

**DIVYA VANI**  
**Volume 1 Number 4**  
**10<sup>th</sup> April 1962**

A periodical Publication of  
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook  
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust  
Ahmednagar, India

**Source and short publication history:**

*Divya Vani* = Divine voice.

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

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

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

Ceased publication?

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BABA'S BIRTHDAY SPECIAL ISSUE

Fourth Quarter

10<sup>th</sup> April '62

# DIVYA VANI

(DIVINE VOICE)

AN ENGLISH QUARTERLY  
DEVOTED TO  
AVATAR MEHER BABA & HIS WORK

*Editor: Swami Satya Prakash Udaseen*



*"On this Anniversary of My BIRTHDAY, I give you My BLESSINGS for the deathday of your false selves and for the Birthday in ME of your One True Self." — BABA.*

Volume 1 }  
Number 4 }

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EDITOR:  
SWAMI SATYA PRAKASH UDASEEN

ॐ  
" असतो मा सद्गमय  
तमसो मा ज्योतिर्गमय  
मृत्योर्मा अमृतम् गमय ॥ "

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## BABA'S BIRTHDAY MESSAGE

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*"On this Anniversary of My BIRTH DAY, I give you My  
BLESSINGS for the deathday of your false selves and  
for the Birthday in ME of your One True Self."*  
-BABA.

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## AN OFFERING TO AVATAR MEHER BABA ON HIS 68TH BIRTHDAY

(By Dr. DEBAVRATA, M.A., Ph, D., Calcutta)

Oh! Thou Immutable Lover,  
Eternal Friend and Steadfast Companion,  
Oh! Thou never-fading Radiance,  
Of Love Thou inexhaustible Fountain,  
All else do fade and waver,  
But Thou alone doth it not ever;  
Beyond Time and Space and Death Thou  
remain alone.

Resounds Thine Call around,  
                                'midst Life's Clarion:—  
"In Me awake from sleep and slumber thine;  
Fear not, my children, I love thee, thou art mine.  
Thou art rooted in My Heart's Garden of Love,  
Nourished and sustained by its ambrosia,  
  and on thou move,  
To sink in Bosom Divine of Mine  
After fulfilling my errands of Love Divine."

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Editorial:

BELOVED BABA'S BIRTHDAY AND HIS MESSAGE

We are happy to associate this issue with the 68th Birthday Anniversary of our Beloved Baba and publish it as a Birthday Special. It is really heartening to notice that this year, our Beloved Baba's Birthday was widely celebrated, not only in several places through out India but also in many prominent cities of the West. We further note with pleasure that the manifestation of the silently kindled spiritual awakening in the heart of this universe, from behind the screens, by the Avatar of the Age in His characteristic role, is singularly gaining ground and momentum too, at a wonderful pace.

Certain it is, that the Birthday celebrations do really reveal one great thing, and it is a matter for our pride and satisfaction too, that the people of the world are already getting themselves into touch with the Divine Plan and are becoming more conscious of the fact that the Supreme Silent Task-Master is sitting tight at the helm of affairs, day and night, in His bountiful mercy and love, sparing no pains to save the humanity from utter destruction and annihilation and that, therefore, there is absolutely no chance for any fear, consternation or panic in the midst of so many threatening clouds and clappings of thunder and lightning.

From the trend of articles published elsewhere in this issue, it is self-evident, that with the progress of thought and with the growing faith in the Avatar-hood of our Beloved Baba, His cryptic message on this happy occasion has attracted the attention of one and all of

His lovers and has provoked their serious thought, for arriving at a real understanding of the content and the real import of the message. The speeches delivered by Shri Adi K. Irani and other prominent speakers at the inaugural function of the "Meher Hall" in the Bombay City on the 25th of February 1962 and excerpts from a report from one of the Mandali at Meherazad are also published herein for the benefit of our numerous readers who will be delighted to go through them, and wish to know more in detail about their thoughts and note the rejoicing reports of the celebrations all over, in this connection. May we request our readers and Baba-lovers to ponder over and meditate upon the message with special accent on some of the important words therein? It is our earnest hope that, in the light of their experiences of life, they will be able to grasp the real meaning of "the death of the false selves and the Birth of the Real Self in Him."

It is true that it is not easy to understand fully the real meaning without His Graceful inspiration. But for the earnest seekers His Grace has always been assured. To those who have got a living faith in the Avatar-hood of our Beloved Baba, who is none other than the Ancient One—in the full sense of the term—it may be that the value of taking this birth and appearing in human form, will be a different thing from that of those who do not have such a faith. Here in this particular context, the attention of our esteemed readers may be drawn to the fact that taking a human form by God or the descent of God as man, which is termed as the "Avatar-hood", has to be understood with a special significance, and then the date of His Birth or His taking the physical body, becomes a matter

of little importance, the essential thing being the Divine Personality making use of that physical body more than anything else.

We, therefore, now submit most humbly that the Real Beloved Baba—the Ancient One, God the Father—is always here and every where, being All-Pervading and All-Powerful as Life Eternal, manifesting in every one of us all and in every atom of the world, for, there cannot exist any thing without Him. The saying of Baba that "You and I are not we but One" reminds us in this connection, of this Eternal Truth and helps us to dive deep into the meaning of the present message given by our Beloved Baba on this happy occasion of His so-called 68th Birthday Anniversary. His Blessings to us all for "the Birthday of our Real Self in Him," assures us all who have got a living faith in his Avatar-hood, that "the death-day of our false selves" has also been assured and the days of our unreal life are numbered too.

But now the seeming fact that the God-man is with us, making use of the physical body for the purpose of awakening the whole of creation and lifting the consciousness of the same and the humanity in particular, to higher levels of evolution, gives us real strength of mind and courage of conviction, to face life with a new outlook and make an earnest attempt to fall in line with the Divine Plan, so as to enable ourselves to be in tune with the Infinite. For this purpose and to save ourselves from any pit-falls, the simplest way, we believe, and as assured by Beloved Baba Himself many a time, is to consciously keep on the hold of our hand on His "Daaman" without allowing it to slip away. Hence the caution and the necessity to be on the alert and to be awake amidst our worldly activities

of the daily life. Let us not forget that it is out of His Infinite Compassion that He has come into our midst, as our Beloved Baba and has been gracious enough to awaken us to this extent and that it is our earnest duty always to be aware of His presence. Whatever be our vocation in life. we have to take it as His "Prasad" to us, may it be favourable or otherwise. It is to be understood, that it is He that functions through us too, at all events, whether it be of suffering or enjoyment, positive or negative in life.

Let us not forget that the easiest way to keep up this attitude in life, as suggested by Beloved Baba, is "Sahaj-Sadhan" by remembering His name and by repeating it constantly, instead of following other complicated and more difficult methods. May Baba's Love-blessings and Grace give us all the needed guidance, protection and strength to follow this path unto the last, in full pledged faith and to serve His cause; for, He loves us more than we can ever love Him! This is our earnest prayer unto Him on this memorable and solemn occasion. Avatar Meher Baba Ki Jai!

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*"When one falls into a love of self and love of the world with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death."*

—Isis Unveiled, 1. 318.

## SPECIAL NOTE OF THANKS

We are very happy to announce that by our Beloved Baba's love-blessings we now complete the first year of our humble service in the cause of Baba's work, this being the fourth number of our English Quarterly Journal, "Divya Vani". It may be noted that though in the beginning this was started as an English and Telugu Quarterly, it was made entirely an English Quarterly devoted to Baba's Work and Messages in general, and a separate Telugu Weekly was started from the 25th February '62, to meet the needs of Baba-lovers of Andhra in particular, with His Special Blessings. We bow down at His feet for the opportunity given to us and for the kind help He is rendering for the progress of this endeavour, which, we humbly submit, is being done absolutely with a spirit of complete surrender and dedication unto Him and for spreading His message of Love and Truth. Our Special thanks are due to Bro. Adi K. Irani and all those members of Baba-mandali at Meherazad who have been rendering us all possible help to make this effort a success in every respect. Our heart responds to their fraternal love and reaffirms our faith in doing our duty to the cause and to be at their service at all events.

We extend our hearty thanks to our esteemed readers and in particular to those who have done their best by contributing their mite for the progress of this journal, by way of their valuable articles and also by their loving donations and subscriptions, thus rendering us timely help. We do hope and request that those who have yet to send in their annual subscriptions may do so, at an early date. It may be noted here that since the annual subscription has been raised during the year from Rs. 3/- to Rs. 4/-, those who have sent only Rs. 3/- last year, may add to the new year's

subscription of Rs. 4/-, the Re. 1/- due before, and be pleased to send us Rs. 5/- early for the next year, and help our common cause as ever. Those who have paid Rs. 4/- for this year may be pleased to send, as usual, Rs. 4/- only towards their annual subscription. We earnestly solicit help from those philanthropists who may be pleased to contribute their mite to enhance the cause of this enterprise with love.

We make a Special Appeal to our esteemed writers to send in their valuable articles for the next issue, which will be a Special Number, being the first for the second year that commences with the 10th of July 62, the 37th Anniversary Day of Baba's Unique Silence. It may kindly be noted that the average length of an article does not exceed 4 or 5 type-written pages, on any subject chosen in this regard.

—*Editor & Publisher.*

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### *A Correction Please:*

In our Volume I Number 3 of DIVYA VANI dated 10th January 1962, certain errors were noted to have been crept in in the narrative of events "From Nauranga to Srirangapatam" and we are glad to mention herein those pointed out to us by Bro. K. N. Nigam, with heart-felt thanks for his kindness to have drawn our attention to the same

—*Editor.*

On page 51— i. "Meher-astan" to be changed into "Meher-astana"

ii In line 3 under sub-heading "The Thrill of Meher-astana", Rath to be replaced by 'Maboba'.

" page 52—Line 21 from the top: Instead of "forty days penance" there should be "Twenty-four hours fast on plain water only", which was given by Baba to him. Baba had not given repetition of His Name.

" page 53—Line 2: delete "daughter" and replace by "niece" (brother's daughter).

—Line 3: delete "wife " and replace it by "brother's wife".

## NEWS OF BABA'S

### **Birthday Celebrations all over the World**

POURS DOWN INTO MEHERAZAD THE SHOWER OF LOVE

(Excerpts from a letter by one of the Mandali at Meherazad)

"... The shower of love that poured down into Meherazad in cables and greeting cards from all over the world for the Beloved Baba's Birthday touched the Ocean of His Heart. *Baba Sends His Love to you one and all.*"

"From His beautiful Centre in Myrtle Beach (U. S. A.) Elizabeth wrote:

—This is the day of Baba's Birthday that we are celebrating at the Centre this afternoon. Quite a number will be coming. It is "yesterday in India that Baba's Birthday was celebrated there—a lot of love is flowing around the world as the sun dawns in the various Centres where hearts are concentrating on Baba on His Birthday.... "

"Those who live in His Love, expressed the rejoicing of their hearts in varied ways in observing the 25th of February: the Day that graces the illusion of Time with its glorious significance for all creation. Reports of this year's Birthday celebrations have been streaming in, in letters from all over, and the combined effect is that of a grand chorus of different voices singing the Beloved's *Birthday Song* with one heart, to the rhythm of His Love. To give part of all these letters here is impossible, and to try to trim it to a general para begins to seem equally so. Feeding hundreds of poor in His Name was part of nearly every Baba-Centre's programme, as also the "Nam-Jap" (continuous repetition of His Name)—in parts of Andhra, this has been observed for weeks, and is still in progress in

Vijayawada\* and Eluru, while this is being written. Book-lets, pamphlets and magazines were printed and distributed, giving Baba's Message and Life-sketch. In a number of places the general public was encouraged to participate, and printed invitations were handed over from door to door. Thus many new ones came and went. Some came and were drawn to come again, and later said: "Oh, why didn't we know of *Baba* before!"

"In Poona, the foundation-stone for the future building of the Centre was laid by Joseph Harb, as expressly wished by Baba. The whole of Poona was celebrating that Day, with the streets all dressed up in gay flags and decorations—for it happened to be National Election Day too! One can visualise the time to come when such festivity will be for His Birthday alone. In Bombay, the new Centre, Meher Hall, was opened by our dear Rani (the Maharani Shantadevi of Baroda) who is, as one said, "a combination of a great lady and a very humble Baba-lover." The evening occasion was a tremendous affair, held in one of the big public halls which was packed to capacity."

"Beloved Baba wishes me to tell you that He will give His company to His lovers, Easterners and Westerners alike, for one week in November (Nov. 1 - Nov. 7) this year, and NOT in May, as was mentioned earlier as a possibility."

"The Beloved Baba's seclusion continues, and He continues to ask us to remain happy in His Wish and Will. Baba says:

"When one remains fully and completely resigned to the Divine Will of God, all service – sacrifice - solitude - seeking - and surrender - merely symbolize one's love for God."

---

\* At Vijayawada in Andhra the celebrations went on for 42 days and a photo of the inauguration can be seen elsewhere in this issue.

—EDITOR.



*A Love Offering on Meher Baba's 68th Birthday.*

## IN SEARCH OF THE BELOVED

---

[By Shri JAGINDAR SINGH, Delhi]

In search of Thee, Beloved!  
Have I wandered, far and wide  
And long.  
How long, I couldn't tell!

For, the search began  
When, as yet, I didn't know my own self.  
There was then no "me" or "thee",  
Nor time, nor space.

It was You and You-Alone, Beloved  
An endless,  
Unfathomable,  
Serene  
Ocean of "I Know Nothing"  
Except "Bliss Eternal"  
Bliss internal, Bliss external—  
Bliss, and nothing else.

This went on and on  
And ever on,  
Until, through evil luck,  
I, who ever was Thou and never "me"  
Thought within my little self:  
"Who I was, and what?"

This flash of thought,  
Though just a flash,  
Lasting but a mere moment,  
Proved my undoing,  
As it cast me away from Thee—

"Just a grain of sand" !  
Or, perhaps, "a speck of protoplasm" !

I now remember not,  
Beloved!  
In what form,  
And under what evil constellation,  
I left Thee.

How could I? —  
For, I was then in the mood  
Of "Devil may care"  
I must find, who I was?  
And what?

And thus. the "search" began—  
The search of "Knowledge"  
The "seed of sin"  
Of "Who I am and what?"

This went on and on.  
The desire to "know"  
Led me on to ignorance,  
To darkness—  
Ever-increasing darkness!

The cycle of birth-death-rebirth  
Repeated aimlessly,  
Endlessly,  
Brought no knowledge—  
Only more and more of ignorance—  
A complete forgetting of the Truth!

The more I sought, the more I lost—  
Lost myself in the mazes of *Maya*.  
With no way out!  
Lost in the great wilderness  
Of the world of illusion,  
With no help available anywhere.

With every new birth,  
The search began once again.  
As ever before, it gave no hope  
Of finding the Truth about myself.

Instead, it ended every time  
In frustration—  
Desperation—  
That got confirmed in confusion—  
A conviction of my helplessness—  
Utter helplessness!

It was then, that Thou—  
The Avatar of Mercy!  
Compassion Incarnate!  
Taking pity on my helplessness—  
The helplessness of us all,  
Thy children—  
That Thou came to the world.

On this day—  
Of all days the dearest—  
Thou came,  
To retrieve us  
From the clutches of insatiable desires.  
Rama come to retrieve Sita  
From the prison-palace of relentless Ravan

Let this Thy Blessed Birthday  
Be my deathday—  
The death of "me" and "mine"  
And let my deathday  
Be also my Birthday  
A final "come-back"  
To Thee, my Beloved!  
My One Real SELF!

## WHAT DOES "FORGIVENESS" MEAN?

---

(Exposition by AVATAR MEHER BABA)\*

A devotee of Meher Baba recited some Sanskrit verses in the presence of Meher Baba and after reciting them so feelingly he burst into tears and cried out "Avatar Meher Baba Ki-Jai" and asked Baba forgiveness for his sins. Baba motioned the devotee into his arms, embraced him warmly, stroked his shoulder and his damp cheeks tenderly and then held him quietly to his chest.

"Don't be afraid", Meher Baba said, "You need not tell me any more. If I am the Avatar, then I know everything, and everything will be forgiven. If I am not the Avatar, what good will it do you to tell me anything, and what use would it be to ask my forgiveness?"

"Christ often said, 'I forgive you'. Those who loved Christ accepted His *prasad* (offering) of forgiveness. But those who would not recognize Christ naturally could not understand Him. His words were just words to them.

"I can forgive; I have come to forgive. Forgiveness is the highest thing for those who are forgiven. It is not a great thing to me to forgive. In fact, in reality there is nothing to be forgiven, for there is really nothing like good and bad. *You* find them so, and they *are* there in duality, due to your own bindings in duality.

"In the bondage of duality there is good and there is bad, but in reality everything but God is zero. *Maya*, which causes you to mistake illusion for reality, is present for you but not for me. *For me, only I am, and*

*nothing else exists* (i.e., only God exists). It therefore means nothing for me to forgive, and everything for you to be forgiven.

"Forgiveness consists in loosening the binding of duality in *maya*, which makes you feel and find the One as many. Therefore 'I forgive you' amounts to the loosening of your bindings.

"Although it takes a lot of time to build a big stalk of hay, a single lighted match can burn all of it in no time at all. Similarly, regardless of the accumulated dirt and refuse of sins, divine forgiveness burns them away in no time"

---

"When, from the depths of his heart, man desires something more real than material power, the wave of destruction will recede. Thence peace will come, joy will come, light will come."

—BABA

"All those who surrender themselves in love to Me will see and adore and realize the Reality behind My form."

—BABA

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\* Extract, by kind permission from "LISTEN, HUMANITY", edited by D. E. Stevens, (Copyright, 1957, Sufism Reoriented, Inc. U.S.A. Page 68.)

## HOW I CAME TO MEHER BABA

[By Justice Shri P. K. SARKAR, Calcutta]

In the beginning of February, 1957, one morning, a friend of mine telephoned to me enquiring whether I would be able to preside over a meeting, to be held on the 25th February, to celebrate the birthday of Meher Baba. He said that the devotees of Meher Baba wanted a High Court Judge to preside over the function. I agreed, but as I did not know anything about Meher Baba at the time I wanted some literature about him. After the talk with that friend, I remembered that I had, some years ago, seen a picture of Meher Baba in the "Times of India Illustrated Weekly" and had been struck by the loving face. Some devotees of Baba then came to me and presented a copy of Purdom's book entitled "The Perfect Master". As I went through the book to prepare my address I was thrilled and fascinated by the life-story of Meher Baba as well as by his loving and comforting messages to the people who came to interview him in England. After I had delivered the address the typewritten notes were taken from me for being sent to Baba for his perusal, and a few days later a beautiful letter came from Brother Adi K. Irani informing me that my address had been read over to Baba who had liked it immensely and had directed his love and blessings to be conveyed to me. This unusual letter surprised me and affected me deeply. I could feel that it was not a mere expression of courtesy but a manifestation of genuine love and blessings of a great Master.

Thereafter the local devotees of Baba supplied me with more books and literature about him and as I studied them I became more and more interested in

Baba. In February, 1958, Baba held a *sahavas* programme and I was requested by the local devotees to ask for permission to join it. I did not then know, and could not appreciate from what I was told, what was really meant by *sahavas* and when I was told that it was a meeting of intimate Baba-lovers selected by Baba I felt that, as a stranger who had not yet come into contact with Baba, I had no place there and no right to ask for permission to join it. So I politely declined the offer. On the 22nd March Baba's birthday celebrations were held in Calcutta and I was again invited to preside over the same. My written address was again read over to Baba and I afterwards received a very striking letter from Brother Eruch conveying not only Baba's love and blessings but something more which I take the liberty of quoting here:

"He (Baba) also 'said' that you ought not to have missed the last *sahavas* at Meherabad, Ahmednagar. Baba would have been very happy to see you and you would have been fortunate to come in His contact physically. Baba added ... as it is you are in His contact and where there is love there Baba is undoubtedly."

I have quoted the words of the above letter to show how Baba's love and grace descend, unawares and unsought for, on people who are unprepared for such favour. Before I could seek for Baba's contact he had accepted me in his contact. Before I could regret my missing of the *sahavas* Baba had regretted it. Indeed, when I read later, in the special *sahavas* issue of the 'Awakener,' the detailed accounts of the *sahavas* in India and America, my regret at having missed it knew no bounds. I then felt irresistibly drawn to Baba, and when in February, 1959, I retired from the High Court and a contingent of Baba lovers left Calcutta in March to have his darshan at Poona, I joined them. The diffidence and

misgivings I had felt before in being a stranger were all dispelled by the above letter and I was elated by the feeling that Baba had accepted me and I was already in His contact.

I and my family spent three days with Baba at Poona and these days were an unending feast of love, sweetness and exaltation and an unforgettable memory. We could not resist our tears when we received His holy touch and loving embrace and these were tears of joy and happiness. Instinctively we felt that we were in the presence of "Love Personified" and could appreciate why Baba has been preaching the message of love as the religion of the age. Baba has said that He has come not to teach but to awaken. I had long pondered over this saying, but the truth and significance of it dawned on me when I found myself in the presence of Baba and looked at His face. He has come to awaken us to love and He does it by His very presence and by His being amidst us. His looks, His benign smiles, His loving gestures, His holy embrace and everything about Him bespeak love and the holy sparks of love which He scatters around Him go to awaken His visitors to a feeling which they had never experienced before. In the presence of Baba one cannot but feel that He is an embodiment of divine love and that He loves us more than we can ever hope to love Him. This feeling is 'awakening' and truly unfortunate are those who miss it. Even in their case, I believe, the process of awakening must start, though they may not be immediately aware of it, because the *darshan* of a great Master cannot be in vain.

Baba has been in silence for the last 36 years and in my birthday addresses, before I had the privilege of His darshan, I had attempted to speculate about its reasons and significance. But during the darshan I could feel that if Baba has come to awaken and not to teach,



silence is the most effective and potent method of awakening. Since Baba does not speak, one can concentrate, and is perforce compelled to concentrate, upon him when brought face to face with him and this is a more powerful means of awakening than speech or the spoken word. Words diffuse the impression and divert the attention from the speaker to the spoken word, but in silence the attention is fully rivetted on the Master and this helps concentration of mind upon him. Baba appeals to the heart, where the divine love is to be kindled, and words are more effective in appealing to the intellect than to the heart. Lovers commune in silence and, if the depths of the heart are to be stirred to evoke divine love, this can only be done in silent communion. Since Baba radiates divine love from everything about him, he need not speak. It is sufficient to be in his presence to feel his love and to be stirred in the inmost heart and soul by him. In fact, as he has himself said, he is never silent, he speaks eternally; the voice that is heard deep within the soul is his voice and through those who are receptive to this voice he speaks. He has further said; "If my silence cannot speak, of what avail would be speeches made by the tongue?" Baba's tongue may be silent, but everything about him speaks and radiates the message of love and the sparks of it go straight to the heart and awaken the inmost soul more effectively than could have been done by the spoken word.

Though Baba has said that he has come not to teach, he does teach all the same, and he does it by what he *does*. If teaching means propounding a new religion with a new set of doctrines and tenets. he has not done it. He belongs to no religion, though he respects all religions and does not interfere with one's religious beliefs and practices. But he teaches that religion has

to be lived and not merely to be followed formally. Every age or epoch has or should have its own religion and the religion of this age is the religion of universal love, brotherhood and service which the Avatar of the age teaches and preaches not by the spoken word but by his example and action. His acts are more eloquent in preaching this religion than his words would have been, as I could feel in his presence. Love may be silent but is not inactive, and Baba is incessantly active on the material plane to propagate this love in innumerable ways. He has constantly travelled through out India and the world to meet and help humanity. He has patiently listened to the woes and difficulties of his visitors all over the world and comforted them by a smile, a twinkle of the eye or a sign of the hand implying that he will help them, and the wonder is that they have all gone away satisfied and comforted. He has founded schools, hospitals and ashrams at different times and himself ministered to the sick and the afflicted. He embraces everybody who comes to him, and it is not a more ceremonial embrace but a full-hearted one in which you feel his love as that of a near and dear one whom you had missed so long and to whom at last you have been reunited. He bows down to, and washes the feet of, the poor publicly and ceremonially and feeds and clothes them. He even washes the wounds of the lepers and bows at their feet. He demonstrates thereby his love for God the poor, God the down-trodden and God the forsaken, and he demonstrates it for us to follow. He is not a saint soaring in ethereal heights oblivious of our sufferings. He does not scare or frighten us by his Avatarhood; he comes down to our level, becomes one of us, plays with us, shares our joys and sorrows and thus draws us to him and awakens our love for him. He propagates love by being Love himself.

Love is not without suffering; Love will not give any rest to the lover who must strive incessantly to make the beloved happy and be prepared to sacrifice his all for the beloved; but suffering in love is a matter of joy and happiness. If we love Baba, we must also be prepared for suffering, but we can bear the suffering joyfully because Baba also suffers for us, He loves us and so bears intense suffering for our sake. He has declared that he must suffer intensely; else how could he ask his lovers to suffer for others. He has to suffer to mitigate our sufferings. He carries the burden of the whole humanity upon him and when the burden is heavy he retires into long periods of seclusion. What he suffers during these periods of seclusion we shall never know. He has referred to Jesus on the Cross and the crucifixion he suffers like Jesus every moment for our sake is apparent in his sad and far-away look in the midst of smiles. Every crisis in the world affects him and sends him to seclusion to alleviate it and he has declared that a Universal Crisis, which is imminent, will at last force him to break his silence. He has said;

"As I am the pivot of the universe, the full pressure of the universal upheaval will bear on me and correspondingly my suffering will be so infinitely overwhelming that the Word will escape from out of the silence."

This suffering in silence, until the world prepares itself to receive the tremendous impact of Baba's spoken word and his manifestation in full glory, as he has hinted, is the special characteristic in this Avatarhood of Baba, the Ancient One.

How can we spare the Avatar his intense suffering for our sake and lighten his heavy burden? He has shown us the way by asking us to love him. There

cannot be a higher religion of universal acceptance for humanity than the religion of love. Love is the great sustaining force of the whole creation. "From love it comes; in love it remains; back it goes unto love." Love is the great binding force that attracts man to woman, woman to man, human beings to human beings, animals to animals, drawing the whole universe towards one centre—God. The highest stage of love is love for God and when that stage is reached Love, Lover and the Beloved become one. That stage is the goal for humanity and has to be striven for. It is a most difficult uphill journey to reach that stage and almost impossible of attainment, unless we can qualify for the grace of God. We cannot, however, know, understand or conceive of God and, therefore, perforce, have to seek for the grace of a God-Man or Man-God. We have before us an Avatar, a human manifestation of God, and he has sent the call to us to love him. Love requires a material object, an object which we can see, touch and concentrate upon. If we answer Baba's call and turn our love to him, that will be equivalent to loving God, and if we can do so properly, he will shower his grace on us and awaken us to divine love. It is only by loving him more and more that we can spare him the intense suffering he is voluntarily undergoing for us.

And how can we love Baba? The answer in one word is—by obeying him. Love without obedience is useless and is no love at all. Therefore, Baba insists on obedience, but he is not a hard taskmaster. His recipe for love is simple and can be easily fulfilled. It is: "Love others, make others happy, serve others even at discomfort to yourself; this is to love me. Baba is in everyone and if we love others, we love Baba. We can fulfil Baba's message, if we gradually broaden and extend the circumference of our love. Baba does not

want us to renounce our family, our work, our riches, or the world, to follow him. He wants only one renunciation—the renunciation of our selfishness. Our love is selfish but Baba wants selfless love. He wants us all to be happy and we can be truly happy when we surrender our little selves at his feet. Then suffering will be a matter of joy and happiness at the thought that Baba wants us to suffer for his sake. That is the simple—yet difficult—lesson that Baba is out to teach by his life and example in this advent.

The world is approaching a crisis and humanity is threatened with destruction by nuclear warfare. Baba has foretold that three-fourths of the world may be involved in destruction. In this crisis our hope is centered on Baba. He has asked us to hold fast to his 'daaman', whatever happens. If we can truly love Baba in the way he has directed and make our hearts pure and cleansed of all selfishness, we may yet survive this crisis because the Lord Krishna has declared in the Geeta – "My devotee does not perish."

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"Ask God not for money, fame, power, health or children, but ask for His Grace of LOVE (for God) which will lead you to eternal bliss and freedom. This love can be practised by anyone, high, low, rich, poor and everyone of each caste and creed can love God."

—MEHER BABA.

## MEHER BABA GIVES ME A WHITE ROSE

[By Shri A. K. DAS, Bar-at-law, Calcutta]

Once upon a time—so it is said—the Enlightened One was seated with His Bhikkus and when He was asked to speak of Dharma, He held aloft a flower. He spoke no words but gazed upon the flower in silence and during the course of this silent sermon, one of the disciples smiled; the flower was handed over to the disciples. This story was passed on from age to age and thus was founded a School of Buddhism.

"Ah! Sumutheria Xynopus—species of Prubia Mimoparthia—16 petals, 5 pistils and 4 stamens, pale yellow—and he too founded a School!"

When I had Avatar Meher Baba's darshan on March 31st, 1960, Baba gazed in silence upon a rose—a glistening white rose. He smiled and gave me the rose. That rose is before my eyes even now. That smile is before my eyes even now. That silence is before my eyes even now. I ever think of the Silence of Peace. The rose is the symbol of the Silence of Peace and Perfection. It is perfection which brings peace. And peace brings mastery of one's self. The rose is the expounder of the Law that all real growth is in silence; and Meher Baba constantly reminds us that the awakening of the soul is in silence. Its unfoldment is in silence. Its growth is in silence. And silence unto silence is the destiny of things mortal. Can we avoid silence? And if we have to be our own selves, then there is only one road for it; a second road does not exist—it is to be silent, and any school we come across teaches us to be silent. But it must begin with our own selves and passed on to others; all of us have to be schooled in that School of Silence.

But, the problem is: Have we found that School?

# "LIVE GOD, NOT TALK GOD"

—MEHER BABA

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(By Shri M. V. J. ROW, All India Radio, Ranchi)

" परित्राणाय साधुनाम् विनाशाय च दुष्कृताम् ।  
धर्मं संस्थापनार्थाय सम्भवामि युगे युगे ॥ "

"Paritranya Sadhunam, Vinasayacha Dushkritham  
Dharma Samsthapanarthaya, Sambhavami Yuge Yuge."

Declared Lord Krishna in the fourth canto of the *Bhagavad Geeta*. He did not, however, say whether it would be a partial or full manifestation of the Divinity. It all perhaps depends on the extent and nature of work to be done. Nor does it mean that the periods of time intervening between two successive incarnations are godless! For the matter of that, we are all incarnations too, theoretically speaking, for, what else could we be? Deductive logic is one thing, and experience, another. By the former, we are all incarnations undoubtedly; by the latter is meant that incarnation which Lord Krishna refers to,—an incarnation to whom direct experience and full consciousness of His real, infinite and eternal state is something very natural. He enjoys a state of Sat-Chit-Anand, Existence-Knowledge-Bliss, whatever his outwardly attitude (appearance) or work be. Such Divine Beings are indeed few and far between and are a rare phenomenon.

And Meher Baba is one such who typifies a fusion of the finite and the Infinite. And so was Lord Krishna, who was fully conscious of His infinite state. And so were the Siddhas (Perfect Masters). But, Sree Rama, the son of Dasaratha, is said to have been totally unaware

of His having been an incarnation, or AVATAR, in the sense we are inclined to define AVATAR. He believed He was an ordinary human, a Kshatriya Prince of the Solar Dynasty, charged with certain responsibilities and duties. He valued ideals and lived upto those,—a performance par excellence. By a rigorous physical, mental and moral discipline He stuck to Dharma. And, to this day, He is worshipped by a very large number of Hindus as a God without a second!

So, Dharma is the object of adoration and worship and, God is but a supreme exponent of Dharma.

I have heard of Avatar Meher Baba, and have, no doubt, read books by and on the God-incarnate. Baba is all-pervading and never for a second an inch away from any one or anything. I say so from conviction and not by direct experience. I must say that I have an unbounded adoration for His Great Life and His untiring efforts and devotion to "awaken" mankind and emancipate mankind from the thralldom of greed, avarice and the like. He is there to lead us from darkness to light, from ignorance to knowledge, from misery to Bliss, from arrogance to humility.

The grace of Baba Tajuddin of Nagpur,—one of the five Sadgurus of Avatar Meher Baba—dawned on our family, about thirty five years ago or so, through the grace of one of His disciples,—Hazrat Gaus Baba. Neither I nor my father ever had the fortune of His "darshan". Yet, Baba Tajuddin is universe itself to us. And, Meher Baba is not different to us, notwithstanding the fact that none of us has had the fortune of His "darshan".

Meher Baba does not offer to preach or to teach, for His illustrious predecessors had done it time and again. Hence, His *silence*. He teaches best who lives



the life of His own teachings. And, that is Meher Baba. We talk of God, but He lives God and asks us to do so. It appears to me that, in certain quarters, there is a belief that Meher Baba alone should be worshipped and no other God or Deity. Baba has never said this and has never endorsed such a doctrine. On the other hand, He advises all to retain their own beliefs with unshakeable faith and yet realize the oneness of the substance of all Gods, all religions, all humans and infinite expanse of the universe, manifest and unmanifest. His slogan, "Leave all and come to me", does not mean that we must forsake everything and run to Him. It only means that we must expunge all unholy thoughts, avarice, greed and selfishness and run into the realms of purity. When He says, "Do not ask me for boons or to cure you of your physical ailments or for material prosperity", He only warns us not to seek small gains or negotiate petty bargains. He certainly does not mean to say that He is going to turn a deaf ear to our solicitous entreaties or repentant prayers for forgiveness.

When Gajendra caught by a monstrous crocodile, raised a sepulchral wail in utter helplessness and physical pain, and invoked the pity of Lord Vishnu, the President of the Trinity of Hindu Gods, He rushed forward, and saved the victim not even pausing for a while to arm Himself with His discus. How could it be otherwise with Meher Baba? He gives His grace! And, everything else follows! Those are ancillaries, which come on their own, even if He does not give. Lord Krishna guarantees to His "bhaktas" His protection and undertakes to fulfil their "wants", in the ninth canto of the Geeta. That is to say the requirements, material or otherwise, of one who entrusts oneself to the care of God, would be met by God Himself. How could it be otherwise with Meher Baba?

I have talked much, when Baba Himself is silent. An eloquent silence! What He wants us to do is *to live God* and *not talk God*.

May His Benevolence and Infinite Grace lead us from the unreal to the Real and help us to "Live God", here now, and hereafter!

Long May He Live !!!

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### DIRECT JOURNEY TO GOD\*

"The masses who try to attain the Truth by following rites and rituals are, as it were, in the goods-train which is detained indefinitely at various stations. Those who sincerely and devotedly meditate on God or dedicate their lives to the service of humanity are, as it were, in the ordinary train which stops at every station according to the time-table. But those who seek the company of the Truth-realized Master and carry out his orders in full surrenderance and faith are, as it were, in a special train which will take them to the goal in the shortest possible time, without halts at intermediate stations."

—*Meher Baba*

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## GOD IS REAL AND EVERYTHING ELSE IS ILLUSION\*

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[By Dr. T. DHANAPATI RAO, L. M. & S., Kakinada.]

God is eternal and indivisible and has infinite existence with no beginning and no end.

This All-Pervading Infinite Conscious Reality descends on earth as the Avatar during every cycle out of Infinite Compassion to make the warmth of His Divine Love felt by all jeevas. He cannot be limited or bound by anything except through His own volition for the time being, as He is beyond all laws of time, space, condition and cause and effect, the seeming everything and the entire universe which is after all the Shadow that has emerged out of Him through His Sankalpa.

As before the Five Perfect Masters of this age have precipitated the Advent of the Avatar now during the present global crisis, so the Conscious Parameswar, the Ancient One, the Ageless One, and the Boundless One has come once again on earth to quicken the spirituality in man and has purposely got Himself bound by form, condition and time. He, therefore, took birth in Poona (India) on 25th February, 1894, in an Zoroastrian family as Merwan Sheriar Irani, now known universally as Avatar Meher Baba.

He has also voluntarily imposed a Sanskaric veil on Himself even after Realisation in 1914, to do His Universal Work silently for the freedom of man on a colossal scale through long purposeful dynamic Silence, arduous tours, continuous vicarious suffering, frequent seclusions and occasional fasts. He has been observing

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*\*A devoted offering to the Holy Lotus feet of Avatar Meher Baba, on his 68th birthday, 25th February, 1962.*

all this purposeful discipline for several decades only for the sake of all jeevas, and mankind in particular, out of Infinite Compassion by giving them a tremendous spiritual push so as to effect a world-wide transformation of consciousness through the gift of His Divine Love.

He is now awaiting His own self-appointed time to break His protracted Silence very shortly for His Full Manifestation in order to annihilate our false selves and make us realise our Real Eternal Inviolable Infinite Self within us on a world-wide scale.

Let us, therefore, celebrate this memorable 68th Birthday of AVATAR MEHER BABA in a very fitting manner on 25th February, 1962 from 5 A.M. onwards which happens to be His birth time with all devotion and sincerity to express our ardent love, firm conviction and deep gratitude to this living GOD-MAN for His Colossal Compassionate Help and Mastery in Servitude.

Let us also seek His Unbounded Divine Forgiveness through full repentance for all frailties and faults committed by us knowingly and unknowingly and pray to Him to bestow strength for their non-recurrence with complete self-effacement.

Let us finally sing His glories to our hearts' content as often as possible in order to be freed from the tangled bondage of Sanskaras by the gift of His Divine Love through the elimination of ignorance, selfishness and ego-centric pride.

Let us therefore exert our level best to qualify ourselves for His Love Blessings, Nazar and Grace, to be initiated into the Life Divine, while our beloved Bhagavan is physically alive amidst us.

Unquestionably we can deserve Baba's blessings in accordance with the degree of our love, faith, eagerness and receptivity if our approach to Baba is sincere and humble.

By loving Baba at all times honestly and wholeheartedly, by repeating His Name constantly, by thinking of Him in all our undertakings that He is the Real Conscious God who has purposely incarnated to help all humanity and by clinging on to His daaman (Skirt) tenaciously through thick and thin, we can not only face and overcome all our ordeals and troubles with fortitude, patience, wisdom and cheer through His Infinite Compassion, but also come closer and closer to Baba's proximity with unfailing certainty.

We can also enjoy serene peace and great bliss by keeping our thoughts constantly on Baba at the back of our activities and by acting up sincerely and lovingly to His Sacred Instructions and Wish, irrespective of our position, state or condition through our unstinted service to mankind, with no thought of self in any form, without strings, leaving all fruits of action to Him exclusively through self-discipline, self-sacrifice, self-resignation and selfless Love. Thereby we develop patience, humility, courage, equanimity, kindness and generosity through love for God and Love for man, for the obliteration of the little self and for the comprehension of our Real Self.

By loving and serving Baba unqualifyingly and wholeheartedly we can obtain Illumination and Liberation through His Nazar in this very span of Life.

Through His Grace in no time we merge everlastingly in our Divine Beloved, if we dare to surrender ourselves completely and spontaneously and obey Baba whole-heartedly with heroic courage, infinite patience and intense longing.

Refusal to receive this Bountiful Help from this Living All-Merciful Master, Baba, is to lose the most precious golden opportunity ever offered to humanity for the realisation of Divinity. Let us not fall a victim to illusion any longer through gross ignorance and negligence, self-centred attachment and pride, unfounded suspicions and low selfish desires.

Avatar Meher Baba, the Highest of the High, the living Divine Personification and the Greatest Love-Incarnation has been sending His Love-Blessings year after year even without our asking.

But this year's 68th Birthday Message of His has got special unique significance which is intended not only to purify all dross but is designed to liberate us from all diverse duality and make us realise our One Eternal Reality through His Infinite Grace.

May we therefore reciprocate His blessings by our intensified love and profound sincerity through unshakeable conviction, determined resolution, one-pointed devotion, daring sacrifice, complete surrender and spontaneous obedience to the Will and Wish of our Divine Beloved, with no second thought and without any trace of hypocrisy and self, so as to become a radiating example and instrument of pure love and selfless service, in order to spread Baba's message of Love and Truth far and wide to every corner.

Om Tat Sat !

## A HUMBLE HOMAGE TO "THE HIGHEST OF THE HIGH"

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[By Dr. G. S. N., MOORTY, M. A., Ph. D. (Col.)]

*History* furnishes no parallel so striking as that of Meher Baba—the Living Incarnation of Love on earth to-day. His '*Divine Personality*' is the most vital of all contributions to the spiritual life of our time. This rediscovery of the principle of Truth and Love and its corollary—the *Power of Silence* marks the supreme parallel. He is the Avatar of the Age who broadly recognises the dynamics of *Love* as did Krishna or Christ. He personifies the *same ancient 'One Principle'*, but on a greater scale and to a greater end.

It is difficult in our life-time to form a correct estimate of Baba's place in the Avataric Order or of the Philosophy of His Embrace, in the development of human feeling. It is a New Religion of Love and Soul Force. By this, he gives the light of synthetic wisdom to those who love God. He is the Incarnation of his own GOSPEL. It dispels all darkness of illusion.

In the melting-pot of modern thought, the old Doctrine of Divine Incarnation has fared rather wonderfully well, and the protests of the unbelieving section—the retiring foot-print of a lingering 'deism' in thought—served very little in arresting the modern spread of the doctrine. It is the natural unsuspecting expectation of a solemn covenant between God and man being fulfilled from age to age; and however man may seem to vacillate in his faith, his weakness can never affect the inexorable fact of God being found to abide

His covenant whenever it is high time for His revelation. High or low, the wave of Manifestation is rising here and there and every where. But, these waves are ripples, really speaking, in comparison with the great ocean-swell that comes but once in centuries. These latter can never come oftener, for the flood of their inspiration takes ages to rise and ages to fall.

Another great miscalculation of men looking forward to the coming of an Avatar is the preconceived form which they fondly want their expected ONE to assume in their midst. History proves that such a preconception is a vanity of vanities. The coming of a God-man has ever been like *"The Wind Bloweth Where It Listeth"*. And all man's knowledge in this connection is incomplete.

The greatest need of Divine Revelation in this age of *Science and Technology*, is for knocking down the overwhelming antics of man's self-sufficient intellect, and could such antics go ever farther than all this proud bossing of God's self-revelation among men? *The Great Avatars have to take Birth and Live as men Amongst Men.*

The impulse to worldwide spiritual transformations comes never from theory but from life. Nothing in the province of spirituality propagates itself merely by ideas; here life has to catch fire from life. So in order to reassert itself in a world gone astray, the whole spiritual wisdom of the human race has to be lived and the underlying religious unity must be upheld; and the whole saving Truth is substantiated by Meher Baba in His Own Life—the greatest miracle of many centuries in human achievement.

Even from his utter indefinite 'SECLUSION' Meher Baba mounts to a Divine Fame which is as



universal as it promises to be immortal. He holds today the centre of world's attraction. He neither teaches nor preaches, but only awakens inwardly and tickles the soul-consciousness to a sense of REALITY.

To sow the seed of 'Love' in every heart and to make every man feel that he is 'God' is the mission of Meher Baba. He holds the key of human destiny in His hands to-day. He is a *Wonder-man* of modern times. When Meher Baba speaks, it is all Silence and when He acts, it is all Seclusion. Indeed He is the Incarnation of a Universal Conscience.

The nature of His marvellous influence on the lovers and devotees of God is beyond my capacity to comprehend. For me, there can be no question; it is one of the most extra-ordinary personal phenomena in the world to-day. When He appears to give darshan in some town or city, lovers running all the way from different parts of our country and the world, gather round Him to listen to His *Silent-Words* speaking directly to their hearts in the universal language of His Love.

To find anything to match this marvellous influence of Baba over all men and women, we would have to go back to the ancient times and return to remote places and even then, the parallel would be incomplete. He is a combined manifestation of Rama and Krishna, Buddha and Zoraster, Christ and Mohammed.

What is it that we see when we look upon this "*Man of men*" who is the '*Lion of Lords*' and hail Him as the Highest of the High? He has not a Herculean body. He does not speak through the tongue as we do. His body even bears two major fractures—one in the West and the other in the East. There can be no catalogue of his sufferings. He is no respecter of persons.

But, we see in Him an Avataric Character of transcendent spiritual beauty. He is at once the 'individual and universal'. He is simultaneously the 'Personal and Impersonal'. His Silence presides over the function of 'Spirit' in the entire cosmic universe. He is the Silent Master who knows the secret of Real Living. He has come to save our civilisation from the curse of commercial devotion and the horror of hatred. His inner spiritual work is of universal significance. Nay, Baba is Love and to reach that Love, he prescribes the 'Law of Obedience'. Baba says, 'Obedience is the Law of Love'. This is the fountain-principle of faith in Baba. He is not concerned with any metaphysical quibbles.

Everybody is proud of his own impression of Meher Baba and it is one of the happiest tasks of life for a student of 'Truth' to collect these many impressions of many minds. But, by piecing them together, we never get at the real greatness of the Silent Master. By summing up finites, we never reach infinity. And why? Because, infinite means quite another order of being and it cannot be manipulated as we manipulate things in space and time. It is super-dimensional. So it is with the Divinity of Baba or, for that matter, the greatness of his God-hood. It cannot be truly assessed from the many impressions of his surface life left on other minds. We have actually to touch that Divinity by soul-contact in the folds of His Embrace.

Living greatness produces the working conviction of its Reality. Face to face impressions of the Great liberate noble impulses of the soul. and soul to soul contact releases deeper formative forces which produce the deeper harmonies of thought and impulse.

*Ah! The loving touch of a living Master—The Silent Avatar of the Age in Seclusion !! It is a grand*

revelation that never contradicts itself in essentials. It is Meher Baba, the Highest of the High. He encourages everybody to grow along his own line of thought and impulse. He guides them internally, and spiritually uplifts them. Yet, He remains the *Silent Beyond of Beyonds*.

It is amusing to observe that most people add much of their own and subtract much of Baba's to formulate their own idea about Him. And, there are also many who cannot but allow only so much of Baba's love to flow into their mind and soul as they have space for. The chemicals in their minds can combine only with some few elements in Baba's Silence, while others have no reaction. That there should be all these various types of recipients of His Grace is quite natural. 'Be Happy' is the constant slogan of His Love for all.

Riding on the crest of present circumstances, which had been shaping themselves perhaps for centuries, Meher Baba is a *new move* on the chess-board of Time. He is the greatest Architect of spiritual reconstruction hitherto produced by any history. During His Avataric period, it is an event of practical conquest of egoism—the false 'I', which is the unreal 'self'—the little individual man. He takes the very Essence of all religions as the foundation of His Message. He ends the long feud between one religion and another and makes them like fresh flowers in a beautiful garland. He wipes out the barriers of separation in his personal relations. None is excluded from his good-will when he says 'think well of those who think ill of you'.

To such a Silent Master who is the Highest of the High, I offer my humble homage on the occasion of His Birthday. While doing so, I read out to you the following soul-stirring Message released from the Avataric

Seclusion by Beloved Baba, which conveys His blessings in a unique pattern. Let us all reflect well on each and every word of this simple but deep-laid Love Message and try to understand its correct meaning so that we may learn to enjoy 'REAL LIVING' by 'DYING FOR GOD', in the ultimate analysis of birth and death:

## BIRTHDAY MESSAGE

"On this anniversary of My *Birthday* I give you My *Blessings* for the deathday of your false selves and for the Birthday in ME of your One True Self."

—MEHER BABA

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"I am not come to establish any cult, society or organisation. The religion that I shall give teaches the knowledge of the One behind the many. The book that I shall make the people read is the book of heart that holds the Key to the mystery of life. I shall bring about a happy blending of the head and heart. I shall revitalise all religions and cults and bring them together like beads of one string. I am the Ancient One come to redeem the modern world."

—MEHER BABA

# OPENING OF MEHER HALL

of

## Avatar Meher Baba Bombay Centre

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### I

[Speech delivered by Shri ADI K. IRANI  
on 25-2-1962 morning]

*Dear Sisters and Brothers,*

Today is not the day of making a long speech. It is the day of joining our hearts together and in the groundwork of our resolve and conviction, plough deep and sow the seed of mutual love and understanding.

If Baba is all-knowing and powerful, as acclaimed by His lovers, what need is there for them to establish a Centre and propagate His Message? Can they not keep their love confined to their heart and His Message to their head? This is true, in a way. Baba needs no one to look after His Real Work. His Life and Love is self-evident and convincing. One who aspires to be benefitted receives His Love through His Will or draws it through his love for Him. To one who has no aptitude or feels unconcerned, Baba has the power to reach His Love. What need is there for anyone to strive and do something which he calls 'work', and himself 'a worker'?

A mother loves her child and can teach her everything she knows; but Baba has the whole family of human beings to look after. This may sound fantastic, but it is true. When from a reservoir water flows to every nook and corner of a town, house, garden or street, none can make use of it unless the mains and pipes are

laid and the required flow channelled and directed. It is to the need for this layout that the sense of doing Baba-work could be attributed. Work can be done in many ways and to create a place called a Centre affording facility to people to come together, sing, pray and discourse, is one of the ways of doing Baba-work collectively.

It is difficult in a place like Bombay to have a hall of our own. It was rightly viewed as venturesome to buy such a hall or build it. It is due to the effort of all Baba-lovers of Bombay put together, and especially to that of Shri S. R. Siganporia and Shri Kishinchand Gajwani that an independent hall has been made possible as a meeting-ground for all of us and for all those newcomers in future to sing and talk the glory of God and to organize ourselves and spread the Message of Baba's Love and Light unrepressingly to all alike, irrespective of religion and nationality.

There are not many but a few Baba-lovers in Bombay who for years past have been silently and undemonstratively working and doing sacrifice, giving all they can to uphold the truth of their love and conviction which they accept as a gift from their Beloved Baba.

Everyone works in his or her own way. Some work comes to the view of others; other work may remain ever concealed, known only to the doer and the one for whom it is done. Such work has its own charm, strength and merit. It stays like unflamed fire, ever warm and potent.

Out of a deep sense of appreciation of their work, I look upon the twin-lovers of Baba—Sorabjee and Gajwani—as fortunate for the opportunity they seized by the forelock to symbolise their love in the form of this new Centre-premises, also inviting others to share

this venture of service. In no small measure is our respect due to all the others sharing this Cause in whatever way they could afford.

Today is the Birthday of Beloved Baba. Today is the birth of a new House of Baba-work in Bombay. May this day also be for us an awakening to a new way of understanding, of mutual kinship and help towards development of Baba-work in Bombay. It is always easy to talk of mutual adjustment, but so difficult to do it. A variety of views and voices creates a difference. A difference may create a friction; but a friction need not necessarily create a split. So long as we pledge ourselves to a spirit of give-and-take within reason, regard and respect, no difference, no friction can undermine our amity and goodwill. We can, in honour of our allegiance to a common cause, accommodate one another triumphantly. I often saw Baba emphasize:

For the love of Baba, 'give up'; and for the love of Baba-work, 'give in.'

Jai Baba!

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"I veil myself from man by his own curtain of ignorance and manifest my glory to a few. My present Avataric form is the last incarnation of this cycle of time; hence my manifestation will be the greatest. When I break my silence, the impact of my Love will be universal, and all life in creation will know, feel and receive of it.....The breaking of my silence will help yourself in knowing your real Self."

—BABA.

## II

[Speech delivered by MAHARANI SHANTADEVI  
GEAKWAR OF BARODA.]

*Dear Sisters and Brothers,*

I have no words to express my joy to be invited here on an auspicious occasion like this. The love that has been bestowed upon me for the past few years by Beloved Meher Baba, is the love that I find beaming in the eyes of those assembled here. It is the very love I feel that has prompted us all to come together and in one mind and spirit to pay our homage to this house of God, whose door I am supposed to open—the door of this newly-built Meher Hall of Avatar Meher Baba Bombay Centre.

Much have I seen in my life the treasure of the material world, with its passing show of power, gaiety and honour,—but the love and esteem that this occasion brings me today would be far too deeply felt by me as a treasure of my lasting experience.

I consider myself fortunate to have been worthy of confidence because of your love for Baba, and as a result worthy of the task to be invited to perform.

Avatar Meher Baba Bombay Centre has been in existence for some years past in the old house where Shri Sorabjee R. Siganporia lived. It is because of the combined labour of all Baba-lovers of Bombay that the Centre has been functioning, with its regular meetings and periodical programmes. I consider that a great spurt has been given to the activity of the Centre by the success it has gained in acquiring an independent Hall for developing in Bombay the future work of Baba. I am sure this could not have been done without difficulty.



My prayer this day is: May the opening of this new Meher Hall of the Centre symbolise the greater opening of our hearts to receive in fullness Baba's Love which is ever there for us in the living presence of the ocean of Baba-Love! May this day also symbolise the opening of our mind to a broader and higher understanding of the Knowledge that is ever there for us in His living presence as the Light of all lights and the Sun of all suns!

May His Grace brighten the prospect of human peace and happiness and, out of the present cloud of suffering, lead humanity to a state of the Ultimate Good. May this Centre play its part and yield the benefit of service and goodwill to humanity!

I thank you one and all for the honour conferred on me today of representing the united wish of you all. Accordingly, this morning of the 25th of February 1962, I declare this Meher Hall of Avatar Meher Baba Bombay Centre open. This is, I am sure, in fulfilment of your noble desire to pledge yourselves to the service of Baba work in Bombay with greater vigour and understanding. May He bless us all!

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"Be content with your lot, whether rich or poor, happy or miserable. Understand that God has designed it for your own (ultimate) good and be resigned to His will."

—MEHER BABA.

### III

[Speech delivered by MAHARANI SHANTADEVI  
GEAKWAR OF BARODA At Sunderbai Hall, Bombay.]

*Dear Sisters and Brothers,*

It is with a spirit of profound gratification that I honour the very kind invitation extended to me by Avatar Meher Baba Bombay Centre to attend the assembly of Baba lovers on the occasion of the 68th Birthday Anniversary of Beloved Meher Baba.

Ever since coming into my life of this illustrious Personality, I have been progressively been feeling the transforming effect of His Blessings on my heart and mind, from painfulness to peace and from uneasiness to ease. That I should have been chosen to address a few words on this auspicious occasion is, I consider, an act of additional blessing bestowed upon me by One who is the Embodiment of all Blessedness.

People all over the world invariably celebrate their own birthdays. Every additional year that passes off from their life-span brings certain happiness or misery; and their ageing effect becomes evident on their body and mind. Whatever it is, with the passage of time, they begin to feel and ponder over the fleeting nature of experience and try to clasp at something more stable, sublime and beautiful. The old outward attraction of money, power and pleasure holds no promise of a real and lasting happiness.

This is the Birthday of One whose every additional year brings for us a new hope in Self-dependence and a greater conviction in the power of Love—Love that has the ascendancy over every other faculty in human nature. It is the force of love that flows through every

aspect of human life. It can bring about solution of all differences and disputes, wherever they exist—no matter whether they are domestic or economical, political or personal. Baba is the Embodiment of Love and has the power to evoke love in others at all levels of understanding and consciousness.

We are indeed so fortunate to have joined our hearts, heads and hands and come together to celebrate the Birthday of One who lives a life, consciousness of His Oneness in all, and conscious of oneness of all in Himself. This may represent the impersonal and personal aspect of His Godhood. It can only be given to such a *Sanatana Purush* as He, to think, feel and act, in and through every human being, singly and collectively and, as such, meet with justice and equanimity, aspirations, merits and strivings of all alike, personal and impersonal.

I have been asked to say a few words on this occasion before you, who have been for so long in the *Sahavas* of Beloved Baba. I find myself unequal to the task. Much as I try to say about Him, I find that what all I say is from what little I know of Him. But there is one thing of which I am certain, that what the mind takes years to understand, the heart needs little to perceive. It is the touchstone of His Love that can change misery into joy, weakness into strength, darkness into light and disbelief into conviction.

This is the evening of the day, but the morning of an additional year of our life of love and service to Baba. If we were to say we truly love Him, we have yet to find out whether our devotion to Him is above everything else. If we were to say we truly serve Him, we have yet to see whether our dedication is without reservation or any self-gain or name. Whatever it is,

there is no gainsaying the fact that we are bound to His 'daaman' by a knot of love and so long as this knot goes on tightening our intimacy to the Beloved and integrating our effort towards fulfilment of a full and complete dedication, we are on the way of making ourselves fully worthy of His Infinite Love and Compassion.

I hope, dear sisters and brothers, you will join me in my prayer. May this troublous year of 1962 and the 68th Birthday of Beloved Baba awaken the world to a realization that the words of Shri Krishna, the Avatar, are proving true. The Avatar is born. He is right amidst us. His living Presence is the only solution of the present misery and unrest of the world.

Let not those of the world, prime-movers of intellect and action, keep themselves closed in their self-righteousness and power, unheeding the Call of Meher Baba, to find themselves, at the direct moment of crisis, persons of lost opportunity.

My grateful thanks to you one and all for inviting me to be present here to invoke the Blessings of the Ancient One, Meher Baba. Let Thy Will be done!

**Jai Baba!**

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"When you breathe your last, repeat BABA's (God's) name and you will surely come to ME. This may look or seem easiest, but that is also very difficult. Unless you are in the habit of loving ME every second of your life, you cannot think of ME in the last moment."

—MEHER BABA

## IV

[Text of Speech delivered by  
Justice Shri M. HIDAYYTULLAH  
Judge of the Supreme Court, at the 68th Birthday  
Celebrations of Avatar Meher Baba at New Delhi.]

*Wing Commander Sakhare, Ladies and Gentlemen!*

I am very happy and indeed fortunate to be present this evening on the 68th Birthday anniversary celebration of Meher Baba. I am also exceedingly glad and indeed proud of the thought-provoking and so-full-of-meaning talk of my ex-student, Mr. Abdul Majid Khan. I never knew that he had developed into such a fine speaker and also that he had acquired so much knowledge of the various religions of the world. I believe it must be due to the blessings of Meher Baba. I must confess that I have not the privilege of knowing Meher Baba or of having met Him at any time. When He visited Madhya Pradesh, I could have met Him. But when I went, He had gone somewhere else. I have not yet been able to get into close association with Him but thanks to Mr. Abdul Majid Khan, who has been kind enough to send me some literature, both written by Meher Baba and also about Him, I have derived some insight into His teachings and also the way of life which He inculcates.

The subject of Meher Baba has been so adequately dealt with, both by Mr. Sakhare and Mr. Abdul Majid Khan, that it would be a sort of super-arrogation for me to analyse it again with the inadequate knowledge that I possess, but I must say that the force which lies behind such eminent personalities is one which is only to be met with once in a millennium. It is the good fortune of anybody, to be benefitted by the company of such beings

and to imbibe their teachings when they are amidst us. Of course, persons in the position of Meher Baba are not physical entities; they are spiritual forces, and they must be regarded as spiritual forces charged with the message which they have to convey. Anybody who treats them as human beings like himself or like those he has known, is apt to misunderstand and misapprehend both the message and the eminent personalities. Once you regard such an individual not as a being, not as a living human being, but as something more, something of a spiritual force which has been cast into our midst for us to see and take inspiration from, you will get the correct perspective of the teachings and the correct perspective of that individual. I am personally not aware of any man who has come from Meher Baba who has not been affected spiritually and who has not improved by the contact. I have met several people who have been so fortunate as to have gone into His presence and to have derived benefit from Him. I personally have had something to do with some of the other saints who have been named before by Mr. Abdul Majid Khan. He spoke to you about my revered father who was associated, as the City Magistrate, with Hazrat Tajuddin Baba when he was incarcerated first in the jail and then in the lunatic asylum. It was through his efforts that it was realised that Hazrat Tajuddin was not a lunatic but a person with certain godliness; Tajuddin Baba was released and lived for a long time in Nagpur. I met Hazrat Tajuddin Baba on one or two occasions. Once he was kind enough to bless me by sending me a smoked 'bidi' (Indian cigarette) which he said was a pen for me and with which I would go to great heights! I have always preserved that 'bidi'. Such persons as Tajuddin are saints and India is known for saints amidst all kinds of peoples, of religions and of communities, You have heard the names of Hazrat Babajan, Tajuddin, Upasani Maharaj, Narayan

Maharaj, Sai Baba and now you are hearing the name of Meher Baba. It is the uplifting of humanity, which is their foremost aim, and it is after appraising the state in which humanity is, that they try to make humanity better by their work, They are not here to seek any worldly goods. They are not here for any personal gains. They do not desire anything. All that they desire is that you should love them, you should recognise their spiritual force and be better by it. After all, a person like Meher Baba is not out to make converts. He has said that he does not love any particular religion. Like Christ he has said, "I am for all the religions, come unto me" and like any other Prophet or any spiritual person, he says, "Come to me for my message so that you can become better". It is in this way that Meher Baba is amongst us to improve this very difficult world. According to Him, unless this world becomes a world of love and peace, there is no future for it and Meher Baba's entire message is one of love. He wants you to love one another and He wants you to love him. He loves you and love should pervade the whole universe. It is people of this type, one in million, who come to us and it is for us who are here to take advantage of their being with us. Of course, the message that they leave behind never perishes. As Meher Baba says. "Even when I pass off, I shall be there amongst you." It is these persons, it is their teachings, it is their message, it is the good that they do the world, which is there forever and it is for us who wish to benefit, to take advantage of it and to get the glory or share the glory which is all theirs.

Now I do not propose to keep you for long. The session is going to be a longer one but I have one message from Meher Baba which I have to convey to you and that would show to you that what I have said of Meher

Baba is exactly what he wants you all to understand. He sent a telegram to Wing Commander Sakhare in which He says:

"Delhi birthday celebrations have made me happy:  
my love to all dear ones in Delhi who are  
participating in my Love"

—*BABA*.

The whole essence of human existence today must be based on love. We have before us pictures of agencies of destruction which have been brought into existence and which are being thrown at one another's heads by the powers that be. It is at this time that people like Meher Baba come and those who act upon His word should spread the gospel of love amongst the people. I have, no doubt, however, that this meeting which celebrates the 68th birthday of Meher Baba will convey this message to the rest of Delhi and through Delhi to the rest of India and so on to the rest of the world. Of course, what I say or anybody says is not going to make as much difference as the message of Meher Baba itself because it is Meher Baba's message which reaches the utmost corners of the world and it is to him that people are looking for guidance. I pray Meher Baba long life so that He may be able to give His blessings to this troubled world for a very very long time to come. With these words, and thanking all those people who have organised this function, I take your leave.



## THE HIGH-ROAD TO GOD-REALISATION

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(By Dr. V. G. KHER, M. Sc., Ph.D., Nagpur)

The various ways by which the individual may start on the journey are many indeed. Several of the principal ones are referred to as Dhyana Marga or the way of knowledge, Karma Marga or way of action, Bhakti Marga or the way of devotion and the Yoga Marga or the way of mental and physical discipline. There are three main systems of Yoga (1) Hatha Yoga which consists of self-mortifying asceticism and physical austerities, (2) Raja Yoga which is the process of mental self-denial through resistance to all desires, (3) and the positive system of Pranayam which consists in the awakening of the Kundalini and meditation through an ascending order of exercises.

It is characteristic of all the different systems of Yoga that they emphasize the purification and preparation of bodies or vehicles of consciousness, rather than concerning themselves directly with the outward movement of consciousness itself.

Of all the high-roads which take the pilgrim directly to his divine destination, the quickest lies through the God-man (Christ, Messiah or Avatar). In the God-man, God reveals Himself in all His glory, with His infinite power, unfathomable knowledge, inexpressible bliss and eternal existence. The Path through the God-man is available to all those who approach Him in complete surrender and unwavering faith.

The only difficulty in this path lies in recognising the presence of the God-man (Avatar) and obeying Him. Before we describe the details of this path through God-man, let us have some information about the advent of

an Avatar and the purpose for which He comes in the human form, as this will help us in recognising Him.

Age after age, when the wick of righteousness burns low, the Avatar comes yet once again to rekindle the torch of love and truth. Age after age, the Avatar's call rings out "Come all unto me". Although the veil of illusion may cause this call of the Ancient One to seem as a voice in the wilderness, still its echo and re-echoes pervade through time and space, rousing at first a few and then millions from their deep slumber of ignorance. The time has come. Meher Baba, the Avatar of the present age, says, "I repeat the call and bid all come unto me."

"This time-honoured call of mine thrills the hearts of those who have patiently endured all in their love for God, loving God only for love of God. There are others who fear and shudder at its reverberations and would flee or resist. And there are yet others who are baffled, failing to understand why the all-sufficient Highest of the High needs this call to humanity".

Baba says, "Regardless of the doubts or convictions people may have, I continue to come as the Avatar because of the infinite love I bear for one and all. Though judged time and again by humanity in its ignorance, I come to help man to distinguish the real from the false." History repeats itself through the ages as men and women in their ignorance, limitation and pride sit in judgement at the God-incarnated Man who declares His Godhood, condemning Him for uttering the truths they cannot understand. But He is indifferent to abuse and persecution, for in His true compassion He understands; in His continual experience of reality He knows and in His infinite mercy, He forgives.

Baba says, "God is all, God knows all and God does all. When the Avatar proclaims that He is the Ancient One, it is God who proclaims His manifestation on earth. I tell you all with my divine authority that I am the Ancient One, the Highest of the High".

Let us now see how the God in the Beyond the Beyond state (Nirgun Nirakar state) descends into the human form as Avatar, Christ or Rasool. Baba says, "The five greatest 'thieves' in the world are the five living Perfect Masters (Sadgurus) of their time. They often steal the hearts of people and periodically they also steal me and bring me down amongst you. (This interval between successive Avatars ranges from 700 to 1400 years). Again and again I must become what I am, and each time this is due to the five Perfect Masters who bring me down in each avataric period. Those five hold the key to all creation which contains a number of universes.

"The state of God-realization cannot be described. It can only be known to those who achieve that supreme experience of the conscious state of God. It is beyond the domain of the mind. The five Perfect Masters are the five persons of their age who not only become God, but after achieving God-realization, also come down to the ordinary normal consciousness of man. The world is never without the five men-God."

"Perfect Masters are not necessarily recognised as such in the world. They too often meet with opposition and have to share persecution from the masses born of ignorance. However in general, they meet comparatively little opposition, particularly when their function as Masters remains more or less unknown. But the Avatar, who is God incarnate, must always face the head-ache of severe opposition. It occurs in every avataric-yuga (cycle of divine manifestation)—Zoraster,

Rama, Krishna, Buddha, Jesus, Mohammed—all had to face it. The same picture is before my eyes today. All the five sadgurus (Sai Baba, Babajan, Upasani Maharaj, Narayan Maharaj, & Tajuddin Baba) put together mean Baba. I have come so that you can escape from the cage of Maya and experience (know) me in your lifetime."

"For ages past I have been telling people to leave all and come to me. That alone is the way to liberation from all illusion."

It should be noted that 'leaving all' does not mean getting away from one's worldly duties and responsibilities but it only means that one should surrender completely to the will of the God-Man, have full faith in Him and carry out His orders obediently and yet do one's duties sincerely. What does the God-man expect from the person who is prepared to obey Him? To appreciate the answer to this question, let us study in detail as to how an ordinary man is utterly incapable of ridding himself of all the past Sanskaras which prevent him from realizing his Godhood (without the aid of the Perfect One).

Baba has always been telling that love for God and obedience to a master are beyond the reach of man on his own. Similarly surrender is almost impossible for him. The next best thing for man is to purify his heart. This is also very difficult because every action, whether trivial or important, good or bad, has left its impressions on his mind.

Thus every human mind is a gigantic storehouse of accumulated and fast changing impressions. How can one gain an adequate idea of these impressions left by innumerable actions—and particularly those born of anger, lust and greed—during the lengthy course of the

evolution of man's consciousness through the progressive stages of the mineral, vegetable and animal kingdoms of life?

The obvious remedies for this situation are to use no remedies. For example, if one engages in a secluded life of mere physical renunciation, one is more likely to drive underground than eliminate the dirt of impressions from one's mind. Under the false sense of external security born of the secluded life, the mind is apt to become weakened and so stop struggling. Then instead of achieving freedom from the binding of impressions the mind is likely to succumb eventually to its impressions and thus develop greater bindings.

By becoming physically free of the bindings created by the impressions in your mind, you have not rooted them out of your mind. Although your body may be temporarily freed, as it is in the sound sleep state, yet your mind remains bound by the impressions. Even when the body itself is dropped you do not become free, for your mind, which survives your body, remains bound by the impressions which the body has created.

Even as the mind cannot be freed of bindings by mere physical renunciation, so the heart cannot be purified by mere mechanical following of the external forms and fads of religion. One must act on principles and not by rituals. For example the essence of all religious teachings lies in the principles of good thoughts, good words and good deeds and not in the multitude of rituals and ceremonies. These latter serve more as an escape from, rather than an incentive to, the task of purifying the heart.

In achieving good thoughts, good words and good deeds, one finds that good is not just something better

than bad, nor merely the opposite of bad; and not bad is not necessarily good. Good and bad are terms that reinforce illusory duality more than they remind one of divine unity. From the point of view of Truth, thoughts, words and deeds are good only when they are born of the longing for or the love of God, the one and only Truth.

Although born a Zoroastrian, all religions are the same to Meher Baba in so far as they help men to come nearer and nearer to God, who is ever most near to man.

It is better not to worship if your heart is not in it. Any prayer made mechanically in a spirit of show or ceremony is all a farce. It results in greater bindings through one's pretense to purity. Similarly a self-imposed fast, if not observed through a sense of obedience or through love of truth, may make a clock the object of your fast through watching to see when it is time to eat. Such actions tighten more than they loosen the bindings of impressions.

By not eating, you gather the impressions of not eating. Doing or not doing anything—whether sleeping, staying awake or even breathing creates impressions on your mind. Therefore you may fast indefinitely, hang yourself upside down or knock out your brains on a slab of stone, and yet not free your mind of its impressions.

Why then should you necessarily give up eating, drinking, doing your duty to your wife and children and looking after the welfare of others? Such duties do not come in your way at all. What do come in your way are the bindings which you create unnecessarily for yourself through attachments to the objects connected with those duties. You can own the world without being

attached to it, so long as you do not allow yourself to be owned by any part of it. Suppose, for instance, a man, in spite of his best efforts, loses his family and is unable to obtain enough to eat for himself. If he remains unconcerned, this amounts to his having really given up both his family and eating.

A real fast for the mind is to have no thoughts at all, but ordinarily this is impossible. Like knowingly or unknowingly breathing, thoughts keep coming and going, whether you are dreaming the dream of your life or the dreams in your sleep. You become completely free of thoughts only when you are in the state of sound sleep—the most original beyond-beyond state of God. But in sound sleep you also lose consciousness. Your mind is then temporarily at rest, but not of its impressions.

The question that arises now is how to cleanse the hearts and prepare for the stilling of the mind while leading a normal worldly life i.e. living in the midst of your day-to-day duties, responsibilities, likes and dislikes? Turning all these activities into means for the purification of your heart is possible if you have a clear idea of the force behind your thoughts and the facts underlying your actions.

The force behind your thoughts is the force of the impressions in your mind. The impressions are there due to your own previous actions. Actions are the cause of impressions. This being true, the more you try to check your thoughts, the more you interfere with the natural process of their expression. Sooner or later, with the added force produced by suppression, the impressions are bound to express themselves completely. Hence Baba says, "For the purification of your heart, leave your thoughts alone, but maintain a constant vigil over your actions. When you have thoughts of anger,

lust or greed, do not worry about them and do not try to check them. Let all such thoughts come and go without putting them into action. Try to think counter-thoughts in order to discern, to discriminate, to learn and above all to unlearn the actions which are prompted by your own impressions."

"Let the thoughts of anger, lust and greed come and go freely unasked without putting them into words and deeds. Then the related impressions in your mind begin to wear out and become less and less harmful. But when you put such thoughts into action—whether overtly or secretly—you develop new impressions worse than those which are spent in the act. These new impressions root even more firmly in your mind."

It might appear difficult, if not impossible, to allow the thoughts of lust, greed and anger come and go without putting them into action. However, this uphill task becomes easy and possible if one tries to take the help of a Perfect Master or a God-man (Avatar). How this help from the God-man is to be taken is given below in the authoritative words of Avatar Meher Baba.

"The fire of divine love alone can destroy all impressions once and for all." *However, remembering Baba can keep down the impurities in the impressions in your mind, as alum catches hold of dirt in a vessel of turbid water. Therefore when you feel angry or have lustful thoughts, remember Baba at once. Let Baba's name serve as a net around you so that your thoughts, like mosquitoes, may keep buzzing around you and yet not sting you. In that manner you can prevent unwanted thoughts from turning into unwanted actions, and thus eventually bring your heart to the purification required for God to manifest therein.*



But it is not child's play to remember Baba constantly, during your moments of excitement. If, inspite of being very angry, you refrain from expressing anger, it is indeed a great achievement. It means that when your mind becomes angry your heart does not know it. In fact your mind does not know that your heart loves when, being prepared to give up life itself, you lead a life of day-to-day obedience and duty.

*Remember Baba so often that your mind is at a loss to find other thoughts to feed on.* Although Baba is taking his own name continuously, Baba has come to hear it repeated by his lovers, and even though Baba were deaf, Baba would hear it, if you repeated it only once with all your heart in it. If you cannot remember Baba constantly then always *take Baba's name before going to sleep and on waking up.*

At least remember to remember Baba when you breathe your last, and you will still go to Baba. But how will you remember at the last moment, unless you start to remember Baba's name right now?

This is the easiest and most straight-forward way of attaining the goal of God-realization for which every living being is striving consciously or unconsciously. Let us all determine to follow this path shown to us by no less a person than the Avatar of the present age, Meher Baba.

## Avatar Meher Baba's Unique Work in the Indian Industries Fair at New Delhi

[By Wing Commander Shri M. M. SAKHARE, New Delhi]

Avatar Meher Baba's work of spreading His name and message of love to the millions visiting the 1961-62 Indian Industries Fair, Delhi was a unique one. In that environment of pompous pavilions of all shapes and sizes exhibiting all sorts of mechanical gadgets and curious contraptions, the small but beautiful stall displaying Baba's books and brochures, was singularly outstanding. It was centrally situated on an elevated open stretch of land in delightful surroundings. It was on one side of the extensive lawns of a restaurant, with artistic cement seats all around, by an artificial lake adjacent to the boat-club. Thousands of people of all nationalities, castes, colours and creeds came to the spot, some to have a snack in the nearby restaurant, some to enjoy a boat ride, some to watch the dancing waters in the artificial lake and others just to rest their tired feet. One and all were drawn by the beautiful face of Baba looking down from the large photos crowning the stall, giving them His 'darshan'. and beckoning to them to come and see something of their 'self', having seen enough of the 'stone' and 'metal'. So they came, asking a variety of questions: "Who is Meher Baba? Is He alive? Who is an Avatar? Where does He stay? Why is He in seclusion? Why doesn't He speak? What is His message? What is His religion? Is He an Indian? Where can we have His darshan?" Some came, looked and listened and walked away sceptically with a smirk on their lips, some listened intently, picked up a pamphlet or two and went away wondering about the relation between man and God, man and

machine, and others felt happy and stood listening, wanting to know more. So was Baba's work being done and evidently He did His own work and we were only His instruments, mere pawns on His universal chessboard. It began like this.

In New Delhi brisk preparations were taking place for the inauguration of the Fair, by the middle of November 1961.—the biggest in the East,—in which many foreign countries were participating. In the first week of November after the Sunday congregation in the Avatar Meher Baba Delhi Centre, Delhi, some of the Baba-lovers were discussing the Fair. One of them, Sister Kusum Mohkam Singh, casually mentioned that her husband, who was putting up a few pavilions there, could easily procure a free corner in one of the pavilions to display her 'Meher Jyothi' hair oil. The idea caught on and there was another suggestion that it was a good idea to display a few of Baba's books and pamphlets along with the hair oil. I personally felt that the suggestion to display Baba's books in an Industries Fair, though a bit odd, was a good one. But I felt that displaying them along with the hair oil in some industrial pavilion would subvert our main purpose, as people would take it as a 'publicity stunt' to popularise one's own product under the guise of some spiritual literature. Various arguments and counter-arguments were put forward and it was decided to write to Shri Adi K. Irani, Baba's Secretary, about our proposal and get his opinion and approval. As there was hardly any time Brother Adi was also requested to send a few sets of Baba's books and pamphlets immediately, if he agreed to our proposal. Back came the reply that Baba had given His approval, but He had instructed that display of books and publication should be completely separated and should be partitioned off from the display of hair oil. Then

immediately came the railway parcel of books and publications. Baba seems eventually to have cut off the display of Sister Kusum's hair oil altogether, as the same could not be registered by then.

A couple of days before the inauguration of the Fair, we got the sad news that no industrial concern was willing to give us a corner in the pavilion, and that, if we wanted, we could hire a small shop in the shopping centre of the Fair on payment of Rs. 3000/- or so. The idea of displaying Baba's books in a shopping centre, with cosmetics sold on one side and candy on the other, was rather distasteful. Some of the members blamed us, the sponsors, for having written to Baba and got His approval for the stall without being certain of the same. The day before the opening, Sister Kusum and two of us, having wandered around the whole Fair, contacting people to procure a place and having failed, went to engage at least a shop. We were told that the small shops were all hired out and the bigger ones of which there was no certainty would cost us double the amount. Tired and heart-broken when we returned home, I could see Sister Kusum at the breaking point. I heard my wife Mona exclaim: "Oh, Baba, You are the Master of the Universe and You could not get us even a few feet of Your own ground for Your Own cause!" I had to pacify the ladies and tell them that even if we did not get a corner in any pavilion we would still do Baba's work forming a "human stall" with books in our arms! As I lay down that afternoon, I dreamed that a colossal portrait of Baba was installed in the middle of the Fair and a human stream was going into a huge high-domed pavilion full of Baba's books, statues and photographs, displayed on elevated stands.

We had an idea to see Mr. Bansal, the Director of the Fair, for a small place in the adjacent gardens where a neat little cupboard and a table would serve our purpose,

We approached him and told him that instead of being criticised and questioned for admitting our pavilion, he would be congratulated for encouraging this cause of national integration. Eventually he agreed to give us a place in the gardens of a pavilion, if the owners of the pavilion concerned were agreeable. The rest was easy. The owner of the 'Kwality' stall, who was known to Sardar Mohkam Singh, agreed and a neat little stall was built in the record time of a day and night. It is amazing how Baba worked it all out. From just an idea of exhibiting Sister Kusum's 'Meher Jyoti' hair oil in a corner of an industrial pavilion, an entirely independent Baba-stall took shape, in those lovely surroundings, to display His books and do His work. And that too, all on no-cost basis!

The opening ceremony of Baba's stall was a sober affair as many of the Baba-lovers could not attend due to the uncertainty of the date and time. A few Baba-lovers of Andhra who were visiting the Fair were present on the occasion. As decided at the Centre meeting, Brother Misra, whose evenings were free, attended at the stall on all days from 3 p.m. to 8 p.m. and in addition, one or two other members took daily duty from 5 p.m. to 7 p.m. after office hours. We felt very happy doing these duties and we considered ourselves fortunate that Baba had given this wonderful opportunity of serving Him.

Initially, we started distributing the locally printed pamphlets free of charge. But later we started selling them at a nominal price of 5 NP. so that having paid for them, people would appreciate them better and probably read and perhaps preserve them.

The Baba-stall was strategically situated on the central lawns connected by a by-lane, with the artificial lake in front, the Bhakra Nangal Model on the left, and

the Assam Oils Pavilion on the right, that only a fortunate section of the mass of humanity on the adjacent main road was diverted towards it. People were drawn by Baba's beautiful photographs and His message, "I have come not to teach, but to awaken", painted on the stall.

The visitors consisted of people from all walks of life and status, rich and poor, young and old. Amongst them were theists and atheists, dogmatists, cynics, sceptics and the argumentative.

It was amazing how many foreigners, who knew nothing of the English language, passing by for a cup of coffee or waiting to see the musical dancing waters, were drawn to Baba's photograph. A couple of gentlemen who were Polish or Russian approached the stall, one of them pointing at Baba and saying something. Pointing to Baba's photo they asked something in their language and obviously it seemed like a question as to who Baba is. To this we answered in English that Baba is God-man, a Perfect Master. They seemed to understand a word or two as they shook their heads in assent.

On another occasion, a number of priests who had congregated here for the meeting of the Council of World Churches, were discussing, looking at our stall. Eventually, one of them approached us and looking at Baba's photograph, asked who He is. I told him that it is Avatar Meher Baba, the living Christ. He smiled and with a bow retraced his steps. A few days later, some nuns and missionaries visited the stall and asked the same question and seemed pleased to hear about Baba. One evening there was a Japanese lady who was looking at the books in the stall with great interest and when we spoke to her about Baba, she said she had read about Him. Numerous others of different nationalities, British, American, Japanese, French, Viet Nameese, Polish and Russian, visited the stall and bought a booklet or two.

Observing the reactions of visitors, it was obvious how the sense of higher perception varied from soul to soul. The door of perception in some was wide open, in some slightly open and in others just closed. One evening an old gentleman with a beard like that of a Sikh (later on we found that he was not a Sikh) stood near the stall for a long time looking at Baba's photographs and attentively listening to all that we were saying to the various groups of visitors. When the crowd went away, we asked him whether he had heard about Baba and whether he would like to buy some booklets. Addressing Mona, he said: "Beti (daughter), I can see who He is. One glimpse of Him is equivalent to reading all the books in the world about Him. I would love to buy all these wonderful books, but I have no money. So give me only a few booklets for which I can pay." Collecting a few pamphlets he retreated bowing to Baba and all of us in the stall.

At another time we saw a person looking like a *Mast* in dirty, torn and tattered clothes, approaching the stall gazing at Baba with wide-open eyes and a look of intense longing. He picked up "God Speaks" from the counter and put it to his head saying 'Oh, Bhagavan' (God).

Invariably the children were attracted to our stall by Baba's photographs and His pictures on the books all over the stall. They would come running, with their parents chasing them, push through their way through the crowds and stand, watching Baba and listening to our talk. One or two incidents of these innocent souls were really touching. Once a youngster of about 6 or 7 years was keenly listening to our Baba-talk in broken Hindi looking at His photos. After the crowd lessened, he stood up on his toes and picked up the Hindi pamphlet 'Bhakti Yoga' reading the title

slowly. Mona told him that the booklet was all about God. He said he knew and had just heard about the living God and would like to read more about Him and meet Him. He quietly took a 5 NP. bit, probably from his sweetmeat money to give it to Mona. Mona refused to accept the money and told him that he could have it free. To this the boy said "No, you must accept it. I saw others paying for it. It is God's books, how can I take it free?" Taking the pamphlet, he sat on the nearby bench reading it and looking at Baba's photograph.

Amongst the series of visitors, there were many who brought their personal problems desiring a solution for the same. One such youngster narrated his sad life of confusion and contradictions. He said that his father who is a "satsangi" (follower of Radha Swami Satsang organisation) who meditated from morning to evening doing Puja, Japa and Tapa (all sorts of rituals) troubled him and his mother, without rhyme or reason. He was even dragging them to the court about some property matter. He wondered how the apparently spiritual behaviour of his father can be reconciled with his villainy, and how anybody could believe in such a Guru and God who gives no justice on this earth. It seems that this youngster appealed to the Guru of that 'Satsang' to sort out their quarrels, which the Guru refused to do. He was told to keep their quarrels to themselves and go to the court, if need be, to sort them out. Capt. Harichand asked him to forget about his father's behaviour and his quarrels with him. He told him that these troubles cannot be solved by hate, but can only be solved through love. He asked him to approach his father with love asking for his forgiveness. We advised him to read some of Baba's books, think of Him, develop faith in Him, accept Him as the Highest of the High and surrender everything to Him, and he would



eventually get peace. We gave him our Centre-address and asked him to attend the Sunday meeting. After a few days he came to the Centre and said that he was very happy reading Baba's books and that he felt very peaceful after the day of his visit to our stall.

The majority of the visitors having heard of Avatar Meher Baba for the first time, were asking for something small and concise, giving His life-sketch and messages to read. So, they were going in for the smaller books and brochures though the bigger books "God Speaks", "Listen Humanity" and "Avatar" caught their eye. Hence the smaller books and booklets like the "Gems", "Highest of the High" and "What Meher Baba Says" sent by Brother Adi, and most of the pamphlets like "The Silent Saviour of Humanity", "Twenty one Fragments by Avatar Meher Baba" sent by Brother Ramakrishnan from Poona and the Hindi pamphlets sent from Hamirpur, were almost sold out during the first week or two. The stall counter was looking almost bare. But Brother Adi hearing about it sent another lovely lot of pamphlets by return post. Concurrently we also received a consignment of "Twenty One Fragments" from Brother Nariman who knew about our requirements on his visit to Delhi. In the second consignment sent by Brother Adi there were two American pamphlets on Baba's messages, one with the title "Love" and another "Marriage". A majority of the second lot of booklets were also sold out by the closing day. Till the very closing day thousands of people from all over the world got Baba's 'darshan' and heard His name and message. That it was a unique work of His own doing, there is no doubt.

## A Review:

Avatar Meher Baba and His Expositions  
(An Introductory Sketch on the Life and Work by  
Shri A. C. S. CHARI, Calcutta)

Bro. A. C. S. Chari of Calcutta had dedicated himself for carrying the message of Meher Baba to the people and has been doing commendable service. He was good enough to bring out a brochure of fifty six pages in English and publish it for the benefit of the devotees of West Bengal in particular, on the sixty eighth Birth-day of Avatar Meher Baba, with a valuable preface by Shri Virendra Agarwala. There is a photo of Avatar Meher Baba printed on the inner title-page together with His Special Message. The first twenty-one pages contain an excellent sketch of the Life and Work of Meher Baba by Bro. Chari in his own elegant and inimitable style. That is followed by a collection of some of the prayers, poems and other priceless expositions of Baba, like the New Humanity, Seven Realities, Existence is Substance—Life is Shadow, God the Father and the God the Mother in One, Bhakti Yoga, Love and Devotion, Spiritual Potential of the Film World, and other messages and sayings.

We are glad to notice that this book-let is nicely printed and got up for a pleasant reading. Further it gives the reader good material to read and obtain information and instruction, all about Avatar Meher Baba's Personality, Life and Work on the Spiritual Plane, in a nutshell. We hope that this little volume will afford ample food for thought and illumination on the several burning problems of the day that confront the human heart. Bro. A. C. S. Chari is to be congratulated for his enthusiastic and untiring efforts to educate the public and carry Baba's message to the door-steps of the common man and to bring about a correct understanding of the essential Truth and create thereby harmony and peace in the hearts of the millions of the people.

Copies of the book-let can be had freely, by all those that are interested to know more about Avatar Meher Baba, from Bro. A. C. S. Chari, Komala Vilas, 73, Rash Behari Avenue, Calcutta 26.  
—B.R.R.

**Statement about ownership and other particulars  
about Newspaper 'DIVYAVANI' (Divine Voice)**

**FORM IV**

(See Rule 8)

- |   |  |
|---|--|
| 1. Place of Publication   | RAHAJMUNDRY                                    |
| 2. Periodicity of its Publication   | QUARTERLY                                      |
| 3. Printer's Name   | Shri P. Suryanarayana                          |
| Nationality   | Indian   |
| Address   | S.R.P. Works, Rajahmundry                      |
| 4. Publisher's Name   | Swami Satya Prakash Udaseen                    |
| Nationality   | Indian   |
| Address   | C/o. S. R. P. Works,<br>Rajahmundry            |
| 5. Editor's Name  | Swami Satya Prakash Udaseen                    |
| Nationality   | Indian   |
| Address   | S.R.P. Works, Rajahmundry                      |
| 6. Names and addresses of<br>individuals who own the<br>newspaper and Partners or<br>shareholders holding more<br>than one per cent of the total. | SWAMI SATYA PRAKASH<br>UDASEEN,<br>RAJAHMUNDRY |

I, SWAMI SATYA PRAKASH UDASEEN, hereby declare that the particulars given above are true to the best of my knowledge and belief.

**(Sd.) SWAMI SATYA PRAKASH UDASEEN**  
Editor & Publisher

Date: 10th April, 1962.

## BOOKS *by and about* AVATAR MEHER BABA

1. **God Speaks** ... Rs. 30 00
2. **Avatar** ... Rs. 10 00
3. **Civilisation or Chaos?** ... Rs. 10 50
4. **Stay With God** ... Rs. 10 00
5. **Discourses** (Five Volumes: each  
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7. **God to Man and Man to God** ... Rs. 10 00
8. **Beams from Meher Baba** ... Rs. 5 00
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13. **Six Messages** ... Rs. 1 25
14. **Quest** ... Rs. 1 00
15. **Meher Baba** (By His Eastern & Western  
Disciples) ... Rs. 0 37
16. **"The Awakener"**, A current American Quarterly, edited and  
published in New York, now running its 8th year.  
Subscription inclusive of registered postage Rs. 9/- per  
annum. Back numbers also are available.
17. **"Meher Pukar"**, A Hindi Monthly journal published at  
Hamirpur, U. P., Subscription Rs. 4.00 per annum.
18. **"Avatar Meher"**, A Telugu Monthly journal published at  
Eluru, West Godavari Dt., Andhra Pradesh, Subscription  
Rs. 6/- per annum.
19. **"Divya Vani"** (Divine Voice) An English Quarterly issued  
from Kakinada, Andhra Pradesh, India.  
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For U.S.A., \$1.50 inclusive of postage by sea,  
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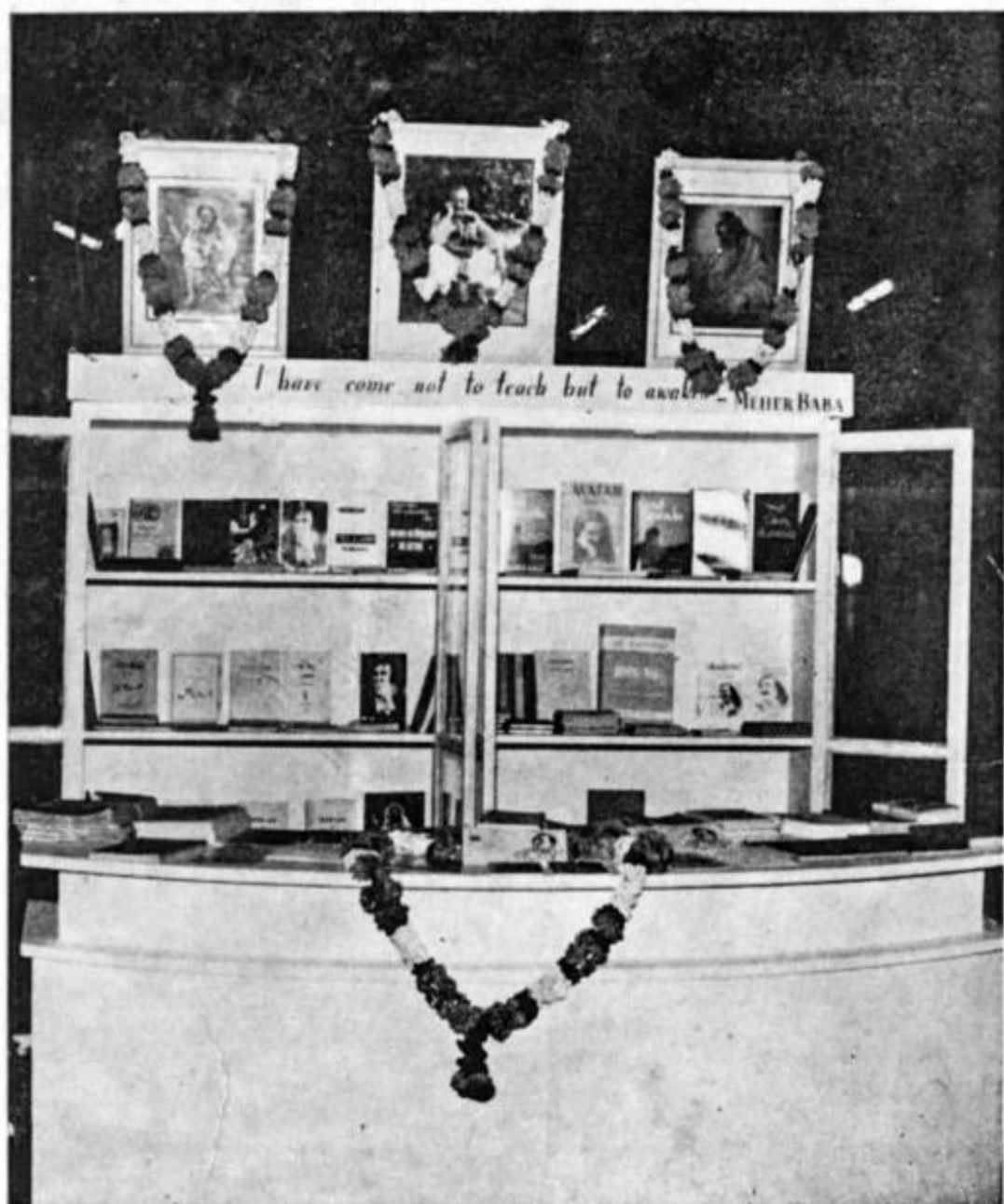
**MEHER PUBLICATIONS**

**King's Road, Ahmednagar,**

**MAHARASHTRA (INDIA).**



BABA-STALL in the Indian Industries Fair, New Delhi on 19-11-61



View of the exhibits in the BABA - STALL at the Indian Industries Fair - New Delhi - 29th Nov. - 1961.

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Edited & Published by Swami Satya Prakash Udaseen and Printed by  
P. Suryanarayana at S. R. P. Works, Rajahmundry.

Register of Editorial Alterations for the Online Edition of <i>Divya Vani</i> vol 1, no. 4				
Print Edition Text	Online Edition Text	Page Number	Para- graph Num- ber	Line Num- ber
momemtum	momentum	1	1	10
throuhg	through	2	1	8
DOSE	DOES	12	Head- ing	-
infinte	infinite	27	1	1
makind	mankind	28	1	2
Manisfesta- tion	Manifes- tation	28	2	3
anihilate	annihilate	28	2	3
frailities	frailties	28	4	2
certainity	certainty	29	2	9
dicipline	discipline	29	3	7
hypocrisy	hypocrisy	30	4	6
corrolary	corollary	31	1	5
Herculian	Herculean	33	5	3
incaranation	incarnation	39	4	3
onenese	oneness	43	2	4
why	way	47	1	14
unkown	unknown	51	4	6
Tajjudin	Tajuddin	52	1	4
pretence	pretense	54	3	3
intance	instance	55	1	2
supression	suppression	55	4	7
mechnical	mechanical	58	1	5
contracep- tions	contraptions	58	1	5
Indusries	Industries	59	2	14
sshould	should	59	2	26