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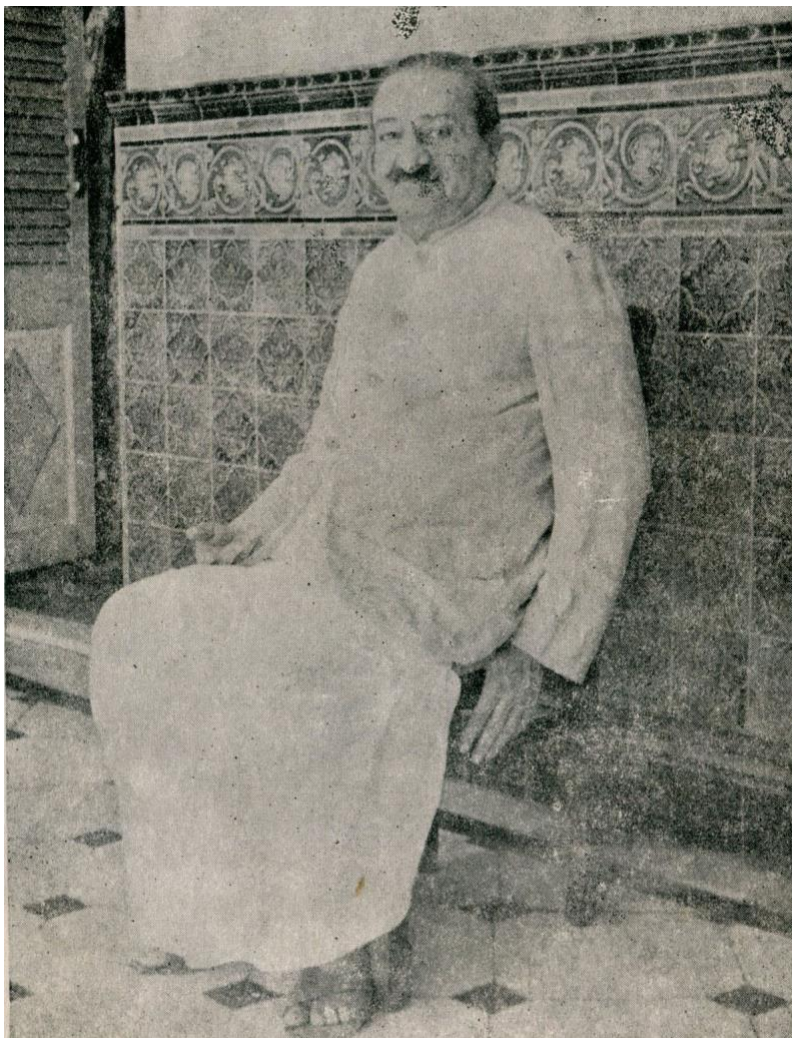
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Monthly:

September 1971

# DIVYA VANI

( DIVINE VOICE )



AVATAR MEHER BABA

The Meher Vihar Trust – Rajahmundry-3



Hon. Sri K. Brahmananda Reddy, Chief Minister, Andhra Pradesh Inaugurating "Avatar Meher Baba Mission" on 24-9-1971 at Hyderabad by unveiling the Name Board (Upper View) Lower View: Swamiji & Chief Minister.

Monthly:

September 1971

# DIVYA VANI

(DIVINE VOICE)

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## *Editorial:*

### A Real Opportunity

We indeed feel it a special and real opportunity in the Cause of Avatar Meher Baba, our Beloved Lord and the Avatar of the Age, to have been able to bring into being this new venture by name "Avatar Meher Baba Mission" by His Graceful Blessings and Divine guidance at every stage. The fulfilment of our vision in shaping the newly oriented "Mission" at this juncture, we feel, is due entirely to His Divine will and the love manifestation witnessed through out this happy occasion of all the celebrations of the week, from the 23rd to 30th of August 1971, here at Hyderabad (Andhra Pradesh, India), it was unique in itself. We have published elsewhere a brief report of the functions and the various messages showing love-blessings and good-wishes for the happy celebrations, from those of our sisters and brothers of Baba-family, who were so kind enough to respond to our hearty invitation extended to them though at a short interval. We express our regret for our inability to issue the invitations much in advance, and to all in due time due to our sudden decision taken in this regard, as inspired by Beloved Baba, and it was all His Will that has given us the courage and guidance and the effort to shape the events and the "Mission" in its present form, in this short span of time.

There was a long struggle in our minds and hearts as to how best we have to justify our own existence after Beloved Baba's dropping of His body and befitting the "Trust" reposed in us by Him. It has been our restless endeavour to try to forge out some kind of Universal and cooperative organisation which shall be able to fill in the blank at least to some extent, so as to channelise our heartfelt and deep feelings of loving dedication to His Cause and



utilise the energies which are otherwise desperately diffused and spent out in idle gossip and vain tribulations, forgetting the main responsibilities so long we so dearly undertook and promised to carry out in our lives in absolute surrender unto Him, to the last breath of our lives and to the best of our abilities. It was some times misunderstood and some times misconstrued and opposed by some of our own best friends, unfortunately, and resulted in utter failure too. But, in our heart of hearts, the search and the urge for a proper guidance from Him was ever glowing with new thoughts and refreshing joy and at last, Baba's Grace has now given it the shape providing all necessary equipment and wherewithal so as to push on this scheme, in an unique way, giving a real opportunity to those who are desirous of doing something tangible to do in the field of Baba-work, and to humanity at large, consistent with the ideals and teachings propounded by Beloved Baba in His life and through His Message of Love and Truth. This Charitable Public Trust, as sponsored by the "Meher Vihar Trust," its mother institution, will give all scope for service to humanity, without distinction of creed, caste or religion and also gives scope for us to live the life of purity and simplicity offering opportunities for sharing their time, money and energy—either fully or partly and in accordance with their tastes and liking, so as to volunteer themselves as workers for the Great Cause. The first of it being the abode of Workers, called "Meher Ashram" wherein those who dedicate themselves to His Cause and surrender unto Him and decide to live along with us, are welcome and food, clothing and shelter is provided as resident-members and those who chose not to join the "the Ashram" but yet are willing to give their loving cooperation as Non-Resident Members by offering as their love-contribution, part of their time, or money or energy are also welcome accordingly.

The first and foremost endeavour will be to establish as early as is possible, along with the abode of workers, the "Avatar Meher Baba Saranalayam" (an orphanage)



and a Residential School for children by name "Meher Gurukulam". It is indeed good fortune that every help is forth coming by Beloved Baba's Grace and many an offer of loving cooperation is being extended to us. We are happy to announce here that our mother institution, the "Meher Vihar Trust" has been kind enough to extend its help at the outset, by offering a monthly love-contribution of about Rupees three hundred every month and an amount of Rupees twenty thousand towards building fund for the same. On the occasion of the inauguration of the "Mission" itself, Shri K. Brahmmananda Reddy, Chief-minister, Andhra Pradesh has been pleased to offer his full cooperation and help that is possible and commended the institution for public help, wishing the same every success. We are grateful for his kind and good wishes and we hope to have the full and hearty cooperation of many a lover of God and much more so of every lover of Baba, here in India or abroad, for it is our privilege to share His Blessings with them all in working for His Cause which is dear to us all.

In this context, we wish to clarify to our brothers and sisters the various activities and functions of the Triple Organisation unit of ours, known by now, as "Meher Vihar Trust", "Meher Vihar" (Registered Association) and the "Avatar Meher Baba Mission". It is to be noted that the "Meher Vihar Trust" with its Head Quarters at Rajahmundry (A. P. India) and Bro. N. Dharma Rao, as its Life-President and Managing Trustee, will continue its activities from Rajahmundry, by way of publishing the English Monthly Journal, "DIVYA VANI" from there only, its main purpose being to continue the said monthly and other publications already sponsored by the same. All possible help for the "Trust" is requested to be given by adding more subscribers or Life-members for the said Journal so as to ensure future development and its progress.

The "Meher Vihar" (Registered Association) with its Head-quarters at Hyderabad, as ever, will revitalise its activities in coordination with the "Avatar Meher Baba

Mission" for which the President and Sole-Trustee, respectively, is Swami Satya Prakash Udaseen and as stated above all the future activities of the "Mission" with particular stress to the formation of the abode of workers called "Meher Ashram" which is an integral part of the "Mission" itself and the establishing of the "Avatar Meher Baba Saranalam" and the "Meher Gurukulam" shall hereafter be proceeded with from Hyderabad.

We therefore earnestly solicit and heartily wel-come any loving help and all cooperation and coordination from all our sisters and brothers and appeal to them as members of Baba-family to do their best to speed up the progress of the work of the "Avatar Meher Baba Mission" and give due support to all its activities as may be taken up from time to time. We humbly pray to our Beloved Baba to Bless us all to steadfastly hold on to His Daaman and to bestow on us the courage and dedication to work for His Cause as ever.

Jai Avatar Meher Baba ki Jai !!

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## BABA PHOTOS

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MEHER BABA Photos are available for sale  
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MEHER MOHOLLA, POONA-1

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BRO. K. R. BHASKARA RAO, Secretary, Avatar Meher Baba Premi Mandali writes that the Premi Mandali has been shifted from its old address to Bangalow No. II-I-529/8 Mypargudda -Seethaphalmandi, SECUNDERABAD-25".

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# THE QUALIFICATIONS OF THE ASPIRANT

## PART I

By AVATAR MEHER BABA

*(Entering into the Realities of Inner Life)*

### **The Value and The Limitations of External Conformity:**

THOUGH God-realisation is the ultimate destiny of all persons, there are very few who have the necessary preparation for the fulfilment of that glorious destiny. The mind of the worldly minded is darkened by the thick layer of accumulated *sanskaras* and these *sanskaras* must have been considerably weakened even if the aspirant is to enter the path. The usual method of gradually dissipating the heaps of *sanskaras* is to follow as strictly as possible the external code of religious rituals and ceremonies. This stage of *external conformity* to religious injunctions or traditions is known as the pursuit of *Shariat* or *Karma-marga*: and it covers actions like the offering of daily prayers, the visiting of holy places, the performance of duties prescribed by scriptures and the observance of well established rules of the ethical codes, generally accepted by the moral consciousness of the times. *The stage of external conformity is in its own way useful as a spiritual discipline; but it is by no means free from evil effects: for, it not only tends to make a man dry, rigid and mechanical but it often nourishes some kind of subtle egotism.* However, most persons are attached to the life of external conformity, because they find it to be the easiest way of *placating their uneasy conscience*.

### **Passing on to the Realities of Inner Life.**

The soul often spends several lives in gathering the lessons of external conformity; but there always comes a time when it gets tired of the stage of external conformity and gets more interested in the realities of inner life. When the worldly man takes to this higher kind of search, he might be said to have become an aspirant. Like the

insect, which through metamorphosis passes on to the next stage of existence, the soul transcends the phase of external conformity (i.e. *Shariat* or *Karma-marga*) and enters upon the path of spiritual emancipation (i.e. *Tarikat* or *Moksha-marga*). In this higher phase, the soul is no longer satisfied by external conformity with certain rules, but it wants to acquire those qualifications which would make his inner life spiritually beautiful.

### **Limitations of Conventions:**

From the point of view of the realities of inner life, the life of external conformity which satisfies the requirements of conventions and formality, may often be spiritually barren: and a life which deviates from such rigid conformity may often be spiritually rich. In seeking conformity with established conventions and formality, a man is almost always prone to slip into a life of false or illusory values rather than a life which is based upon true and lasting values. What is conventionally recognised need not always be spiritually sound; on the contrary, *many conventions express and embody illusory values, since they have come into existence as a result of the working of average minds which are spiritually ignorant.* Illusory values are mostly conventional because they grow into that matrix of mentality which is most common. This does not mean that conventions necessarily embody nothing but illusory values.

### **Freedom From Conventions Must Be Based Upon Critical Thought:**

Sometimes people stick to unconventional things for no other reason than that they are out of the way: the unusual nature of their pursuits or interests enables them to feel their separateness and difference from others and take delight in it. The unconventional things also often derive their interest merely from their novelty in contrast with the conventional things. *The illusory values of usual things become insipid through familiarity and the mind then has a tendency to transfer the illusion of value to those things which are not usual instead of trying to discover true and*

*lasting values. Transcending the stage of external conformity does not imply a mere mechanical and thoughtless change from conventionality to unconventionality. Such change would be essentially of the nature of reaction and it can in no way contribute towards a life of freedom and truth. The freedom from conventionality which appears in the life of the aspirant is due not to any uncritical reaction but is due to the exercise of critical thought. Those who would transcend the stage of external conformity and enter into the high life of inner realities must develop the capacity to distinguish between the false and the true values irrespective of conventionality or unconventionality.*

### **Discrimination Between The True And The False**

The rise from *Shariat or Karma-marga to Tarikat or Moksha-marga* is therefore not to be interpreted as being merely a departure from external conformity. It is *not a change from conventionality to idiosyncrasy*, from the usual to the unusual, but it is a change from a life of thoughtless acceptance of established traditions to a mode of being which is based upon thoughtful appreciation of the difference between the important and the unimportant. *It is a change from the state of implicit ignorance to a state of critical thoughtfulness.* At the stage of mere external conformity, the spiritual ignorance of man is often so complete that he does not even realise that he is ignorant. But when the person is being awakened and enters the path, he begins by realising the need for true Light; and at the initial stages, the effort to this Light takes the form of *intellectual discrimination between the lasting and the transitory, the true and the false, the real and the unreal, the important and the unimportant.*

### **The Bankruptcy of Barren Beliefs:**

For the spiritual aspirant however it is not enough to have merely intellectual discrimination between the false and the true. *Though intellectual discrimination is undoubtedly the very basis of all further preparation, it yields its fruit only when the newly perceived values are brought into relation with practical life.* From the point of

view of spirituality, what matters is not *theory* but *practice*. The ideas, beliefs, opinions, views or doctrines which a person might intellectually 'hold' constitute a superficial layer of human personality. Very often a person believes in one thing and does exactly the opposite. *The bankruptcy of barren beliefs is all the more pitiable because the person who feeds upon them often suffers from the delusion that he is spiritually advanced when in truth he has not even begun spiritual life.*

### **The Salient Points of Dogmas and Creeds:**

Sometimes even a wrong view which is held with some fervour, may indirectly invite an experience which opens out the gates of spiritual life. Even at the stage of *Shariat* or *Karma-marga* allegiance to religions is not infrequently a source of inspiration for many selfless and noble acts because though these dogmas or creeds are blindly accepted they are often held with a fervour and enthusiasm which supply the dynamic element to the ideology which has been accepted by the person for the moment, Dogmas and creeds as compared with barren views and doctrines have the distinct advantage of being embraced not only by the intellect but also by the heart; they cover and affect a wider part of personality than purely theoretical 'opinions'.

### **The Cause of the Evil Results of Dogmas and Creeds**

But dogmas and creeds are at least as much a source of evil as of good, because in them, the guiding vision which is at the helm of individual life is itself clouded owing to degeneration or suspension of critical thinking. If allegiance to creeds and dogmas has sometimes done some good to the individual or to the community to which he belongs, it has more often done untold harm to the individual or to others. Though the mind and the heart are *both* involved in the allegiance to dogmas and creeds, the mind as well as the heart are *both* functioning under the serious handicap of suspension of thought; hence dogmas and creeds do not contribute to unmixed good.

### **The Need for Putting Theory into Practice.**

In one sense when a person gives up uncritically accepted dogmas and creeds in favour of those views and doctrines to which he has devoted thought, there is a certain amount of advance in so far as his mind has now begun to think and critically examine its beliefs. But very often the newly held beliefs are seen to lack the fervour and enthusiasm which used to characterise allegiance to dogmas and creeds. If these newly held beliefs lack motive-power, they belong only to the superficial aspect of life, and they hang loosely upon the person like an over-coat. The mind has been emancipated from the domination of uncultured emotionality: but this is often achieved by sacrificing the cooperation of the heart. If the results of critical thought are to be spiritually fruitful, they must again invade and recapture the region of the heart so as to enlist its cooperative functioning. In other words, the ideas which have been accepted after critical examination must again be released into active life if they are to yield their full benefit. In the process of being used in practical life they often themselves undergo healthy transformation and become more sound; and what is more, they are now interwoven with the very fabric of life and no longer merely ornamental.

### **Critical and creative thinking promotes the Balance of mind and heart:**

*The transition from external conformity (i.e. Shariat or Karma-marga) to the life of inner realities (i.e. Tarikat or Moksha-marga) involves two steps: (i) freeing the mind from the inertia of uncritical acceptance based upon blind imitation and stirring it to critical thinking and (ii) bringing the results of critical and discriminative thinking into practical life. In order to be spiritually fruitful, thinking must be not only critical but creative. Critical and creative thinking leads to spiritual preparation by cultivating and fostering those qualities which contribute towards the perfection and balancing of the mind and the heart and the release of unfettered divine life.*

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# MY QUEST FOR PEACE

By D. V. ANAND RAO, Muzaffarpur (Bihar).

28-10-1965

- (1) "I'm alone; I've been deserted; No peace of mind ever, I'm worried a lot" sobbed I  
Once in my dream state. "I'll help" said my Dream Angel with a hopeful smiling face.
- (2) Sleep continued, dreams accompanied, I flew to snow-white Himalayas, walked to the highest peaks and took bath in the icy-waters and then sailed to distant lands.
- (3) Streams of people were taking bath in the Ganges, I also joined them and then studied the heterogeneous characters of various Hindu Mythologies, but my Desire was not quenched .....
- (4) Then the Dream Angel led me to Hindu Temples  
They were enormous with high architecture and with gorgeous carvings, the shrines were very beautiful and calm.
- (5) Thousands of devotees were streaming in processions, I too accompanied and visited the great Idols and presented my ornaments and was stunned with the devotion of the masses.
- (6) A Philosopher in India asked me to study the Holy Scripture Bhagwad Geetha and I studied it with devotion and emotion but strangely my Desire was not quenched ..... .
- (7) My dream Angel then led me to Muslem Mosques, they were large and gorgeous and serene, hundreds were standing before the Empty white walls with reverence and I was one among them

- (8) The Imam led me to a Chamber, advised me to go through Holy Khuran. I said "I don't know the language," I'll help was the reply. I studied it, but my Desire was not Quenched .....
- (9) "No Peace any where", cried I to my Dream Angel, she smiled beautifully and asked me to go to Christian Churches and then wait and feel the consequence.
- (10) I went to many a Church throughout the World within a few seconds, thousands were praying Jesus, the Lord, streams of people were listening the sermons.
- (11) When I stood in a Church in Chicago, the Father asked me to go through Holy Bible and I studied it with burning devotion but my Desire was not Quenched .....
- (12) "I know, you are still worried" continued my Dream Angel "Better fly to Japan and see Lord Gautham Buddha and then report me the consequence"
- (13) With stamina and strength I flew to Japan and visited the Lord Gautam, the Compassionate Father and touched His Holy feet and wept silently.
- (14) He smiled, He read my feelings, I felt so, "Visit Poona in India" said he "you will find the God in physical shape and your burning Desire will be quenched".
- (15) Few minutes passed, Landed I in Poona, two tall beautiful men whose names I learnt Irani Adi K and Eruch, led me to the abode of the Appointed Lord.

- (16) I entered the Great Chamber, it  
was wide and airy and serene, the  
Lord was seated in a Diamond Armed  
Chair, Healthy, Hale and Heavenly He was.
- (17) He was like the glowing Moon  
with beautiful radiant face and  
perennial smile, His skin was golden  
and was clothed in pure white Robes.
- (18) Straight I ran ahead and prostrated to  
His Lotus feet, tears rolled from my wet  
eyes, I felt I was nearer the God  
and I wept bitterly holding His Feet.
- (19) The Lord touched my head, I felt  
thrilled, my heart stopped, my eyes shut, I  
was driven to Eternal Eternity and  
experienced unfathomable and boundless PEACE.
- (20) The Lord embraced me; I was  
spell-bound, I was seeing nothing  
but God Almighty, boundless Peace  
was flowing from the Calm eyes of the Lord.
- (21) The Lord told me in His speaking  
Silence, I felt so, "you were never  
alone, I'm always with you; Peace is  
found, nowhere, but within your self,
- (22) "You are not in the Cosmos, but  
the cosmos is within you; I'm the Lord  
of this entire Creation, Remember Me  
whole-heartedly and Love Me above All,
- (23) "Be fearless, worryless, I'm everywhere  
and in Everything, to have Peace, see  
Me in everybody: I'm the God in physical  
shape on Earth planet in your midst"

- (24) I stood in reverence and in speech-less  
Joy and touched His Holy Feet and felt  
thrilling emotion, and cried I in  
devotion "Thou art my Lord and my Everything,
- (25) "I'm blessed to see Thee in Physical  
Shape, Thou art the Oceanic Ocean of  
Love and Peace, Thou art the Omnipresent  
and Omnipotent, my Desire is now Quenched"
- (26) I don't know how long I was  
with the Lord, somebody cried  
like thunders in the cloudy-sky "Hail  
Meher Baba" and suddenly the dream vanished.
- (27) I saw I was on my cot in my tiny  
Cottage, the untouched parcel "God  
Speaks" was lying on my bed, the breeze  
was soft, the dawn sun was shining far east.

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## D I V Y A   V A N I

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—*Editor & Publisher.*

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**G L I M P S E S**  
of  
**THE GOD-MAN, Meher Baba**

1946 — Part IV

"Those Who Bear Witness"

By BAL NATU

**"Mast-work", A Vital Phase.**

The phase of Meher Baba's work with the *masts*, the God-intoxicated souls needs a patient and serious study to appreciate its depth and dimensions. Since late thirties this phase has been an inseparable part of His work. Meher Baba served the *Masts* in many ways. He bathed them, clothed them, fed them and He would not mind to press their feet, an humble gesture of the Highest of the High. He sat alone with them to give His spiritual touch. He cleaned even their latrines. This was the visible and external part of His work. But Meher Baba was mainly concerned with their states of consciousness. He gave them a lift, a push, through personal contacts.

Once, some one asked Meher Baba, \* "Why, as you are a Master and they are so advanced or saints, need you trouble to contact them in person?" The master replied, "They already know me, but it is for my work that it is needed". The phase of *mast-work* was in fact the important and vital aspect of Meher Baba's inner spiritual work. It ushered new perspective in the consciousness of the *masts* and quickened enlightenment and spiritual transformation. Shri Baba did this by activating latent tender resources in the heart. At every Advent of the God-Man this becomes the pressing need of the time. It seemed that Shri Baba wanted to martial these "soldiers of God" for the gradual awakening

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\* Meher Baba Journal, June, 1939.

of humanity from slumber. And every time He comes this has been accomplished after a period of physical and mental suffering, man-made and natural, both.

Once, Shri Baba remarked, \* "I love these lovers of God (*masts*); they know nothing of the world. They are so blissfully indifferent even to their bodily needs, all for their love of God, when the whole world craves and cries for *maya* and the people rush at one another's throats for selfish gratification." So mad are the *masts* in their love for God! About such God-Intoxicated souls, one of the saintly persons in India stated, "If all greatness is lunacy, these are the apostles of Divine lunacy." And by recharging the vital incentives in consciousness Meher Baba intensified their 'madness' for God.

### **Kindling A Spark Into A Flame,**

Let us now return to the account of Shri Baba's *mast*-tours. He left Sukkar (Pakistan) on 3rd October, '46. He was accompanied by Baidul, Adi Sr., Pendu and Eruch. They reached Multan (Punjab) on 4th October. Shri Baba contacted four good souls. An "adept pilgrim" named Sadruddin had arranged for the daily feeding of the poor in the town. He himself subsisted only on *sharbat*, a sweet cold drink. Tapaswi Maharaj lived on fruit diet. In the case of seekers and pilgrims it was noticed that some maintained strict rules about diet. Most of them were vegetarians. However, in the case of *masts* it was found that they were not particular about the type of food. They remained absorbed in their love for God and generally accepted whatever was given to them. Data Fakir was a good *mast* who accepted nothing, from any one, except his daily food. In contrast to this Chup Shah, a religious-minded person and seeker collected money from the people for the maintenance of a mosque.

On 5th October, Shri Baba was at Lyalpur. Premchand was a Sikh *mast*. He lived in a dirty room full with all sorts of rubbish on earth. Shri Baba visited this place

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\* Meher Baba Journal, May, 1939.

His shining eyes swept the entire room with His warm blessings and then blessed the *mast* with His personal sanctifying contact. Fakir Chand, another *mast*, wilful in his fancy, rambled about in different localities of the town and Shri Baba had to rove about Lyalpur to find him. Hundreds of people have journeyed hundreds of miles to have a glimpse of Shri Baba; and here He was moving about the town to see a *mast*.

An Indian Christian *mast* of the place was very elusive. He resided in a Christian cemetery, in Govindpur. Shri Baba approached him twice but every time the *mast* pretended to be fast asleep. The *mandali* asked the devotees of the *mast*, to request him at least to open his eyes to which he paid no heed. One of them reported that just before Shri Baba's arrival, all of a sudden, this blessed soul would lie down to sleep. Finding the *mast* quite reticent, Shri Baba did not contact him against his will. Shri Baba's contact was a joy for most of the *masts*, but it also meant the sharing of some additional spiritual responsibilities. During Shri Baba's personal contacts with the *masts* the deeper levels of consciousness were set to function. It was like kindling a spark into a flame. With some *masts*, the flame became unbearable. After Shri Baba's contact, a *mast* living near Aurangabad cried aloud, "Oh! You have set me aflame; The burning is intense." It may be for this reason that some *masts* evaded Shri Baba's contact. This particular *mast*, in his childlike whim was not willing to share extra spiritual liability and like a loving Mother, Shri Baba catered to his vagary.

In the case of Nadir Ali, a greater degree of mental reservation was noticed. In March, 1941, Shri Baba was staying in Quetta, He sent Baidul and Eruch to meet Nadir Ali and get his "consent" for Shri Baba's personal contact. The *mast* lived in a tent which was always full with the smoke coming out from the *dhuni*. \* Several times

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\* Some *masts* and pilgrims in India are in a habit to keep, just by their seats, few logs of wood, wet or dry, burning day and night. It is a *dhuni*.



both of them emerged out of the tent with smoky tears rolling down their cheeks, only to convey a clear "No" from Nadir Ali to Shri Baba. The *mast* would often say in a mood of abstraction but in a symbolic language, "If He visits, my boat would be drowned in that Ocean (Meher Baba's physical Presence). "In the end, Shri Baba circled round his tent in a motor car and perhaps a flame glowed inside the smoky tent and in the heart of the mast too!

### A Camel-ride To Mitri

By the evening of 5th October, '46, Shri Baba reached Khushab and for the night rested in a Rest House. In the morning He made a journey in a *tonga* for seven miles to reach Jalalpur. The *tonga* jolted on a stony and sandy tract. In the unbridged streams, it stuck half a dozen times in the mud. The mast, Kasim Ali was a pretty old man. He was accredited with occult powers. It was not known whether after Shri Baba's contact, Kasim Ali continued to possess them or not. Shri Baba once remarked that *masts* do not misuse their powers, though at times like children of God they make a display of it. As the Avatar contacts a *mast* such powers, if the situation so demands automatically merge in His Being and the "toys" are taken away from the .child, for his benefit.

The second village visit was equally uncomfortable. It was a journey of about 28 miles in a cramped and crowded bus, to reach Pail. The *mast* named Sain Fazl lived atop a small hill, two miles off the road. He was naked but he usually kept a blanket on his person. He had renounced his house and had been living there since four decades. He was honoured by Hindus and Muslims alike. After meeting these two God-intoxicated souls, Shri Baba left for Bikaner via Lahore and Bhatinda. The rail road ran through a sandy desert of Rajasthan and no good food was available on the railway stations. On 10th October, Shri Baba reached Bikaner and moved through the city to contact about ten moderate *masts*.

Next day by evening, the Baba-party reached a small railway station named Narayanpura, Four miles away was a village called Mitri. To cross this stretch of desert Shri Baba permitted to hire a camel. He rode the camel for a very short period and then asked the *mandali* to ride in turns. They hesitated to take a seat on the camel's back when their Master was walking along its side. Shri Baba bade the *mandali* to ride and they had to obey Him. It can well be imagined how much they enjoyed that ride! In a temple at Mitri lived Laxmandas, an "adept pilgrim". He had been staying there for about 50 years. In spite of his age the eyes had retained the lustre of his youth. With a fair face and a fairer heart, he welcomed the fairest Flower of Humanity, the God-Man, most cordially to his residence. The *mandali* moved aside as Shri Baba entered the room of the saint. Laxmandas felt overjoyed and a sudden rush of tears filled his eyes. He reverentially responded to the personal touch from the Master. Shri Baba immediately left Mitri. No halt, no rest. The strength contained in that delicate frame was a constant source of wonder.

### **Fazal Shah Acclaimed Meher Baba's Avatarhood**

Bharatpur was reached to contact a *Salik* of a high order. There, it was learnt that the *Salik*, Pir Fazal Shah had left the place for Kotah. Shri Baba told the *mandali* that this *Satik*, like Laxmandas, was an "adept pilgrim". At Kotah, Fazal Shah greeted the party with much warmth and respect. He shot a delightful glance in Shri Baba's direction and seemed a really pleased person. Shri Baba smiled back at him with His compassionate eyes. Fazal Shah offered Shri Baba a chair, a spontaneous recognition of the Divinity in human form, Meher Baba. He seemed emotionally overwhelmed and failed to conceal his feelings. Within a short time Shri Baba and the *Salik*, entered a room which was spotlessly clean. At the end of the contact, as both came out of the room, Fazal Shah with eyes filled with tears of joy unshed, said to Meher Baba,  
 \* "No one until

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\* The Wayfarers by William Donkin.

you came, has touched my heart with the arrow of Divine Love. You have the power to destroy and flood the world; no one fully knows the limits of your greatness; you are the spiritual Authority of the time and if I were to die I would like to take another body to be close to you." He insisted that Shri Baba should drop a letter after reaching the headquarters, safe! How strange! He asked one of his devotees to write down his address and handed it over to Shri Baba. What do the extempore remarks of the advanced soul like Fazal Shah indicate? Perhaps, these can be treated as the "audible signs" of Meher Baba's working with the *masts* in general, and the unreserved response given to Him as the Avatar of the Age, in particular.

Shri Baba proceeded for Etah where He reached by bus via Kashganj. One of the *masts* at Etah was extremely fond of *pan* (betel leaves). His face was stained with red lines formed by the juice of chewed *pan*. He constantly roamed in the city and contacting him was not easy. With much difficulty, he was spotted out and was cordially coaxed for Shri Baba's contact. That was a happy meeting. Shah Saheb, a good *mast* was typically indifferent to his bodily comforts. Once he met with a car accident. He did not allow any one to treat his fractured limbs. Later, a wound turned septic and was full with maggots. When Shri Baba contacted him, the wound was there, unhealed. It was covered some how with a dirty bandage. The *mast* looked unaffected by it.

By the way, I wish to mention here two more incidents of this type. A *majzooob*-like *mast* at Quetta used to chew stale bones and his body was covered with innumerable lice. He would neither try to get them off nor even kill a single one. There was another *mast* at Rajkot (Gujarat). His body was swarming with millions of flies; so much so that it was difficult to have a look even at his face. These two *masts* seemed entirely unexcited either by the lice or the flies. Does it not show that the flame of love within the *mast* was an antidote for all diseases? True, the life of a

*mast* is a challenge to our hygienic conceptions and perhaps to the medical knowledge! Every time when Shri Baba passed by the tent of the *mast* at Quetta, in 1924, the *mast* would gaze vacantly at Shri Baba. Once as Shri Baba entered the tent, the *mast*, his body full with lice, embraced Shri Baba "with startling ferocity". Was this not a matchless meeting?

### **"The Perfect Master" Procured From Nowhere!**

Mathura was the last place visited during this *mast*-tour. It had commenced on 29th Sept, and ended on 14th October, 1946. At Mathura there was a *mast* named Inayatulla. He was an old dwarfish person but quite 'tall' spiritually. For he was the head of the *masts* at the place. During every visit to this holy city, Shri Baba invariably contacted him. Recognition of Meher Baba's Divinity by one spiritually advanced soul named Brahmanandji was a striking affair. In the days of his youth this "adept pilgrim" was on the high rung of the ladder of learning. Now, he was seen sitting on the top of bundles of filthy rags. Far beyond the riches of the worlds, he now held in his heart a peerless treasure, the love for the Lord. He lived in a stable of a *dharmashala*, by the side of the river Jamuna. As Shri Baba approached him for the personal contact, Brahmanandji looked at Him intently, as if his whole being went out to Him, in great reverence and love. With a face beaming with ecstatic delight, he opened his heart saying "Behold, how devoted love draws Krishna to me. The perfect Master is here!" And lo! What a surprise! He just put his hand below the filthy pillow put over the bundle of rags and procured a new copy of the book "The Perfect Master" by late C. B. Purdom. This book was first published in England in 1937. How on earth he could conjure such a copy so spotlessly clean, remains an enigma to this day!

Brahmanandji's reference to Meher Baba as Lord Krishna and to His Divine Love reminds me of a similar amazing event. In January, 1939, at Agra, Shri Baba

stayed in a bungalow near Taj Mahal. From Agra, with the group of His Eastern and Western disciples, Shri Baba visited Brindavan, near Mathura. This particular place is very closely connected with the *Lila* of Lord Krishna. While moving in the *tongas* from place to place, the group came across a tiny, happy-looking fellow, who outwardly appeared as a mad chap. However, Shri Baba deeply enjoyed and appreciated the graceful response of this queer-looking fellow. Elizabeth Patterson wrote a fine account of this episode in one of her articles, published under the caption "Spiritual Journey With a Modern Guru".

### **"Here Comes The Flute Player"**

Elizabeth Patterson wrote, \* "The quaint town of Brindavan seems in harmony with ancient pastoral times, and even today cowherds are plentiful, while the traditional monkeys roam about the streets, As we approached the place along the river where Krishna had played with His *gopis*, a youngish man wearing what resembled a fool's cap, sat on the steps playing his flute. So sweetly he played, that one was attracted to this court's jester, and the ancient "Flute-song of Krishna" ... .. The moment the man noticed Baba, he stopped his playing and in a voice loud enough for those with the Master to hear he said, "Here comes the Flute Player", which is the other name for Krishna.

All the time we went around the small town, this mendicant followed Baba or ran ahead and, just around the bend of the street, we would hear his flute sounds. It was like a haunting melody. He didn't want money, he didn't want anything, and when he passed, several people smiled thinking him to be a "fool", with his dancing steps and flute. Towards the end, he seemed to become almost ecstatic, and the attendant with us, thinking he was annoying us, tried to drive him away with a stick. Upon this, Baba immediately protected the flute-player and gave the attendant to understand that He liked it.

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\* Meher Baba Journal, June, 1939.

"Baba informed us that this was the man for whom He had come that day and that he was a highly evolved soul..... Just before returning to the bus, extra-ordinary greetings, or, how to describe it, signals went on between Baba and this mendicant. As Baba drove away in the bus, we saw the ecstatic figure dancing on tip-toe, like the "Pied Piper Of Hamelin", and waving his flute in the most rapturous manner." During this "move-together" Shri Meher Baba allowed him to hold His hand and walk with Him some distance. A very natural and lively contact. Shri Baba also remarked, "He is one of my real lovers." Marvellous are the ways of Shri Baba in meeting and helping the lovers of God, in their merry-march to see Him, as He really is, their own SELF.

### **Azam Khan's Explicit Proclamation.**

Recognition of Shri Baba's Divinity by Azam Khan was of a direct nature. He was the only *mast* who wore *khaddar*—hand-spun cotton cloth. In those days, in India, *khaddar* was worn mostly by the political workers of the Indian National Congress. Formerly Azam used to move about naked in the streets. He was a *mast* of a high order. As per Shri Baba's instructions Baidul found out his residence. Seeing Baidul, the *mast* welcomed him saying, "Come. What can I do for you?" Baidul felt quite happy to hear this and so openly put forth the request, "My elder brother (meaning Baba) wants to see you. Should he come here?" To this Azam Khan immediately replied, "He is my Father. It does not behove me to call Him here." Baidul reported this to Shri Baba; but He decided to visit Azam Khan. No sooner did the *mast* see Meher Baba than he spontaneously proclaimed aloud, \* "You are Allah. You have brought forth the Creation. Once in a thousand years, you come down to see the play of what you have created." One felt deeply struck by the sincerity of his voice and the urgency with which he spoke. Both smiled at each other, an intimate and affectionate smile, and the contact was over.

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\* The Wayfarers by William Donkin.

With this unique contact of Azam Khan, on 14th October, 1946, this particular *mast*-tour came to a close. Shri Baba returned to Niranjanpur. Baidul, Eruch, Adi Sr., and Pendu, the four witnesses to the extra-ordinary declaration of Pir Fazal Shah, Brahmanandji and Azam Khan, were sent back to Poona and Ahmednagar for some other work entrusted to them. Adi Sr. later wrote an account of these mast-tours. It was circulated among Baba people. At the close of this account, I wish to quote a few lines from Adi's report.

Adi wrote, "The history of different *masts* and "adept pilgrims" with regard to their age, confinement and austerity may sound exaggerated. Achievement such as long life, without its care, regularity and prolonged confinement at one place, is a matter of secondary importance. The *masts* get these as a matter of course, in their spiritual unfoldment. ... The momentous mast-contact is brought about by Baba in hurried and speedy movements. The process seems like drawing out, the whole being of the *mast* and wield it into a course of humanised and harmonised action. It is too baffling a sight to see and too complicated a process to imagine. Who can but Baba know why He goes in, for *mast* contacts and what results from His doing so? Our attempts are too feeble to depict the truth."

### **Christmas Gift of "Silent Revelations".**

Shri Meher Baba stayed at Niranjanpur till the end of November 1946. From mid-October onwards there were no special tours. Only some *masts*, mad persons and the poor were brought to His residence for His contact. For four days, from 2nd to 5th November, Ali Shah of Ahmednagar was taken to Niranjanpur. On 4th Shri Baba bathed and clothed seven lunatics while the next day, He contacted seven poor persons and gave *prasad* of Rs. 50/- to each. It was noticed that Shri Baba generally concluded some of the important phases of His *mast*-work, by serving and feeding the poor.



Since May, '46, correspondence with Shri Baba from His disciples and devotees in India had practically stopped. Those in the west were permitted to write to Him about important matters in connection with the work entrusted to them by Shri Baba. During the last part of His stay at Niranjapur Shri Baba attended to the correspondence received from the West. There was a cable that mentioned, "Norina's condition is critical. Needs your guidance." Shri Baba dictated the reply, "My eternal love and infinite blessings." As this message reached Princess Norina, she began to feel better. And one of His dear ones cabled back to Shri Baba, "Received needed advice. Love." Shri Baba's cables and telegrams have helped hundreds of His lovers, each in a different way.

There was also a letter from Jean Adriel, She wrote that she was sending 50 copies of "Silent Revelations". These were of a pocket-sized book, containing excerpts from the silent discourses of Meher Baba, compiled in love by Alexander Markey. In the foreword of this book Markey stated, "The age of intellect has had its day. The greater age of the heart is at hand and the Master of Silence is its Avatar. He brings to mankind, at the moment of its deepest despair, the Divine certainty of redemption. To partake of it, all we need do is to remove the sandals of materialistic taint from our unsteady feet, discard the garment of intellectual conceit, robe our feeble shoulders in the mantle of penitence, and enter the sanctuary of spiritual readiness, in childlike humility and gratitude!" A beautiful and appropriate comment on Shri Baba's Discourses; For Meher Baba's articles awaken the heart by illuminating the intellect. These copies were expected to reach India, in December, 1946, by sea mail. Jean and Alexander had sent these copies in advance specially as a Christmas Gift for Shri Baba and the *mandali*, The copies were duly received and Shri Baba was quite pleased with the work done by the two of His dear ones in the West.

### **Aga Khan's Bungalow At Mahabaleshwar.**

On 24th November, 1946, a letter of instructions was sent, to the following nine persons: Kaka Baria, Poppa Jessawala, Baidul, Khan Saheb, Pandoba, Vibhuti, Babadas, Sadashiv Patil and Pophali. They were to find out one *mast* or saint, living in the areas allotted to them, and who would be ready to stay near Shri Baba for 40 days from 15th December, '46. By the end of November the lease of the bungalow at Niranjanpur was to expire. Shri Baba also wished to change the venue of His work with the *masts*. With this plan in view Shri Baba instructed Eruch who was in Poona, to hire a bungalow in the districts of Poona, or Satara. Through Shri Adurjee, a house agent in Poona, he fixed Aga Khan's bungalow at Mahabaleshwar as Shri Baba's next headquarters. Mahabaleshwar is a hill station, 4,500 feet above the sea level in the district of Satara (M. S.). This estate had a very spacious compound. It was surrounded by tall massive trees that echoed all day long, the singing of the birds. On some occasions, jackals and even panthers would be seen sneaking by the jungle side.

Shri Baba had visited many, many places for meeting the *masts*. But after some years He wished to keep some *masts* near Him for special spiritual work. This brought forth the idea of having a *mast-ashram*. In a way this phase had its origin in the late thirties at Rahuri, near Ahmednagar. Rahuri-*ashram* was mainly meant for the lunatics, hence it was called the mad-ashram. One or two God-intoxicated souls were also the inmates of that *ashram*. The first *mast-ashram*, however, was at Ajmer. It was set up in February, 1939. During the later period such *ashrams* of long and short duration were at Jabalpur, Bangalore, Meherabad and Ranchi. Shri Baba wished to continue the same type of activity at Mahabaleshwar. There was also a *mast-ashram* at Satara for two months in 1947. Thus in the phase of Shri Baba's work with the *masts*, there were these seven *mast-ashrams*.

By the end of November, Meher Baba with His *mandali* left Niranjapur and reached Mahabaleshwar on 4th December, 1946. He stayed here for about six months. Mahabaleshwar being a hill station, the climate was extremely cold. It was often noticed that Shri Baba's visits to the best of hill stations were out of seasons. And the major part of His stay at Mahabaleshwar was not an exception. Shri Baba's life was a movement of the Spirit, to fulfil the spiritual need of the time; physical comforts held no urgent considerations. All the nine persons who received the circular letter mentioned above, failed to bring a *mast* or a saint to Mahabaleshwar by 14th December, '46. A fresh attempt had to be made. So, the work of the *mast-ashram* at Mahabaleshwar, in fact commenced by the end of December, '46. By way of concluding the account of this year, I wish to relate a small incident with reference to a letter received in the last week of December, 1946. It was from a school teacher about the assurance given by Shri Baba for a stay near Him.

### **The Promise of The God-Man.**

In 1945, Shri Baba had stayed at Pasarni, a village near Wai. At that time, a school teacher named Bhave had been there for Shri Baba's *darshan*. At the time of parting Shri Baba gave him some fruit as *Prasad* and gestured, "These are for you. Share these with my love. I will call you some day at Meherabad, for a short stay." Bhave had no news about Shri Baba for over a year. When he heard of Shri Baba's stay at Mahabaleshwar, quite close to Wai, he wrote a letter to one of the *mandali*: "Shri Meher Baba was to call me for a short stay near Him at Meherabad. Some say that He does not keep His promise; Apart from this, will I be permitted to have at least a glimpse of Him, in near future?"

Bhave's express desire to have Baba's *darshan* had a specific reason. It was out of reverence and gratitude too. After his first meeting with Shri Baba in 1945 he was attacked with plague. He had very high fever and there

was a big tumour in his arm-pit. There were some fatal cases in the neighbouring part. But somehow Bhave felt sure of his recovery. He had a strong "suggestion" that since Meher Baba was to call him for a stay at Meherabad, he must survive and he did! Perhaps, Shri Baba's promise meant giving Bhave strength to bear the ensuing personal calamity. Words and gestures of the God-Man constitute the mystical symbols. They vaguely express to us, the descent of His infinitely impatient compassion. It helps us, in all the aspects of Life. To interpret this gesture of Love this way or that, is to distort it, in its totality.

Besides, Bhave was and is the student of hypnotism. In the late sixties he published a book on this subject, in Marathi. In the book he has mentioned how he had been successful in helping some students in the school, to develop a sharp memory. This was achieved through the "suggestions" given by him based on his experiments in hypnotism. He gave me a copy of this book, to be presented to Shri Baba. I thought, Meher Baba being the Master of all such "isms" gave Bhave, in that very first meeting at Pasarni, a "suggestion" and a "push" concealed in a rosy promise. It all happened in the natural course of *darshan* and in full wakefulness. The God-Man helps, heals and redeems all those who come unto Him, not through the conditioned influence but through the unbounded spontaneity of Life Divine. The promise of *sahavas* to Bhave was only the outer most expression of His Love. Meher Baba's one Promise to all mankind is the Promise of Self-Realization. It is for its fulfilment that He comes amongst us, age after age.

Shri Meher Baba, however, did give Bhave a chance to be at Meherabad for a short stay in September, 1954, as promised, but after a pretty long period of eight years. His words come true but in His own way and in His own time!

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(To be continued)

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# AN EPISODE

"Have you surrendered to me?" - Meher Baba.

By K. K. RAMAKRISHNAN POONA.

For a seeker after Truth SURRENDER is a word of great significance. It is a word of utmost importance in the vocabulary of spiritual inter-course. To understand the meaning of surrender is to understand the spiritual aspect of human life. To be able to surrender is to attain the goal of all life.

SARVA, DHARMANI PARITYAJYA MAM EKAM SARANAM VRUJAH, said Bhagwan Krishna. So we read in the holy scripture of the Hindus, Bhagwat Gita. What does it mean? Sarva Dharman means what? The word Dharma has different meanings according to the context in which it is used. Dharma may mean one's duty—Kartavya. One's duty towards oneself, duty towards one's family, duty towards one's society, duty towards the whole world of creation. Dharma may also mean one's religion, one's faith on one's beliefs. Dharmas may also mean one's moral and spiritual conceptions. Thus we see Bhagwan Sri Krishna asked Arjuna, his friend and devoted disciple, to discard all his duties and responsibilities, all his religious faiths and beliefs, all his moral and spiritual conceptions and surrender unto him completely and wholeheartedly. This does not however mean, one can lead an idle life after surrendering to God-Man. That one has no duties and responsibilities to perform, but to lead an easy life in the name of God, religion and spirituality. This is exactly what is going on all around in this world. Superstition in the name spirituality and exploitation in the name of God and religion have been a curse of human race and one may truly say it continue to be so.

We have to understand the simple truth that when one surrenders oneself to a Perfect Master or, to the Avatar (if one has that rare privilege) one surrenders what one may call one's lower self—all that comes under "me", "my"

and "mine". He lives like any other man, but with a completely transformed outlook. A transformation of one's attitude to life and approach to the problems of life takes place. Truly it is an inner transformation. He thinks, not as directed by his desires, but as kindled by the light of his master's love. He speaks, not what pleases him, but what is sweetened by his master's love and what pleases his master. He acts, not activated by his instincts and emotions, but in obedience to his master's will. He moves, not where his cravings carry him, but where his master commands him, and where he can fulfil his master's will. This may probably be what is meant by becoming headless and footless in the service of the master as explained by Hafiz, whom Meher Baba often quoted.

This is what was meant by Jesus, the Christ, when he said, "Leave everything and follow me." When Jesus said these words to the fishermen folks of Galilee he did not seem to mean only the few old country crafts and fishing nets. Leave everything included one's body, mind and possessions, one's thoughts and desires, one's ideas and ideologies. Of course not committing suicide. But all the same it may seem to be a living death. Death to one's lower self. But it is apparent from the Bible, that these fishermen folks did not understand him in that vein. It was none of their faults. A gross conscious man can understand only in gross terms. Same was the case with all those who followed the Avatar in his advents in the past, as can be seen from the scriptures extolling the life and work of the incarnations of God in the past.

In order to help mankind understand the real meaning of words often repeated in spiritual parlance Meher Baba once explained,

LOVE seeks the Will of the Beloved.

OBEDIENCE performs the Will of the Beloved.

SURRENDERANCE resigns to the Will of the Beloved.

What does all these explanations mean to us? A true lover of God aspires at all times to find out what his

beloved God wishes, just as a chaste wife is always anxious to know what is the desire of her husband. Likewise the greatest joy in the life of a true disciple is to carry out the slightest wishes of his master, who represents God. Similarly one who has surrendered to a Perfect Master, who is God in human form, lives in such a way that his mental poise is undisturbed in all conditions and circumstances of life because he is resigned with perfect calm to the will of God.

Beloved Baba, we all know used to often quote Hafiz to impress on us the clear picture of a lover of God's life of surrender. "Become dust at the feet of the Perfect Master." Means what? It means humility in its naked form. One who surrenders to the God-Man obeys the Master implicitly without questioning. He never thinks. His mind never functions in his love for God. His thought has ceased to operate. The dust does not question when we stamp over it, when we spit on it, or do whatever we may with it. In a life of obedience to a Perfect Master or the Avatar one has to live such a life of self-effacing humility that one's thoughts, words and deeds are at all times in tune to his will and wish and thus unconscious of one's own self.

I was innocent of all these interpretations of the word surrender when Beloved Baba came into my life. I wish to share with you all an episode that may throw some light on the subject, while giving you all an opportunity to understand the atmosphere around the Avatar, when he was with us in flesh and blood. This can help you all to correctly evaluate men and matters around God when he became Man. And I feel it my duty to share such reminiscences with those who honestly endeavour to love, obey and serve Meher Baba in their lives. Remember Meher Baba and the Truth he unfolded are ONE.

It was one of those joyous afternoons in 1958. Place Botanical Gardens, Aundh Road Kirkee. Beloved Baba was then staying in one of the staff quarters, occupied by dear Dadi Kerawala, an officer of the Agriculture department. In those days Baba used to stay in the Botanical Gardens;

one or two blocks would be vacated by the staff working with dear Dadi to accommodate the mandali. They all considered it a blessing and an opportunity of serving Baba.

I was then living in a world of my own—a new found enthusiasm. Baba work occupied my mind even when I was in the office, not to talk of the off times and holidays. At this particular period my mind was so to say possessed by one desire to have a big Center built at his birth place, befitting the personality of the Avatar of the age. We have introduced a regular weekly meeting in Poona which was inaugurated on the 22nd April 1957 at the residence of Shri A.T. Mudliar. This was going on smoothly and was attracting enough people in spite of the doubts entertained by the local lovers then. Beloved Baba paid a visit to this meeting place sometime in June 1957 and blessed the atmosphere with his Divine physical presence. Again he did poor work there in 1958. A letter from brothers Adi K. Irani or Eruch was received with the greatest reverence as it came from the Abode of God on this earth. Meherazad was literally a garden of Allah to me; every particle of dust there was sacred to my mind. God and His angels lived there. A work coming from Meherazad was the greatest blessing dropped directly from heaven and attended to it with the utmost care and devotion, leaving everything else apart. On this occasion in question I was typing the manuscript of the book "Beams From the Spiritual Panorama". The original manuscript was prepared by Dr. C. D. Deshmukh on his old portable Remington with the points given by Beloved Baba in answer to some twenty-five questions put to him by the editors of God Speaks. This was given to me for fair and final typing before it went to U.S.A. The night previous to the day of this incident, I had completed the typing, stitched it in a book form and put on it a pink colour cover and handed over to Baba on my visit to him that day. As usual he admired the work and appreciated all my efforts. Then he began asking me, what time did I go to bed the previous night, what time did I get up that



morning and what all I ate that day and so on. When I said I slept at 2.30 previous night he appeared concerned and asked me go to bed early that night. "This is my order", he added. I said, "Yes Baba".

Our joy being admired unconsciously tickle our ego self. And the Avatar is an adept in this art. But he absorbs ultimately this very ego self thus tickled and activates for his work. But if one allowed oneself to be intoxicated with this ego-expanding tickle he gave often, God alone will have to save him.

We were then sitting in a sort of a semi-circle in front of Baba. He was sitting on a chair on one end which was near the door. All of a sudden he asked me, "Have you surrendered to me?" "Yes Baba", was the spontaneous answer came from my mouth. Beloved Baba made a gesture of utmost surprise making that symbolical circle with his thumb and forefinger, as if it was the most strange news he ever heard. Then in a thoughtful mood, he began asking the others his mandali (resident and non-resident who happen to be then present there) the same question one by one, "No BABA! NO BABA!" was the invariable answer came from each one. I was stupefied. Strange, I thought. These people who have been with him for long years; some live in obedience to his orders all the time and served him ceaselessly; those who have left everything and followed him—if they have not surrendered to him who else could ever have? Are they making fun of me? Fun in the presence of God? Such thoughts began moving fast within my mind. When all had said "NO" to his question, Baba turned to us and said, "I am happy, at least one has surrendered to me." I did not say anything. But what I said in answer to his question seemed to me to be true then. It might have been a desire within, unconscious of its implications. But in any case for the mandali to say, that they had not surrendered to him then appeared to be unbelievable and it remained an enigma to me since then.

In the booklet *DIE IS CAST* by one of his disciples, it is written "True obedience to one's Master is the greatest and closest of bindings which must inevitably bring in its

wake the greatest of all freedom—the Freedom of the Soul". Meher Baba's Mandali consists of these who lead a life of implicit obedience to Baba, in all walks of life and under all circumstances. Against the few who live such a life with him and near him, there are many who do so at physical distance from him.

Baba then played cards with the mandali. I too joined the game without knowing anything about it. I used to throw my cards seeing the colour of the cards others threw. Baba often made fun of me on this account, for it was strange for any man or woman in these modern times not to know the simple game of cards. But my upbringing was different. The conception of health held my parents not to permit me to play nor to do any physical exercise. I was allowed out of home only for attending the school at the stipulated time and not otherwise. And my father knew the time required for walking up to the school and back from it. It was in Indian army I learnt some physical exercise and some outdoor games. But regarding the game of cards, I was under the wrong notion that it was a crime to play cards. When I was young I saw some elderly people were being caned by police for playing cards. It left such a deep impression on my mind against that game, that only in the Abode of God I joined the game.

The game of cards in the House of God-Man was altogether different. It was called Luris. There used to be a number of people—sometimes twenty to thirty. More than one packet of cards was used. There were of course two parties to the game and God on one side. I was very happy whenever I was on His side. There used to be lots of shouting and heated arguments. How Beloved Baba participated in all these shoutings and arguments with his gestures and facial expression, and his fast changing moods and movements can never be explained in words. His eyes had a language of their own. The failing party had to rub their noses on the thick carpet before them. This was considered a blessing for one gets an opportunity to bow down to Baba's feet, which was allowed only when Baba gave darshan. In those days Baba seldom gave darshan. Thus

defeat was counted as victory. But now and then Baba used to remind the participants, "Remember I am God in human form". Because I did not know the game and hence could not enter into the spirit of the game, I used such occasions to remind myself that Baba was God and to imprint his form indelibly within my heart. Probably this has helped me to remember him at ease and without any effort on my part.

At one time Baba picked up the black cap of our dear old man Shri S. G. Shelke and laying some seven playing cards in front of him began explaining to me the planes of consciousness. How an ordinary man of the world stands keeping his back against God and looking at the world of illusion; how the transformation of consciousness takes place in man when he came in contact with a master and how advanced on the planes of consciousness and so on. I understood every word but when he asked me to express before all I was hesitant and shy. And Baba left at that. But the intellectual insight he gave me then sustains my vision of spiritual truth he gave to the world through God Speaks. Even now when I take his name OM PARABRAHMAH PARAM-ATMA MEHER BABA the whole chart of God Speaks unfolds itself before my mind and his smile. When I am alone this is my amusement and enjoyment.

After some time tea was announced from the next room. Quickly one by one everyone left the room. I was still sitting there. Baba gestured asking me also to go for tea. I too went into the next room. I think I was about to sip the cup of tea, when there was a commotion. All rushed back to the room where Baba was sitting. I too came back. I found Baba standing on the verandah, Dr. Goher by his side. He was evidently angry. His face was red. I do not remember the exact words interpreting Baba's gestures. But I recollect something like "All have left me and gone for tea. And you think they have all surrendered to me." I was puzzled. I did not understand the whole situation. When the tea was announced one by one all left the room, but I remember I was sitting there and he only asked me

to go. Then why did he say all left him. I was not much used to Baba's ways and I felt rather awkward to be there. I think Baba came back and occupied the chair; or probably he might have gone to the other block and came back later on. The question he asked everyone that afternoon and the answer mandali gave and this behaviour of Baba were all very strange experiences in those days and they were penetrating into my being and raising innumerable questions.

Adi K. Irani came in and gave a report of some work he did in the town. After sometime he said he was going and asked me to go with him. Shri Adi was then living with me. In those days Adi K. Irani used to stay in my house at Kirkee, whenever he visited Poona or when he passed through Poona to Bombay or some other places. He had the keys of the house to open at any time he wished. He seemed to like my place and my company. And this occasional visit and stay with me I valued much. It was a joy to serve him. To serve one who serves God leaving everything, is to serve God Himself. To be in the company of one lives only to serve God in truth, is to have the company of God Himself. Such was my evaluation about Meher Baba's mandali. I have, I should say, gained a lot in their company. I had opportunity of listening to various hitherto unrecorded incidences of his life and work earlier to my arrival, which somehow compensated for my late coming to his feet. Adi helped me a lot in my efforts for what is being called Baba work or Cause. He was secretary to the Avatar and he was his disciple. Since he was holding the charge of the Meher Publication office and attending to correspondence from all over India and abroad, he was dearly known to Meher Baba lovers all over the world and some even look to him as next to Meher Baba. All sought his advice and guidance in the field of Baba work. Of course there was another office at Meherazad controlling almost all communications with the Western world. This I came to know much later. Our imaginative evaluation of men and matters undergo changes when we come in personal contact with them and in the light

of actual experience in relation to them. If our evaluation was false and the unfoldment of the truth of this falsity was sudden, there is a danger of one being thrown off from his feet, because most of us live in faith and belief. But if the truth is unfolded through a slow and steady process of observation on personal contact in everyday life, it not only helps one to hold firmly on to what is truth disregarding all that proved false, but may also be able to help others to hold on to truth, in spite of their evaluation having been turned to be false. But one thing we should cultivate is to retain our love and respect for all irrespective of our imaginative evaluation remains true or false. Beloved Meher Baba resides in every heart and he never condemned anyone. He blessed even those who opposed him and worked against him.

We (Adi and myself) went home; had a wash and tea. Adi had some work in the town and he took me with him. On our way we had some food from a wayside hotel. He filled petrol in his car. Air checked in wheels. Then we were on our way back home. It was drizzling then. Since the wiper on the front glass was not functioning he had to drive slow and at times to stop and clean the glass with cloth to have vision of the way. Thus we came back home probably by ten or ten-thirty. We might have had a little chat before we went to bed.

Beloved Baba retired by sun set. The mandali too retired early—probably by 8.30 to 9 p.m. There may be exceptions to these timings depending upon the place and phases of work. There was then usually no fixed time for my sleep. There is none now. When my eyes pain, I stop work and retire. In the normal course it is always after eleven. Sometimes it used to be even after two in the morning, coming home after late-night programmes, we organised in those days in various places in Poona and suburbs. It was a strange life with many of us. After a day's work in various offices, depots, factories we laboured in his love. For me and a couple of others this life is still continuing.

I was and am still an early riser. That morning I was up by probably 4.30 a.m., warmed water for Adi's shave and

bath; made his break-fast. Adi left at about 6.30 as he was to accompany Baba going back to Meherazad that morning. I was preparing myself for going to my office which started at 7.30. But Adi returned almost immediately to tell me, "Baba said, you have disobeyed Him". Saying this he went away.

I recollected, Baba asked me to go to bed early the previous night, and also said it was his order. But for this one order he had not given me anything else to do. So I thought that I must not have gone with Adi the previous evening, because I had no particular work in the town. But at the same time I did not consider it as a serious lapse on my part, because in the condition of my life then even going to bed at eleven was early. Besides Adi was my guest living with me and I was supposed to attend to his needs and give him company. Such thoughts began working in my mind. And with such thoughts I went to office. Human mind has a tendency to justify itself. But later on I understood in our relation with our master, we should give importance to every order he gives and carry it out literally. It was a Saturday. I came back home at about 12.30 p.m. As soon I stepped into my house, Dadi came with Meherjee Karkaria on a scooter to tell me, "Baba said, 'Don't worry.' He has forgiven you." Saying this they too went away. I thought, 'how strange is Baba!' More strange are his mandali!

In the steadily increasing activities that followed this incident was forgotten. But these very activities were in the course of time instrumental to enlighten me to the truth that neither I, nor anyone else I know of in this world-wide Meher Baba Family have been able to surrender to Meher Baba in the sense he wanted an aspirant after Truth or lover of God to surrender himself. I have also been able to learn later on that surrender is not attainable by mere wish or will of an individual however honest one may be, however great one's sacrifices may be, nor it depends upon the number of years one lived with the master. It seems to me today to be the goal of life itself. Probably that is why Surrender is the seventh reality of Meher Baba's teaching. The seventh

and final step in human effort to embrace God, Who he is and experiences his indivisible oneness with God. Although Meher Baba had explained that Surrender is a gift from man to God, for man to make this gift of self-surrender, man must necessarily have self-giving love, which according to Meher Baba is a gift from God to man. How can one know if one has received, that gift of God's love? How can one know if one has surrendered oneself to God? One who has surrendered to God can never be conscious of this surrenderance. A mother who spends sleepless nights and anxious days tending her child may not be conscious of her love for the child. Jawaharlal Nehru might not have been conscious of his love for India and the Indian people. Self sacrifice seems to be expression of love. Long-suffering or what Beloved Baba used to say moment to moment crucifixion is the life of the Avatar on this earth. What else can one expect when one dares to follow him?

Why do I discuss all these things now-a-days. I do not think it is motivated by showing of my wisdom. All these things and much more are given by Baba in his messages, discourses and other books. I am aware few of his dear ones care to read them. I discuss these things now because I feel it my duty towards him that I should share my experiences with those who have like me been endeavouring to love and serve him. One has to be alert, every moment on this lane of love. Truth is experience of the individual. It is not in our imagination nor in our evaluation. When imagination and evaluation of all kinds ceases Truth manifests. "WHAT IS" is Truth. Applied to one's life, TRUTH IS WHAT ONE IS AND NOT THE WORLD THINK OF ONE OR THAT ONE MAKES OTHER BELIEVE OF ONESELF. What one is and what God knows about oneself is what counts, said Meher Baba.

If I say, 'I have surrendered to Meher Baba or sacrificed everything for Baba or I left everything and follow him', what is that I have surrendered, what is that I have sacrificed, what is that everything I have left behind, if I try to accumulate wealth in his name, if I seek respect and reverence in his name, and if I hold on to pride of positions in praise of him?

I do not exactly know how Meher Baba came into my life. Came he into my life. It is true and on my part I have been trying my utmost to love him, to obey him in every aspect of my life. I have not yet succeeded to my satisfaction. The passion of my life since I met him was to spread his name and his messages of love and truth. This I continue to do with all my life force and with the help of few men and means at my disposal. One conscious reason for this passionate involvement into what people call Baba Work is that I thought a true understanding of the Truth unfolded by Meher Baba could carve society from the clutches of superstition in the name of spirituality and exploitation in the name of God and religion. But today I confess my calculation appears to be far-fetched and I am deeply hurt to watch the very sacred name Meher Baba is being used for the exploitation of the credulous and a new superstructure of superstition is being built up around his name. It is today—after thirteen years of very close association with Meher Baba and his mandali—that I learn that the answer each mandali gave in 1958 at Botanical Garden to his question "Have you surrendered to me"? was true. They are honest men and women. They do not pretend what they are not. I can never a moment believe the possibility of any man or woman on this earth to regret for having come to Meher Baba. For Meher Baba was God, is God and will ever remain God for all those who understand what Meher Baba meant by the word God. If anyone had gone to him for anything else, but God, regret would inevitably be his reward, though apparently, for this very regret, if understood will initiate him on the path that leads to freedom and joy in life.

The truth is few care for Truth. Fewer still are concerned with Truth. A rare hero seek Truth. Most of us want a comfortable religion—a soothing spiritual path. And Meher Baba's love is flowing all around—in gutter and in the Ganges his love is. It is one's nature that attracts one to either. Pigs prefer to dip in and drink from a gutter. Men go to Ganges for a clean bath and drink. Let us all try to understand the truth Meher Baba unfolded to our understanding and live in that truth and let others live in that truth. Jai Baba!

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# **Inauguration of Avatar Meher Baba Mission**

and

## **Anniversary Celebrations at Hyderabad**

The Eighth Anniversary of the Meher Vihar Trust and Meher Vihar (Regd) Association and the Second Anniversary of Meher Ashram were celebrated on 23rd and 24th August 1971 at Meher Ashram, Post Office Street, Himayatnagar, Hyderabad-29. A public meeting was held in this connection on 24-8-71 at 6 p.m. at the Theosophical Lodge, Hanuman Tekdi, Hyderabad at which Hon. Sri K. Brahmananda Reddy, Chief Minister of Andhra Pradesh presided and also inaugurated the Avatar Meher Baba Mission.

Many Baba lovers have attended the celebrations from Various places and participated in the Baba lovers Sahavas that was held from 24-8-71 to 30-8-71.

Prominent among those that attended were Sri T. S. Kutumba Sastri from Ahmednagar, Dr. C. D. Deshmukh, M.A., Ph.D. (London), Director, Meher Spiritual Academy, Nagpur, Dr. Hukmat Rai Kapil Meher of the Avatar Meher Baba Sarojininagar Centre, New Delhi, Sri and Smt. Parameswari Dayal 'Pukar' of Meherpuri, Hamirpur, Uthar Pradesh, Sri N. Dharmarao, B.E., Managing Trustee of the Meher Vihar Trust, Rajahmundry, Sri K. V. Suryanarayana, M.A., from Kurnool District, Sri & Smt. Appalaswami from Anantapur Sri P. Veerraju from Mandapeta and Sri T. V. Ramarao from Rajahmundry.

Dr. C. D. Deshmukh unfurled the seven colour Baba-Flag at 7-20 a.m. on 23-8-71 and explained briefly the significance of the seven colours in the Flag. This was followed by Sankirtan by Sri M. Y. Mohan Saigal. After prayers by Sri R. S. Prakasarao, I.A.S. (Retd), Sri Swami

Satyaprakash Udaseen welcomed the Baba lovers that were present on the occasion, Dr. C. D. Deshmukh then gave an illuminating speech for half an hour. He explained the necessity and significance of celebrating Anniversaries. Arati was given at 9-30 a.m. and Prasad distributed.

In the evening the meeting commenced with Sankirtan by Sri Mohan Saigal and Kumari M. Bhaga Devi. After prayers by Sri N. Bhimasankaram, Dr. Kapil Meher in his speech said "The most important point worth remembering is to spread Avatar Meher Baba's message of Love and Truth. We should not wait for internal urge or feeling to do Divine work. We have been accustomed to get up to do work when there is internal call. Baba has already told that we are not children and are quite grown up. We have been awakened by Baba, but again we are sleeping. Fifteen years back it was very difficult to do Baba work, so many obstacles and difficulties came in the way. We used to pray to Baba to clear the way. Even sometimes we were so much entangled that we used to weep. Now when the work has become so smooth and no serious situation arises, we sit idle. To do something daily, weekly or monthly for spreading of Baba's message of Love and Truth is for our own benefit. If we make our habit a routine to do something for Baba, it is guaranteed fact that we will find showers of Baba's Grace. After the departure of Baba's physical frame some followers love Baba for the sake of show only and internally they are feeling to get out from the circle. Why it happened so? Now-a-days their desires are not fulfilled by Beloved Baba. Their orders are not obeyed by the gathering. So they feel themselves disgusted and turn their back to the Sun and are following their own shadow. On the other hand those Baba lovers who have not seen the physical form of Baba or who have not the fortune to have Baba's darshan in His living Physical form, are relating heart thrilling happenings, whenever they are in a mood to relate. They are so much intoxicated in Baba's love that they sit quietly with eyes half opened in Sat Sang and at the most they give a look with a sweet

smile. They say that Baba is removing all the obstacles but the process is slow. Further they say that Baba is very strict. Baba is seen many times in our house and in the dreams of family members. If we say that Baba is away from us and Baba has left us, it means that we have filled our heart with worldly proposals and plans for our future-living and also that lives of our children property etc. When we have kept no space for Baba in our heart and the house of heart is full as said before, then how we can even remember that beloved Baba is always with us? He cannot be with us. We may have crores of wealth, moveable—or immoveable property but we are poor in the real sense. If we want to remain happy in difficulties and keep our hearts purified, then we must do practically something leading to spreading of Baba's Message of Love and Truth.

Baba's says: "I am nearer to you than your own breath. Remember Me and I am with you and My love will guide you, I am the One who is always lost and found among mankind. It is your love for yourself that loses Me and it is your love for Me that finds Me."

When we shall not keep our heart open for Baba and do not remember Him how can He be with us and how can He guide us? Remember that we are not now children in Baba's love. We should do something practical to keep the flame of Baba's love GLOW in our hearts. Then our hearts will function as receiving stations of Divya Vani. The MEHER PUKAR will touch the inner layers of the heart. No doubt the AWAKENER has left His Physical body but is awakening now to those Seekers of Truth whom He has not awakened previously. It is not worthwhile to awaken those souls who have been awakened repeatedly. It is good if their sleep is not disturbed. They will never get satisfaction out of the pleasure of earthly possessions. They have entered in the magnetism of Maya and are encircling on the objects to possess forgetting that the worldly objects are having a life of water bubble.

Sri N. Dharmarao who followed gave reminiscences of the first and second Andhra tours by Avatar Meher Baba. He stressed the importance of Baba's Repentance prayer and need for uttering that prayer whole-heartedly at least once everyday for Baba to forgive us for not able to lead a life of love. He stressed us to follow. At 8-30 p.m. Arati was given and Prasad distributed.

On 24th morning after Sankirtan by Sri M. Y. Mohan Saigal and others and Prayers were recited by Sri V. V. Narayana Rao, I.A.S. (Retd). Dr. Kapil Meher Inaugurated the Seven Days Baba Lovers Sahavas with the following words.

"If we approach Beloved Baba with unfailing faith, devotion, and love His divine love and grace automatically pours on us and we will find ourselves drenched with His Grace. Today I am very happy to see and feel that all of us are floating in Baba's love. I Inaugurate the Sahawas.

You will be glad to know that Dr. C. D. Deshmukh has completed 63 years today. Along with other anniversaries, we are celebrating his 64th Birth anniversary. We pray to Baba to bless him life according to his needs. Happy Birth Day to Dr. Deshmukh"

Every one present then felicitated Dr. Deshmukh and wished him many happy returns of the Day, in the service of Beloved Baba.

Rising amidst cheers Dr. C. D. Deshmukh spoke as follows:

"Baba is Truth. He is the Beloved. He is the Word. He is Everything. Baba was, is and will be. To say Avatar is of the past is to say God is no more and has no future. I bow down to God and His fullest manifestation, Beloved Avatar Meher Baba whose full glory I have seen....."

Dr. Deshmukh reminded Baba lovers that Baba wanted them to "cease thinking that you are your shadow and you will feel that the Sun which I am is your own

Reality". He went on to say that Baba was not a Saint, a Yogi or a Mahatma, He was the Avatar of the Age. In the end he exhorted Baba lovers to "accept Baba so completely in our hearts that we have no separate existence". Dr. Deshmukh then demonstrated the preparation of a Bust of Beloved Baba by using a plastic can and placing a coloured photo of Baba covered by plastic papers around the can fastened by rubber bands. Every one appreciated the device which is easy to manipulate.

Then Sri P. D. Pukar gave a talk. He said Baba would be present wherever His followers are meeting. If they manifested love that was manifestation of Baba. It was sufficient if there be a few workers who are real lovers of Baba. He went on to say that Baba gave us light and it was our duty to spread that light in the whole world. He exhorted Baba lovers to love all including those who opposed them.

Then Sri Sivananda Baba M. Venkatachari, a Triple M.A. and a Gold Medalist of the Madras University, a disciple of Shivananda Maharaj of Rishikesh read out his own Sanskrit composition "Ekadasa Sloki" in praise of Baba. He then sang also a Telugu song composed by him and related as to how under the direction of his Master, Shivananda Maharaj he went to Meher Baba. He then gave several sayings of Baba and said that Meher Baba was 100% Avatar while the other Avatars were not so.

Sri K. V. Suryanarayana, M.A., then in a short speech exhorted Baba lovers to lead a life of real love as Baba wanted.

Arati was given at 10-30 a.m.

In the evening the function was a public meeting held in the Theosophical Society Hall which was well furnished. At 6 p.m. Sankirthan was made by Sri M. Y. Mohan Saigal. Sri N. Suryanarayana and Kumari M. Bhaga Devi for one hour and at 7 p.m. Sri Ch. Mallikarjuna Rao recited the Parvardigar Prayer in a thunde-

ring voice. Sri Md. Jainulabuddin, Dy. Director of Agriculture made the Islamic prayer and explained its significance in chaste Telugu. The Christian Prayer dictated by Avatar Meher Baba was then read by Sri N. Bhimasankaram. Sri Swami Satya Prakash Udaseen welcoming the guests and the audience explained the objects of the \*AVATAR MEHER BABA MISSION and requested Hon. Sri K. Brahmananda Reddy, Chief Minister of Andhra Pradesh to Inaugurate the Mission.

Sri Brahmananda Reddy Inaugurating the Avatar Meher Baba Mission recalled his old associations with Swamiji in the service of the country and in particular his contact with Baba activities in Hyderabad. He felt thankful for having this opportunity to participate in this Baba function. He expressed his heart felt appreciation for the ideals of Avatar Meher Baba Mission and the workers' Abode, the Saranalaya, children's Home and Gurukulam which are to be undertaken by the Avatar Meher Baba Mission, giving first priority to these activities as a Public Charitable Trust, rendering possible service to the Public especially to children so as to train them in an atmosphere of Baba Love and traditions of good discipline and spirit of service. He expressed his joy to associate himself with this institution which has undertaken heavy responsibility involving pioneering work and selfless service which needs co-ordination of eminent workers and public support. He expressed confidence in the dedicated services of Swamiji and his capacities to make this endeavour a success. He assured his wholehearted support for this cause both in his individual capacity and also as the Chief Minister of Andhra Pradesh. He prayed for the blessings of Beloved Baba for its success.

Sri N. Bhimasankaram then read out messages received from several Baba lovers all over the country. Sri N. Dharmarao President of Meher Vihar Trust then read out a review of 8 years work of the trust and Sri N. Bhimasankaram, President of Meher Vihar Association read out the report of activities for the year 1970-71.

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\* Full Text was Published in "Divya Vani" August 1971 issue.

Sri Parameswari Dayal 'Pukar' released the new Telugu book of Sri N. Bhimasankaram, MEHER PREMA SUDHA SRAVANTHI. Then followed speeches of Sarvasri Pukar, Dr. Deshmukh, Dr. Kapil Meher and K. V. Suryanarayana.

With a vote of thanks by Sri Swami Satyaprakash Udaseen at 9 p.m. and Arati, the meeting came to a close.

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### **Messages received "wishing Success",**

Messages and Greetings Invoking the Love-Blessings of Avatar Meher Baba for the success of all the functions including the Inauguration of Avatar Meher Baba Mission have been received from numerous places.

Smt. Kusum Mohkam Singh, Greater Kailash, New Delhi-48 wrote:— "Many Best wishes and Jai Baba to all the people who gathered on this great function from self and Sardar Mohkam Singh. We wish you all the success in fulfilling the great task that you have so nobly undertaken in Beloved Baba's name. You indeed are a great and pious soul to do endlessly Baba's work so efficiently and always organising functions to make other people realise the importance of celebrating Baba's functions.

"I am so glad that Mr. Brahmananda Reddy Chief Minister is coming to inaugurate the "Mission". *We need a Baba "Mission" in this world and you are really the chosen one to have thoughts of it* and the Chief Minister will be blessed by Baba to have participated in this great task.

"May Baba bless you with health and long life to do His work for many many years to come."

Bro. Eruch wrote:— "Meherazad Mandali and I send our hearty felicitations on the occasion of the celebration of the Eight Anniversary of Meher Vihar Trust and Meher Vihar Association and for all the Associated

functions on 23rd and 24th August 1971. May Beloved Avatar Meher Baba's love Blessings be on you and on all gathered in His Love!"

Sri A. C. S. Chari, Calcutta sent greetings and best wishes from all lovers of Avatar Meher Baba in West Bengal for the success of all meetings. He further said: "Wish the Avatar Meher Baba Mission inauguration function also success. You are fortunate in having our Beloved and popular Chief Minister Sri K. Brahmananda Reddi garu to preside and bless your work".

Dr. T. Dhanapathi Rao, President, A.M.B. Andhra Centre, Kakinada sent hearty greetings for the success of Avatar Meher Baba Mission. He further said: "I congratulate you all for your indefatigable efforts to spread our Beloved Master's everlasting Message of 'Love and Truth' ... "

Bro Y.V. Narasimha Rao wrote: "I wish the functions a grand success. I wish that the A.M.B. Mission will take up *constructive social work to help the poor and needy,*"

Bro. K. Satyanarayana, Publisher, Avatar Meher Kakinada wrote: "I wish the function a grand success. I pray to Baba that the A.M.B. Mission *should take its roots at Hyderabad (A. P.) and spread its branches throughout Andhra Pradesh*".

Bro. N. Manga Raju, A.M.B. Tamil Nadu Centre, Madras-7 wrote: "The revered occasion marked by the Anniversaries of the Trust and Asramam of Avatar Meher Baba in conjunction with the inauguration of A.M.B. Mission at Hyderabad, *is a spiritual land mark in the history of our country*. These are auspicious signs of significant character reflecting the Universal Love and affection Avatar Meher Baba showered all these years."

Smt. and Bro T. K. Ramanujam, Madras wrote: "May our Beloved Meher Baba Bless Avatar Meher Baba



Mission to let the confused and suffering humanity understand, what Beloved Baba's Mission is".

Dr. G. S. N. Moorthy from Khargpur wrote:— "May Avatar Meher Baba's grace and blessings be ever on all the Sahavasis who are gathering at Meher Ashram. I am so happy to note that Sri Brahmananda Reddi will inaugurate the Avatar Meher Baba Mission".

Sri Digambar R. Gadekar from Baroda wrote:— "Avatar Meher Baba Mission is an important and correct step in the direction of spreading Beloved Baba's name and His message of love and truth ... —I pray to Beloved Baba to give you and your colleagues enough strength and courage to enable you to make it a success."

Loving greetings wishing success for the celebrations were also received from the following Brethren: Sarvasri, W. D. Kain, New Delhi, Dr. H. P. Bharucha, Navsari, G. Sreeramamurthi, Palamner, Gulab Das panchal, Bombay, Bal Natu, Kurduwadi, V. Rama Rao, Bilaspur, P. G. Nandi, Calcutta, B. Venkateswarlu & E. Sathiraju, Kakinada, K. M. Gandhi & Smt. P. Jagadamba, Meher Baba League, and T. N. Ratho, Visakhapatnam, G. V. Kotiswara Rao, Anakapalli, Chaganti Subbarao, N. Krishnarjuna Rao, Dowleswaram, Rentala Suryanarayana, Nizamabad. V. R. Aswartham, Chittoor Dt.

N.B.:—Sri M.A. Reddi M.L.C. & President, A.M.B. Vizag Centre and Bro. M.B.G. Sastri, personally attended the meetings on 24-8-71. A large number of local lovers from the twin cities and public filled the hall to over capacity.

We acknowledge with thanks the 'Good wishes' received from all the above lovers.

# A Review of 8 Years Work of the Meher Vihar Trust & Meher Ashram

By N. DHARMARAO, *President.*

## *Aims and Objects:*

Meher Vihar Trust has been established by Swami Satya Prakash Udaseen by the kind permission and Graceful Blessings of our Compassionate father, Meher Baba, The Avatar of the Age with the avowed objects of spreading the Name and Message of Love and Truth of Beloved Baba, so as to Awaken the humanity to its Divine Consciousness and to establish an Abode of Baba-lovers and Workers, who have got absolute faith in His Divine Advent and dedicate unto Him and His work, their lives and are prepared to serve His Cause to the best of their abilities to the last breath of their lives.

## *Work done till now:*

During the period of last eight years, we have been striving towards this ideal, and with the Love-blessings of our Beloved Master, Meher Baba and with the kind guidance of His Disciple & Secretary, Bro. Adi K. Irani and our dear brothers and sisters whose loving cooperation and help were ever with us as members of Baba-family through out the world, we have been able to continuously publish the English Monthly DIVYA VANI and the Telugu Monthly "Meher Jyoti" and also a set of 10 books in Telugu by name "Meher Sudha Tarangini Series", which includes 4 Volumes of Avatar Meher Baba's Life and Teachings, making them up to date. In the Series of Meher Vihar English Publications, we have published in 1968 a compilation of 34 New Life Circulars of Avatar Meher Baba (issued from 28th of October 1949 to 1st February 1952) in one Volume and in another Volume, the 67 Life Circulars Issued up to the 74th Birthday of Beloved Baba. In 1970 we published a booklet in English, a compilation of Baba's Sayings by name "Heed My call."

To facilitate the progress of our publications, a Power Press of our own was secured with investment of about Rs. 21.000/-, by the benevolent help rendered by Brothers and Sisters who have loved our Cause and appreciated our earnest attempts during this short period of our endeavour.

*Change of Head Quarters:*

All the above work was done with our Head Quarters at our Capital City of Hyderabad, prior to first April 1969 after which a decision has to be taken by the Board of Trustees to shift the venue of work to a more congenial place, Rajahmundry with a view to facilitate rapid progress of our avowed objects and an early establishment of the abode of Dedicated Workers whose activities and life with absolute surrender and faith unto Beloved Baba and His Cause, as are mostly needed *now* more than ever, the "MEHER ASHRAM" was inaugurated on 25-8-69 at Rajahmundry, the historical City of culture and on the banks of the holy river "Goutami" and which had been *immortalised* by the Divine Presence of our Beloved Lord, Avatar Meher Baba, who conducted the most important midnight meeting of His Lovers and Workers on the 1st of March 1954 in which He had explained what He meant by Real Work.

Early in June 1970, Swamiji has decided to run the "Meher Ashram," independently, on his personal responsibility at Hyderabad, as has been inspiredly decided by him as Baba's Wish and so the Trust has been pleased to allow this decision to take effect immediately from 1st of July 1970.

Under Very trying circumstances we had to dispose off the Press in March 1970, for want of adequate Funds to run it on sound business lines and also because of workers trouble and this could be done with commendable gain to the Trust at a value of Rs 20,000 and devote our energies for better useful purpose. There after, the Trust office could be run more economically, with almost minimum expendi-

ture of Rs 40-00 Per month. We are glad to mention in this context that we have on hand a stock of Books Valued about Rs 35,000-00 which includes our Telugu & English publications and "Divya Vani" Back issues.

We are happy to mention that "Divya Vani" the only International English Monthly, devoted to Avatar Meher Baba and His work is being published regularly from Rajahmundry on behalf of the trust and we are thankful to our supports here in India and abroad in particular.

We are happy that the Inauguration of the new institution "Avatar Meher Baba Mission", has just been done by our Revered Brother, Hon. Sri K. Brahmananda Reddy, Chief Minister of Andhra Pradesh. This new trust was sponsored by the Meher Vihar Trust, as its mother institution and offers all possible help for its progress.

I take this opportunity to appeal to all lovers of God to extend their whole hearted support to our new Venture in His cause, namely, the "Avatar Meher Baba Mission," and also to our unique monthly journal "Divya Vani", in every way they can.

I thank you once again, Jai Avatar Meher Baba Ki Jai !

## MEHER VIHAR (Regd.)

### A BRIEF SURVEY OF ACTIVITIES

DURING THE YEAR 1970-71

*by* N. BHIMASANKARAM, PRESIDENT

After resuming its activities in the present premises practically the original place, our Association, Meher Vihar (Reg) has flourished well. Though our stay here has been found to be a bit more expensive we have had the precious company of Sri Swami Satya Prakash Udaseen throughout the year except for an occasional absence, when he was out on tour, now and then.

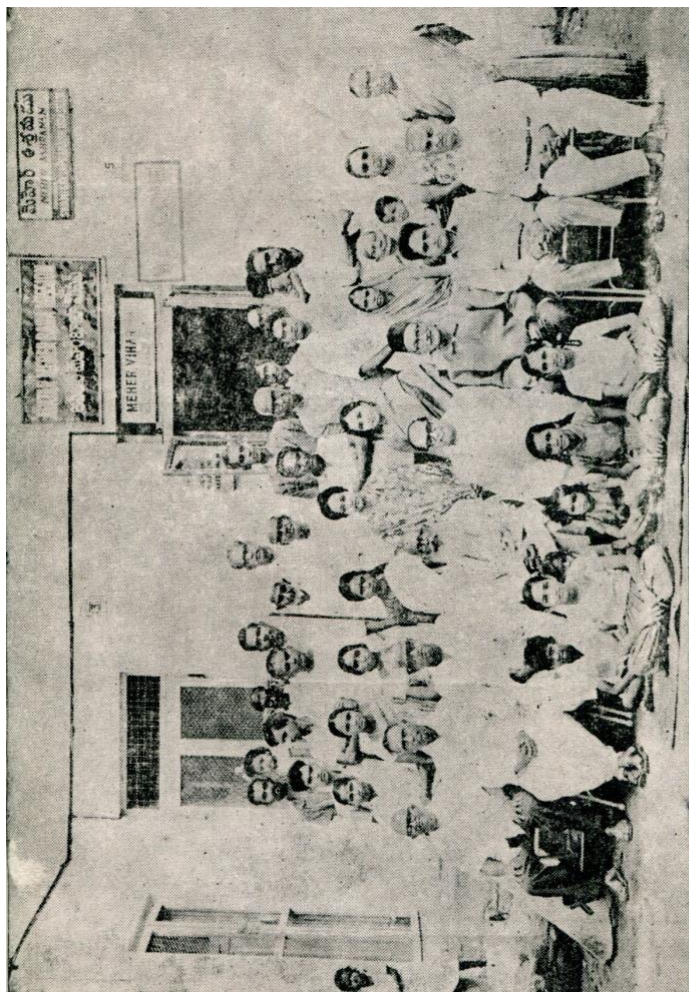
We had the fortune of having amidst ourselves Bros. Parameswari Dayal Nigam, popularly known as Pukar, from Hamirpur - U. P. and of Sri Gulab Panchal of Bombay, both on their onward journey to tour Andhra and on their return journey as well. A few members have participated in the Baba Lovers World Sammelan at Meherpuri held in November 1970. Some Baba Lovers have also made their annual pilgrimage to Meherabad on the occasion of the Second Amar Thithi of Avatar Meher Baba on 31st January 1971.

The 77th Birth Day of Avatar Meher Baba was celebrated for 77 days in the twin cities beginning with 11th December 1970 and ending on 25th February 1971. I had to deny myself the pleasure of being present here on Beloved Baba's Birth Day as I was invited to take part in the 77th Birth Day celebrations at Dowlaiswaram and to preside over the function on the 25th February at Rajahmundry by the respective Avatar Meher Baba centres at those places.

Our Sunday Satsang has been regularly held without break and during week days members have been meeting almost every day at one centre or other in the cities.

My thanks are due to Dr. V. Sriramamurty who was the Organising Secretary till he was transferred to Palamaner, Cbittoor District a few months back, and to Sri P. V. P. Mrutyunjaya Rao, our Office Secretary who has been doing the duties of Treasurer and Accountant also. I am glad to inform you that Meher Vihar Association will be reconstituted with effect from tomorrow the 25th August 1971. I am handing over to Sri Swami Satya Prakash Udaseen who will be our president henceforth and this will facilitate carrying on the work in co-ordination with the Avatar Meher Baba Mission.

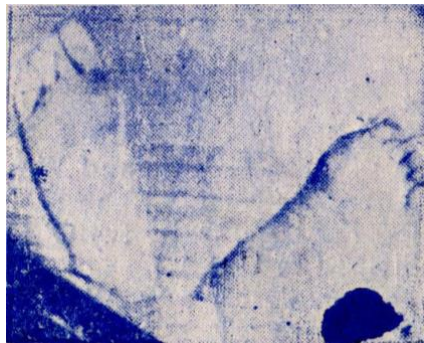
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Meher Baba Lover's Sahawas at "Meher Ashram" Hyderabad-29  
from 24 to 30 of August 1971 Organized by Swami Satya Prakash Udaseen.



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
desparately	desperately	ii	1	1
tangeble	tangible	ii	1	15
cast	caste	ii	1	20
<i>maraga</i>	<i>marga</i>	3	1	11
<i>idiosyncracy</i>	<i>idiosyncrasy</i>	5	2	4
unmix	unmixed	6	3	12
losely	loosely	7	1	9
fostoring	fostering	7	2	9
enoromous	enormous	8	4	2
buring	burning	9	7	4
adapt	adept	13	3	5
illusive	elusive	14	2	1
form	from	14	3	6
nsisted	insisted	17	1	5
tinny	tiny	19	1	5
tip-top	tip-toe	20	1	6
vain	vein	27	2	10
parlour	parlance	27	3	2
absorbes	absorbs	30	2	2
your	you	30	3	3
stupified	stupefied	30	3	11
once	one's	30	4	2
whem	when	32	2	9
clothe	cloth	34	2	7
then	than	40	2	1
as	has	40	3	8
exorted	exhorted	42	1	3
Bessings	Blessings	44	3	1
fullfilling	fulfilling	44	4	4
heartly	hearty	44	7	2
conjunction	conjunction	45	6	4



Brethern	Brethren	46	4	2
wisher	wishes	46	6	1
Head by	Heed My	47	2	18
appriciated	appreciated	48	1	4
avenue	venue	48	2	4
need	needed	48	2	9