this Eternal Truth I bring.

#### **A Wonderful Way Of Replying A Letter.**

The programme in the Convocation Hall was one of the best. The next day Shri Baba was to visit Saoner. Special cars and buses were reserved to take the mandali there. After supper, Shri Baba called Pankharaj and said, "Tomorrow I am visiting Saoner. You should not join the mandali in the morning, but come by a later bus

after receiving today's telegram." Then again he was called at about 9 P.M. for the same enquiry. Pankharaj in exasperation answered, "No telegram. I have made the necessary inquiries. What else can I do in this matter? I can't help." At this Shri Baba asked Adi Sr. who was standing by His side, "Had Chanji been alive to attend to the correspondence what would have been his reply?" To this Adi Sr. promptly replied, "Definitely not like that of Pankharaj. He would have humbly said, 'I will try once more, Baba'." This served as a reply, to the letter of Pankharaj addressed to Shri Baba, two months ago. He had expressed his desire to work in the place of Chanji who had dropped his body in August, 1944. Shri Baba called Pankharaj near Him and twisted his ear and remarked, "Do you now, know how competent you are for Chanji's work?" Pankharaj felt very sorry for his reply but was happy too with that 'pleasing punishment' which in fact, was an expression of Divine intimacy. Was this not a wonderful way of replying the letter?

At about midnight Kaka Baria woke up Pankharaj for he was called by Shri Baba. Pankharaj hesitatingly got into Shri Baba's room but felt at home to find Shri Baba in a very happy mood. Shri Baba conveyed through the alphabet board, "Some one handed over the telegram to Kaka on his way to bathroom. He placed it in a drawer of a mirror-stand and then completely forgot about it. A little while ago when Kaka went there again, he chanced to open the drawer and found the telegram. Go. Have good rest. Do join the mandali going to Saoner without fail." In a minute Pankharaj came out of Shri Baba's room wondering about His ways, so exacting, so loving!

### **Visit To Saoner.**

It was a pleasant winter morning. A good number of cheerful faces from Nagpur had gathered near Shri Baba's residence. Many were to follow the One, whom

they desired to follow for the whole life. The buses sped fairly early for Saoner. On way we stopped at Angewada. It was two miles off the main road, with a river bed in between. So some had to get in bullock carts. The cow-dung plastered huts looked tidy. Here the simple-hearted villagers welcomed Shri Baba in a simple unpretentious way. By the side of the river there was a small Baba-centre. It was named 'Baba Ashram' by Vibhutidas, one of Shri Baba's men. Shri Baba blessed the gathering and they were all happy. After 'arti' and 'prasad' this programme was over.

Saoner, 23 miles away from Nagpur was reached by 10 A.M. Shri Baba was warmly received by the crowds. Baba-lovers from villages had specially come for Baba's darshan in their bullock-carts. The crowds were pressing and so Shri Baba had to come out of His room often to give darshan. Chounde Maharaj, famous for his work of Gorakshan specially came to see Shri Baba and asked for His blessings. To this Shri Baba replied, "I am the Power House. The Power House will never fail provided one is careful about the connecting wires."

Pophali D. H., one of Shri Baba's stalwarts and one of His very dear ones, was the chief host. He is a pleader there. The whole family even to this date, wife, children and grandchildren, form a devout Baba-group with singular devotion to Avatar Meher Baba. We had our lunch at Pophali's residence. I still remember that long plantain-leaf which was not enough for the first helping of the delicacies, so lovingly prepared. The whole family treated Shri Baba's visit as the period of greatest jubilation and fortune. Here I am reminded of a small incident related to me by Shriram, one of the sons of Pophali. Shri Baba had once remarked that next to masts, He loved children. In the company of children Shri Baba looked extraordinarily happy. He used to cut jokes and amuse them with playful tricks. Shriram had a fortune to be in Shri Baba's company, when he

was a child. Here is a trick or game that Shri Baba played with him. Shri Baba held the five fingers of His right hand in the grip of His left and asked the boy to find out the middle finger, which he invariably missed. Shri Baba remarked to those near Him, "You seek the true; you come upon the false. Beware." Shriram, now a father of few kids, still remembers these words and treats the remark as a beacon, ever guiding his life.

### **"Unquenching Fire" and "Divine Heritage."**

After a little rest Shri Baba paid a visit to Meher Adhyatma Ashram at Saoner. This was a private programme and as such Baba-lovers of the place had an opportunity to come closer to their Beloved Master, Baba. It was a Baba family gathering. Harkare, a pleader of that place delivered a short speech about the activities carried on at the centre. As he performed Baba's arti tears rolled down his cheeks. Shri Baba's Message, "The Unquenching Fire of Spiritual Longing" was read out to His devotees.

Shri Baba's Message: The life of desires is always and necessarily constrained to an unending oscillation between the opposites of joy and suffering, gratification and disappointment, good and evil. But in the very midst of the tumultuous pains and pleasures of ego life, there dawns, in the ripeness of experience, and through the Grace of the Master, the clear perception of the utter futility of desires, which seek fulfilment through the false and the transient forms of life.

This is the beginning of the life of spiritual longing, accompanied by constant discrimination between the true and the false. When the spiritual longing is thus

awakened, it can never be entirely set at rest or evaded. It becomes an unquenching fire that burns the very roots of limiting desires. Thus shall the pilgrim arrive at his abode of peace through keen spiritual longing.

The public programme was arranged in a specially erected pandal at the Municipal School Compound. Thousands gathered to hear Shri Baba's Message. Chounde Maharaj performed a kirtan. He said, "In Shri Meher Baba we find 'the sangam'—confluence of all the world religions". With deep reverence he prostrated before Shri Baba and implored Him to awaken the heart of humanity. Jal Kerawala, Divisional Commissioner, read out a message of Shri Meher Baba, with a title, 'The Divine Heritage Of Man'.

Shri Baba's Message: Man is constantly feeling thwarted and limited; and he is ever in the clutches of unrelieved agony or suffering, because, not knowing his own true nature, he identifies himself with the body or the desires or the limited individual mind, and thereby becomes a victim to the respective limitations and sufferings. It is only by knowing himself to be different from and beyond all these that he can freely enter the Divine Heritage of the abiding happiness.

The Master does not give to the aspirant something which is not already within the aspirant in a latent form. He only unveils the real Self of the aspirant and enables him to come into his own Divine Heritage which is rightfully his.

We had our evening meal at the house of another Baba-devotee Jai Narayan and left Saoner by 7 p.m. to reach Nagpur by 9 p.m.

Some Baba-admirers from Nagpur, mostly Muslims, had arranged a kavvali programme in Thakur's Bungalow, without the consent of the host. However, Shri Baba condescended to be present at the programme which continued till late midnight.

### **Visit To Buddha Society:**

In the morning, on 16th November, 1944 Shri Baba paid two visits, first to the residence of Justice M. B. Niyogi and the second to the bungalow of Justice W. R. Puranik. This was the last day of our stay in Nagpur. Later, the same morning Shri Baba attended a small gathering, in the Buddha Society where His Secretary Adi K. Irani read out the following Message, "The. Hidden Treasure Of The Self":

Shri Baba's Message: There is not a creature, but is destined for the supreme Goal, even as there is not a river, but is on its winding way to the ocean; but in the human form alone, is consciousness so developed, that it is capable of reflecting and expressing the glory and perfection of his own true and higher Self, which is at the same time the Self of all.

One by one, the multi-coloured attachments to the false have to be relinquished; and one by one, the sanskaric faggots that feed the deceptive fires of the separative ego, have to be surrendered in favour of the imperative claims of the invincible Flame of the Truth. The clouds of sanskaras have to disappear completely before the sky of consciousness is illumined by the inextinguishable Light of God who is the real Self of all. My mission is to help you to inherit this hidden treasure of

the Self; and all, who earnestly seek it, have my blessings.

It was the last programme during Shri Baba's present stay in Nagpur and as such the above was His parting message to His dear ones in Nagpur .

### **The Embrace That Covered My Whole Being:**

Shri Baba with the mandali, was to leave Nagpur the same evening. When we were busy packing, someone came to me and said, "May I know the railway station where you are to get down to reach your place?" "Why, what's the matter?" I enquire. The person told me that he was in charge of purchasing the tickets for Shri Baba and those going with Him. He also told me that a III class bogie had been reserved for the party travelling with Shri Baba from Nagpur to Manmad—a journey of about twelve hours. It was a surprise to me. I was allowed to travel with Shri Baba and that too in his compartment! Hard to believe indeed! The mandali accompanying Shri Baba were so busy with the programmes that I did not find any opportunity to get myself acquainted with them. During Shri Baba's programmes in Nagpur, I moved with Him but did not approach Him to touch His person, not even to offer a garland or some fruits. I would mostly be sitting close by on the ground or standing in a corner watching, observing His inimitable loving movements and expressions on His Divine face, in response to the yearnings of the devout hearts of His devotees. I had no personal interview with Shri Baba. But without His consent travelling with Him in the same compartment was not permitted, that much I knew. Then how had this come about? These were the showers of His Grace. What else can be said!

After lunch and rest, I placed my bag and baggage with the mandali's luggage and felt impelled to purchase a garland and some fruits to offer Shri Baba. Without



telling any one I left for the market on foot, not knowing where it was and Nagpur is an extensive city. I purchased a fine rose garland, some oranges, a coconut and a lotus. By the time I returned I found that the luggage lorry and the mandali's bus had left Thakur's bungalow. I went straight upstairs to Shri Baba's room. Fortunately there He was resting in a chair. Adi Sr. was by His side. Shri Baba very lovingly looked at me, with those deep luminous eyes and smiled. He accepted the garland, the oranges and the coconut. He held the lotus in His fingers and twirled it. He looked very pleased. He motioned me to embrace Him and then stood up to leave for the station. I wondered whether He was told that I was missing and hence He waited for me! I did not tell Him any thing nor did He ask me any thing, but in that one embrace He covered my whole being. He told Adi Sr. to tell one of the Baba-workers to take me to the station in a tonga.

### **In Train With Shri Baba**

Baba-lovers from Nagpur had gathered on the station for the farewell. Some looked deeply affected: few were sobbing. Dr. C. D. Deshmukh, Justice Niyogi, Miss Dinesh Nandini and many more had come to the station. As the train pulled off we could see the waving and heard many throats ringing in one voice, 'Shri Meher Baba Ki Jai'. In the compartment Shri Baba later distributed fruits to all, with His own hands. He asked some of us to entertain Him with jokes. Few sang some songs. I was quietly enjoying this Baba-family atmosphere. All of a sudden, I had a passing thought, "Why not sing a song to Baba?" At that very moment Shri Baba pointed at me and gestured, "Sing one. How did I know what you were thinking about?" I sang. God knows how it appealed to those present. However, Baba made a sign that it was good! To Baba even the 'worst' is but a degree of 'good'. Later in my life with Shri Baba I had some more occasions when He did disclose to me

what I was exactly thinking about. But that was the first incident for me to understand that He KNOWS. After some time Shri Baba stretched Himself on the bedding and covered Himself from head to foot with a white sheet. During this period all kept quiet. "Was He sleeping or was He working?" I mused.

By early morning we reached Manmad. Some of us had to catch the train for Ahmednagar. Shri Baba got down with the mandali and after a round of loving farewell left for Aurangabad. My first sahas-*sahavas*-week with Shri Baba was over. Since the first day I saw Him at Manmad, He silently spread the feast of His love each day till we parted at Manmad. The beginning and the end were at the same place, but what a difference! The silent symbolic significance of this occurrence is yet beyond me. But the perfume and the taste of this Divine feast continue to linger in my little heart even to this day. I felt deeply satisfied but there was still a craving for having more and more of Shri Baba's sahas-*sahavas*; this caused a pleasant disturbance. The spring of life that had dried up now began to bubble forth.

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# ASK NOT, BUT GIVE, O' LOVERS OF GOD

By K. K. Ramakrishnan – Poona

The subject of my talk this evening might sound strange in the ears of those who are in wants. We live in an age of ever increasing wants. Probably world was always so. Those who are deprived of the basic needs of life are in want. Those who are well provided in life are also in wants. "I want, I want," is the cry everywhere, "We want, we want," is the slogan of the society. Average man's mind is ever agitated with an endless chain of wants. And an agitated mind can never see truth. An intellectual insight into the meaning and purpose of life is possible only when the mind is calm. An intuitive vision of truth of what one is, comes to one who is calm. So I say to myself, 'Be calm, Be calm and Be calm'. Be calm in the love of God, Who exists in one's own heart. Be calm in the understanding that God, Who is the mainspring of all life is within everyone. The purpose of life is to know this ever living truth in conscious experience. This world has sprung up for the one and only purpose of enabling man to consciously experience the ancient and eternal truth that life is one indivisibly, infinitely and eternally. We are all one in Reality... One who consciously experiences this truth is God. And Godhood is the birthright of every man.

Like most children in India my early life was deeply influenced by the grandma stories from the Puranas and from the imagination of the story tellers. Once I heard a story of a blind man who did penance for many years, to please Lord Shiva. At last God Shiva was pleased and appeared before the blind man and said, "I am pleased with your penance and you may ask me for a boon, one only." The blind man was in a great dilemma. His wants were many. First of all he wanted eyes to see. Then he wanted a wife, wealth,

health, children and all that would make a man happy in life. Now, Lord Shiva will give only one boon. Seeing the plight of the blind man Lord Shiva gave him time to think and come back after some days for the boon he offered. The blind man was going back home dejected and deeply thinking. A toddy tapper sitting on the top of a coconut tree saw the blind man walking along sad and suffering. He asked the blind man as to why he was so sad. The blind man narrated the whole story. The tapper said, "Don't you worry, I will show you a way. It is very simple. You must put all your wants in one boon, lord Shiva has promised to you." Then the tapper advised the blind man as to how he should ask lord Shiva for the one boon. The blind man following his advice prayed to lord Shiva, 'May you be pleased to bless me with a boon by which I may see my grand-child eating from a golden plate.' Lord Shiva said, 'So be it.' Now the blind man had all his wants granted through the one boon God Shiva promised. To see the grand-child, he should have eyes. To see the grand-child eating from a gold plate he must have wealth. To have children and grand-children he must necessarily have a wife and health. Apparently he had out-witted even God, but then, if he were really wise, he would have asked for nothing but for pure love for God.

The only message Meher Baba gave us was 'LOVE ME.' By 'LOVE ME' he meant 'LOVE GOD.' For he with divine authority declared, "I am God in human form." But he made it amply clear that he was not his body. His body, he said, was a garment he was wearing to enable us seeing the beauty of God, our inner being, our Real Self. Meher Baba was the projected personification of our inner Self, the Self of all. His abode is every heart. "I AM THE ANCIENT ONE, YOUR ETERNAL BELOVED, WHO RESIDES IN EVERY HEART AND WHEN YOUR LOVE BECOMES PERFECT AND COMPLETE YOU WILL REALISE THAT YOU ARE WHAT I AM," said Beloved Baba.

To love God is to lose oneself in one's love for God. "Those who lose their all in Me find their all in Me ever after," said Meher Baba. Beloved Baba thus taught us to love him whole-heartedly. To lose oneself in love means what? What one calls 'myself' is a creation of one's own mind. Nay, it is mind itself. One's mind is residue of life's experience in the past. Mind is memory of past experiences expressing itself in thoughts and desires inducing the consciousness of the soul to seek similar experience. Thus mind means desires which drive the vehicle of human life chained to the wheel of birth and death. Thus to lose oneself in love means to drop out desires. Be desireless in love. When one gives oneself up in honest love for God one longs for union with God and in the intensity of that longing one loses the consciousness of one's self which is but desires. Thus to love is to give and not to ask. Surrendrance to the Avatar is the safest WAY to the real life in Truth and Freedom.

One of Beloved Baba's closest disciples, a Mohammedan, narrated an incident in his life of love for Baba. Years ago, he had been seeing Baba about once a week over a period of months, feeling more and more drawn to him as he felt more and more deeply the impact of Baba's love and sensed the intimations of Baba's divine nature. One day they travelled together by rail from Poona, where Baba was then living, to Bombay, where he had something to attend to. On the way, Baba suddenly turned to him and said, in a vein which seemed strange to those who came to know Baba later, yet deeply significant for all of those in any way associated with him.

"I have many powers, and can help you in many ways. For example, I can prosper you in your business, harmonise your relationships, give you health and strength—and I will grant you any request of that nature which you may ask—but let me tell you, first, that the

best thing for you to do would be to ask nothing, to leave everything to me, and to promise to obey me in whatever I command." The disciple in question chose to obey Baba's orders, and after 40 years, up to the time of the telling of the story, in spite of many passing tests and trials and tribulations he had not regretted. The incident reminds one of what Shri Aurobindo wrote in his precious little book, "The Yoga and Its objects": "To those who demand from Him, God gives what they demand, but to those who give themselves and demand nothing, He gives everything that they might otherwise have asked or needed, and in addition, He gives Himself and the spontaneous boons of his love."

And in God's Love is enshrined everything.

As I have already said, I have been greatly influenced by Puranic stories I have heard from my elders. And children, as we all know, live in a world of their imaginations. Like the blind man who did penance to please God Shiva I cannot claim to have done anything to please God. But as a child I have had thoughts as to what I should ask of God, if I happen to meet Him. I thought of asking for health. But then I found many healthy people were poor and miserable. So, I thought of wealth. But then I have seen some healthy men from wealthy families were idiots. So I thought of asking for knowledge. I thought that knowledge includes every thing, knowledge of how to be healthy, knowledge of how to become wealthy, knowledge of how to be happy and so on. But the fun of it all is when I had a chance to ask God for anything, my thoughts had frozen and not a word came out of my lips. It was in 1954 at Meherabad. In the small cabin adjacent to the Meherabad Hall, Beloved Baba was lying on a bed and brother Eruch was standing by interpreting Beloved Baba's dictations on the Alphabet board, he was then using to communicate with us. Adi K. Irani too was there and few others from Poona. Beloved Baba, in spite of his

previous instructions to his lovers that no one should ask for anything, either material or spiritual, that day permitted everyone present to ask for anything. Each one was asking for one thing or other. When my turn came, and when He pointed at me with his finger I knew my throat was just dry and no word would come out. That smile of His with which He could play wonders was on His lips... that smile that strikes one's inner being, stimulates intellectual insights, and inspires one to lose oneself into an incessant activity was shining on his face and one's mind ceases to function. Eruch read out Baba's dictation on the board thus, "What is there to talk? I know him and he knows me." What he meant by this remark I did not know. The point that is significant is that I was unable to ask of God anything I could have asked then... an opportunity awaited in my imagination since my childhood.

The Great Truth is that God is above everything else. God alone is and He knows everything. Avatar is God. He needs no asking, To ask God is to deny His divinity. God is to be loved and not to be lured. To love is to serve and sacrifice for the happiness and comfort of the Beloved. That is real service where there is no thought of the self. Thus to love God is to give one self up in His remembrance, and in His service. When one gives oneself up in love for and service to God one finds oneself in God and as God.

## BABA IS EVER WITH ME

*By* CHRIS OEIGER (U.S.A.)

I sit alone, but I care not  
For Baba is ever with me.  
He is my companion in dark  
and light—hot and cold.  
He will never forsake me.  
We talk a lot through waves of Love.  
This I like for He is me and  
So He understands everything I say.  
When I need comfort, Baba is there—  
Ever ready with His sympathy to  
Pour through my veins, healing as it goes,  
I love Baba and He loves me—  
This is all I need to know.

## **An Appeal**

*By:* MRS. KUSUM MOHKAM SINGH

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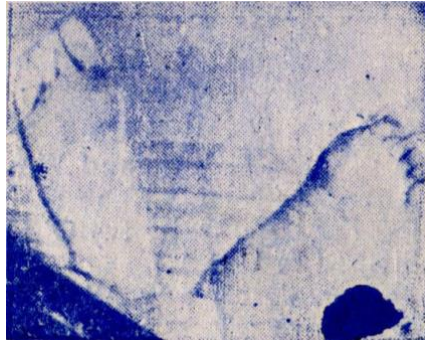
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1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty* in life prevail.
5. One penny extracted, in My name, without true basis is dishonesty and will be the cause of *millions of births*.
6. Think well of those who think ill of you.
7. If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at His feet.



*B A B A's F E E T*

Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
salutory	salutary	7	3	9
do	do not	8	3	5
comletely	completely	8	3	14
<i>distubance</i>	<i>disturbance</i>	9	2	5
realy	really	12	2	1
effect	affect	14	3	2
wrech	wrench	14	4	5
freedom	freedom	14	5	5
into the	into	16	2	1
angles	angels	16	3	9
me Me	Me	17	1	10
accumulate	accumulate	20	2	4
hoplessness	hopelessness	20	3	7
rein	reign	23	1	3
questionnaire	questionnaire	31	2	17
they	thy	32	2	20
repeals	repels	34	3	1
mils	miles	40	2	1
jubiliation	jubilation	40	3	9
tumultous	tumultuous	41	3	5
clam	calm	47	1	12
clam	calm	47	1	13
advise	advice	48	1	12