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Third Quarter

10th January '63

DIVYA VANI

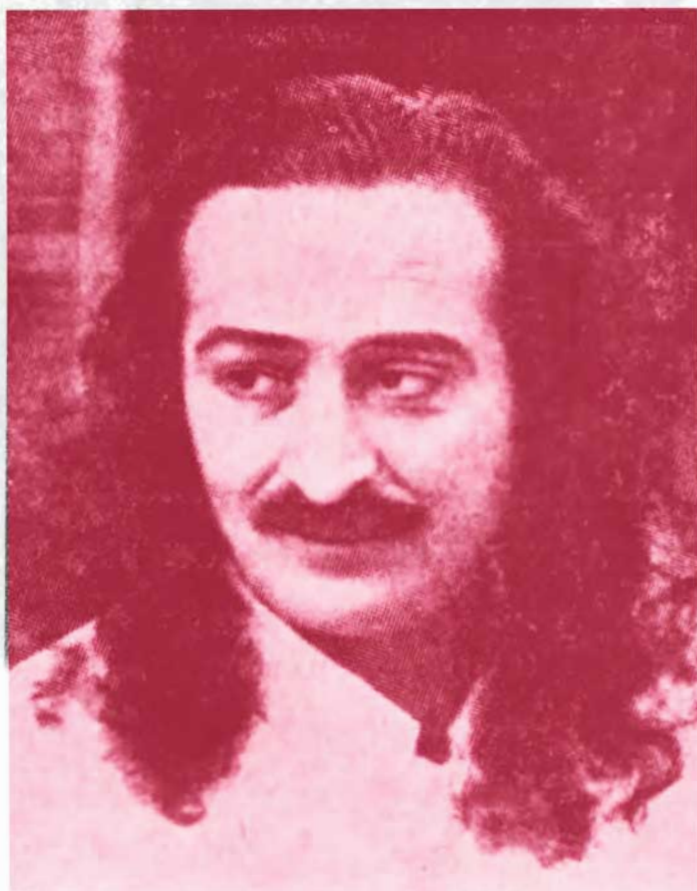
(DIVINE VOICE)

AN ENGLISH QUARTERLY

DEVOTED TO

AVATAR MEHER BABA & HIS WORK

Editor: Swami Satya Prakash Udaseen



“Wage war against your desires,
and Godhood will be your victory.”

—*Meher Baba.*

Volume 2]
Number 3]

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KAKINADA
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(DIVINE VOICE)

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SWAMI SATYA PRAKASH UDASEEN

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Editorial:

The Blissful Presence of Beloved Baba

We have to acknowledge here that our words failed to convey adequately to give a glimpse of a ray of Baba's Divine Presence and the flood-bath of the Spiritual Nectar, in our editorial of the last issue of "Divya Vani". We are sure that they will fail us now too. At any rate we venture to say a few words again about the same, but with more experience added to our past in the matter. We are also sure that our dear readers, who had the good fortune to have had the opportunity to be physically present before Beloved Baba, will better appreciate our venture.

As Baba said, "the coming together of children of East and West in the house of their Father" has happened, and the miracle of all of them being privileged to receive the Grace and Love-blessings at "Guruprasad" under the Awning has taken place to the entire satisfaction of all those who have not only tasted the sweetness of that "Nectar" of Baba's Love, but have also drunk it to their hearts' content. As Baba has said, their cups were full and their hearts were emptied; their burdens of life lifted for ever by the Divine Grace, and the joy that was experienced excelled all expectations.

The narration of the events and descriptions of the feelings of those that attended the functions are given in this issue under different articles in accordance with the experiences of the various writers and it will be for our readers to appreciate them with sympathy and feel likewise. But we can say with certainty that there can be none who can disagree with us altogether and say that he had no such experience at all during that period. Though the degree of happiness or joy experienced may vary from one individual to another, in intensity, it cannot but have a common feeling of inexpressible happiness or mirth at the very sight, and radiance and glow,

of Baba's face at the time of "*Darshan*" programme in the evening functions, for it attracted even innocent children and thrilled many a lover who felt dazed on such occasions.

It was indeed a sight for angels to envy, for it was all Heaven on Earth when Beloved Baba explained to His lovers some poetic verses as they were sung on some occasions, with all their implications, conveying the content of His love to be felt by every lover present. The experience of the Divine Presence by one and all and by some who had gone into raptures of Divine ecstasy, like those of Balak Bhagavan and some others who fainted at his very touch, were but note-worthy events. They prove beyond doubt the extent to which those who can take in the Divine Power in one way or other had drawn the same on that happy occasion though it was not possible for all to have an equal share of that spiritual bliss. It is indeed His Grace that has to flow to those that deserve it most. The only way to have our share of it is by doing our best to deserve it without escape. As Baba has said many a time, it was only by loving Him in the way He ought to be loved that one can deserve His Grace. The blessed few will no doubt be ever safe to have His helping hand at proper juncture and to deserve the benefit of His promise to save those that stick on to his "*Daaman*" at all times unto the last moment of their lives.

The enchanting beauty of the Divine Personality of Baba and His Radiant Love enticing every on-looker into willing surrender at His magnetic glance were only a few of His manifested powers on this significant occasion. His embrace embarked some on a new voyage in life and His kiss made many lose their presence of mind for at least some time and it was a common experience for many to feel the shock-like jerk of an electric touch, when His flowing fingers passed over their nerves in a mysterious way. Some swooned and their experience of this "*Samaadhi*" state can only be known to those that had a similar experience before, but not to others. The Bliss enjoyed by all was a common experience and hence Beloved Baba's Divine Presence was felt by one and all, young and old alike, and could never be forgotten in life.

In fact the thrill of joy experienced in the Presence of Beloved Baba and the magnetic attraction of love for Him felt by His glittering glances and bewitching personal beauty on

those happy occasions, finally won over every one; and every heart was filled to the brim with His Divine Love so purifying in effect that no distinction of a saint or sinner could be felt in that superb and sanctifying atmosphere. Each felt like embracing the other and kissing him in fraternal ecstasy under the benign influence of the spiritual fervour prevailing then in the Divine presence of our Beloved Baba, the Avatar of the Age. It is no wonder that it is carried to every home and every one feels so elated at the very mention of His sweet name "Meher Baba". The mystic spell takes one into ecstasies and raptures of Love Divine.

Thus it can be seen that the Blissful Presence of our Beloved Baba transformed men and women into some higher levels of life, whether they were conscious of it or not. The Divine call to spread His name and message of Love and Truth got its touch of final warning not to lose any time, for, the moment of breaking His Silence and final Manifestation was fast approaching. All lovers of Baba were asked to work with more zeal and earnestness, forgetting all their silly squabbles, loving each other as sons of one Father, i.e., Himself, and preparing themselves for the final parting day. They were warned again and again to be on the alert and not lose the hold on His "*Daaman*" unto the last breath of their lives.

It is now given to understand that the year 1963 will be a critical one and for reasons of His very important work, Baba wishes that Meher Centres in India and elsewhere do NOT have any sort of celebration for His 69th Birthday in February 1963. He wants His lovers to spread far and wide His Message of Love and Truth, in the spirit of His Messages, "My dear Children" and "My dear Workers". given by Him during the East-West gathering at Poona in November 1962.

May we honour His wish, to the best of our abilities, and may Baba bless us all to live upto His expectations! May He bless us all with His Loving-Grace, so that we may hold fast to His "*Daaman*" unto the last moment of our lives, with love absolute and surrender complete!

JAI BABA!

BABA'S BLESSINGS TO A. M. B. ANDHRA CENTRE

Telegram

Ahmednagar

To

30-12-62

President,

Avatar Meher Baba Andhra Centre, Kakinada.

"May Avatar Meher Baba Andhra Centre work with all hearts to spread Message of Love "

—*Meher Baba.*

* * * *

BEWARE OF "WOLVES"!!

Baba's Warning to His Workers and Lovers

[A letter addressed to Dr. T. Dhanapathy Rao, President,
Avatar Meher Baba Andhra Centre, Kakinada.]

Meherazad,

25-12-62.

My dear Dhanapathy Rao,

Beloved Baba wants me to convey to you and to all His Dear ones, who played a prominent part to have the new set-up for Avatar Meher Baba Andhra Centre as wished by Him, that He is happy with what has been decided upon. Baba wants you, V. V. Narayana Rao and the rest of His Dear ones, to know that next year is very important and critical from the point of view of His Work, workers and lovers; and as such, He wants Avatar Meher Baba Andhra Centre to remain ever vigilant so that His "Lambs" may not be devoured by 'Wolves'. This is what Beloved Baba has been telling all His loved ones who have been burdened with the responsibilities of being "group-heads" of various Meher Centres.

Baba says that the time is such that His lovers should cling to His "Daaman" under any circumstances. There will



“There will be many a howling ‘Wolf’—”
The Living Christ, MEHER BABA.

be many a howling' "Wolf", distracting His poor and simple "Lambs", donning the robes of sanctity and assuming the roles of saints, yogis, Maharishis and Mahatmas. Beloved Baba exhorts His loved ones to beware of such faquirs and fakes for they will abound on the face of the Earth ever more and like mushrooms spring up unseen and out of nowhere! Hence it is of utmost importance that His lovers and workers remain vigilant and pay heed to His repeated warnings to beware of so-called Saints, Sadgurus, Munis, Rishis, Yogis, Masters, Faqirs, and above all "Avatars of the Yuga"!

Beloved Baba wants you, all His workers, to know that He has permitted Maharani Shanta Devi of Baroda to attend along with Brother Adi K. Irani, the opening of Meher-Sthan at Kovvur on 28th February, 1963. And Beloved Baba desires that you and others of the Avatar Meher Baba Andhra Centre help Koduri Krishna Rao to make this function a grand success keeping well in mind that Meher-Sthan will be the House of the Beloved Avatar of the Age for ALL Andhra, and thus the responsibility of the function's success should rest on the shoulders of all Baba Lovers in Andhra by their presence at Kovvur on 28th February '63 to hail Beloved Baba at Meher-Sthan for He says that He will be there, as He always is, where His lovers are gathered in His Love and Service.

Baba sends His Love Blessing to you all.

Yours Lovingly,
ERUCH

BABA'S GOSPEL

Yogi Suddhananda Bharati, Adyar, Madras.

Baba' s Gospel of Love
Is sweet like Love itself.
It is available now;
But leave behind your self and pelf.

Milk and honey are sweet
And mango fruit is sweet;
But the joy when lovers meet!
The Beloved's sweeter than the sweetest sweet.

His eye is sweet; his gaze is sweet;
His lips are sweet; his smile is sweet;
His face and cheeks are rosy sweet
But sweetest is His silent treat.

No sweetness can challenge His sweetness;
No love equals His loveliness;
No charm excels His charmfulness;
Hail Ineffable fullness !!

Baba's Love can save us from harm;
If our Love towards Him is firm
Green, Red, Black or Yellow
His nectar smile can outglow
And perils shall melt away
When we follow only His way;
And thrills of joy shall be ours
On saying "Our life is yours".

Love, love, love, love, Baba wants Love;
Love, love, love, love, Baba gives love;
Love is life and love is light
Love is love, love Baba day and night!!

GLIMPSES OF BABA'S DARSHAN

DURING NOVEMBER 1962

East – West Gathering at Poona (India).

(From one of the Women-Mandali of Meherazad)

"My words can never be in vain. Whatever I have said must and will come true. When it appears otherwise, it is due to your ignorance and lack of patience." Years ago Baba said this to us, and this November we had special cause to remember it, when the East-West gathering in India that Baba had spoken of long ago took place at last, and many of His Family from the East and West assembled together at His feet and partook of the feast of His Presence. *Guruprasad*, chosen to be the setting for many precious Baba-occasions and darshans through the years, gained its height in pride and joy when it was chosen to be the rendezvous for this unique global gathering of Baba-lovers "who came, who saw and who surrendered to His Love."

My difficulty in writing this letter lies not in what to say, but what not to say! This is because most of you who will receive this have been blessed with the good fortune to personally participate and need no description from me. And, it is for You to give a picture, verbally and through accounts in *The Awakener*, *Divya Vani* and *Meher Pukar*, to those of you who could not come and had to accept in silent resignation His silent Will—even though the accounts I could give and you will give, can only express the expressible. What each one receives from Him in the silence of His Love can only be between The One and the one. As a dear one from U. S. A. wrote to beloved Baba: "You do not give in words, nor can I express in words, the Love

that you make one feel and know. My response is but a bit of your Grace returning to you."

We women of the Beloved's household had a "backstage" view of the darshan proceeding, for although Baba did not want us to be seated among the gathering, He allowed us to watch from behind the windows and door. Hence we could only see Baba's back. Yet we saw His Face, reflected in the sea of faces facing us—His radiance and beauty mirrored in the eyes that were fixed on Him in adoration. To thus see The One in everyone, was for us who are with Him and see Him daily, an unforgettable experience.

Just as we received the reflection of His darshan through the direct recipients of it, we received the impression of His Westerners' visit through their letters pouring in to their Beloved. Reading out to Him these letters is an experience that is deeply moving, and to behold the radiance of Love on His face while He listens to them is a gladness that fills the being. With Baba's permission, I quote excerpts from a few of them—some flashes that reveal a glimpse of this "coming together of children of East and West in the house of their Father", as Baba said in His message given on 2nd November.

One writes to Baba: "So often while I was with You the phrase "my cup runneth over" ran joyously through my mind. I was filled with wonder at Your Love for us all—a Love that showed itself in endless ways from the most insignificant detail of our daily lives to the miracle of our being privileged to receive Your Darshan."

Speaking of the 'public darshan' afternoon, a young woman says: "Seeing You work in India, giving darshan to all those people, impressed me more than ever with

the fact that You are the Ocean of Love. You are like the sun and cannot help giving Your love. That is why, I suppose, that You do not have to pay particular attention to each one as they touch Your feet. The action is automatic: one dips the cup in the ocean, it is only natural that it be filled with water. All one has to do is to dip." Yet another writes: "I remember being suddenly and overwhelmingly struck during the public darshan that last afternoon, by the fact that here I was sitting in front of God—absolutely, positively God—while thousands of people filed past you, hour after hour. I remember too the contrast of the morning sessions when You fulfilled all and more than all of my longing as a child, a teenager, and even as a grown college student, for "this Friend who is God." A boy of 13 writes: "How radiant You looked, dear Baba, when we were sitting there watching You embrace thousands! To do that as well as carry the burdens of the world was a feat only possible for You. I know that the Westerners would never have believed it unless they saw it. You gave each of us so much love and so much joy."

If I allow the heart to take over, I can go on endlessly quoting from all the very precious letters that have come from His Western family who came to India, but the mind gives me a tight-lipped reminder that to attempt such a herculean task would be impracticable. So lastly, to see the visit from the eyes of the oldest Novemberite, I give a line from the letter of dear Ruth White of Myrtle Beach. She says to Baba: "This letter is written to give thanks unto Thee and say my visit was not so much to a place but to a kingdom of enlightenment, joy and devotion." And so it verily has been and is, His "kingdom on earth" which is the envy of "heaven", for Baba has more than once explained to His disciples that the angels in heaven envy human

beings who have the means and opportunity to serve and be near the God-Man.

It is nearly a month since we are back in the lap of Meherazad, and all we wanted to do for the first few days was to sleep, sleep and sleep! We felt the utter contentment and drowsiness that follows a feast fully enjoyed, basking in the grateful knowledge of a program well accomplished. We are fairly "awake" again, and the reality of this November Gathering which now seems as a dream, is very much alive in our hearts and minds—for it is a dream of a dream come true. Meeting you dear ones and seeing you with Baba in India has meant inexpressible joy for us—marred only by the absence of those who could not come. But this absence was physical only, for Baba said to them in His cable: "While your love is with me here, I am with you there." On 10th November, when leaving Poona, Baba very compassionately spoke of His lovers' tears that flowed on that farewell morning at the Bund Gardens. Although there can be no "parting" from Baba, He felt the sadness of each heart that sorrowed at this separation.

Except to tell us to be prepared for whatever changes that may occur during 1963, Baba tells us nothing of His plans for the year. But He repeatedly hints that He wishes to be "free" from this 10th of December, free to attend to the carrying out of the work He has set for Himself. So He wishes dear Mehera's birthday to be celebrated on the 9th of December this year (instead of 23rd), when there will be a kavvali singing program at Meherazad. One change for 1963 is already manifest in the circular that has been sent out to all concerned in the East and which He wishes me to give here for all you dear ones in the West:

For reason of His very important work, Avatar Meher Baba wishes that Meher Centres in India and elsewhere do

NOT have any sort of celebration for His 69th Birthday in February 1963. However, lovers of Baba are permitted to send Birthday greeting to Him, by a cable.

Baba wants His lovers to spread far and wide His message of Love & Truth, in the spirit of His messages "My dear Children" and "My dear Workers" given by Him during the East-West gathering at Poona in November 1962.

During the year 1963, Baba wishes His lovers NOT to write any letters to Him, and also NOT to write to any of the men or women mandali residing with Him. In case of emergency a direct communication may be sent to Baba, by a cable only. Such a cable must simply be addressed:- * MEHERBABA AHMEDNAGAR, and *must always be accompanied by a reply prepaid form* which must sufficiently cover the cost of a reply.

Where His Western family is concerned, letters to and from Meherazad are allowed but ONLY for some specific work. Also, He wishes me to continue sending the family-letters, from four to six times in the year.

The Beloved wants me to include here the message for you, that although He is with you all the time you should consciously keep Him with you as much as possible, not worrying about the nothings that seem everything but leaving all to Him who is All.

* As I have mentioned before, this is our telegraphic & cable address and it is a waste of money to put the long postal address in your cable as many of you do.

OUR BELIEF IN AVATAR

By JAL K. WADIA, Calcutta

Meher Baba is an Avatar. So say His lovers. Ramakrishna is an Avatar. So say His devotees. Chaitanya is an Avatar. So say His followers. Similarly some others are proclaimed. But each of these Avatars is usually accepted as Avatar only by the respective group of followers and not by others. For instance, Ramakrishna is usually not accepted as an Avatar by the followers of Chaitanya but only by His own group of devotees.

In the old love story of Laila and Majnoo, the latter regarded the former as the most beautiful girl, while it is told that she was not so. Majnoo's love was a human love with full of individual attachment, born out of the individualised consciousness. Because of this blind, attached, individualised, human love, the truth of other girls being beautiful and better-looking than Laila was not accepted by Majnoo. If Majnoo had not been blinded by his individualised consciousness, as manifested in his attached human love, and if he had been truly devoted to Truth and had realised the truth in Laila, then he would not have hesitated to admit other beautiful girls as beautiful and better-looking.

Similarly, an individual Avatar is regarded as an Avatar only by His own followers and not by others. The love that He usually gets is the human love, full of sense-bound attachment and born out of individualised consciousness. Thus the devotees, who are blinded by this individualised human love, are not in a position to realise the Avatarhood in their chosen Avatar. Because of this, the truth of some one else being an Avatar is not accepted by them. In some cases, when some one

else is being accepted as an Avatar, it is because their own chosen Avatar has said so. Only those, who love the Truth with Divine Love and have realised the Truth in one aspect or other, realise, recognise and accept the Truth, whenever and wherever It manifests. It is only by them that the Avatarhood is truly realised and spiritually accepted and it is then and then only that an Avatar, whenever and wherever born, is recognised and accepted without anyone or any book saying so.

Mere intellectual acceptance of One being an Avatar, just because of some books, or some people or the Avatar himself saying so, can become a self-deceptive conclusion, in spite of being considered as a good beginning. Meher Baba may have proclaimed himself as an Avatar, Ramakrishna may have admitted that He is the same Rama and Krishna, Chaitanya may have declared that He is the same Krishna and so about other Avatars, but to us, average individuals, they are and remain as what and how we see them. We, the products of separated individualised consciousness, see one and all, whether the Avatars or the average individuals, as separated individual beings in their very flesh and bone. Thus we see an Avatar as a mere man, and however much we may try to believe Him as God-Incarnate, the belief remains the make-belief of our intellectual mind. It is wise not to consider our intellectual belief as a final conclusion. We may only utilise it as a useful instrument in our spiritual approach.

In an Avatar, there is the form of an individual man, which is within the fold of our individualised consciousness and there is also the Self-realised Godhood, which is beyond this consciousness. A tendency therefore arises, though at times unawares, in an average devotee to direct practically all his devotion to the man in Avatar and little or none to the God in Avatar, though

just the reverse is being presumed with a sense of satisfaction in his devotional approach. This satisfaction produces a kind of spiritual lull and spiritually he usually remains where he is. Weak as we are, we may begin with our intellectual beliefs, but we must not rest content with such beliefs. By trying to be true to Him and living an all devoted life according to His messages and instructions, let us strive with a burning desire to win His Grace to manifest Himself to us as God-Incarnate in all His Divine Glory. It is only then that our spiritual acceptance will be the true acceptance and we truly come to accept Him as the Avatar.

All thought does not possess the same potency. Only thought crystallized by a pure life and charged with prayerful concentration has potency. The purer the life, the greater the concentration, the brighter the faith in that *Unseen Power* from whom all things are, the greater the potency of thought. If I had the purity, the concentration and the faith I want, I know that I would do all my work without speech or writing or with the least use of either, and the power the thought would then carry would be irresistible. That is the power which every human being has to aspire to and with due effort attain. *The voice of silence has never been denied.*

—Mahatma Gandhi.

O' LORD! HOW SWEET THY NAME!

P. Sreelatha Vishnu Rao, B.A., Kakinada.

"What had to be achieved by dhyān of Vishnu in Kritayuga. by Yajnas in Tretayuga and by worship and service of the Lord in Dwaparayuga, that could be achieved by the utterance of Sri Hari's name in Kaliyuga", so say the sacred Scriptures.

By repeating the name of the Lord, one can dig out the invaluable treasure that lies hidden in the dark unfathomed caves of our hearts. As one's tongue gets accustomed to the repetition of His name, it slowly but firmly drags along with it the heart also. The heart, that has become saturated with the essence of the Lord's name arrests the mind which in its restless state runs hither or thither and makes it calm or serene. Gradually, one will reach a state of mental exaltation or elevation, full of light. Even though uttered unconsciously, it rescues one from the ills of life and confers on one salvation. It is what Sri Krishna meant when He said "Uttering of the Lord's name, without intent, as an involuntary sound, by association with joke or even out of derision or spite, is completely destructive of sins."

His name is the only potent *mantra* that can ferry one across the vast ocean of life which is mingled with sorrow or sin. The diseases of birth and death, the miseries of power or poverty are dispelled root and branch only through the repetition of the Lord's Name. Those who taste His name can only feel the sweetness therein.

"How sweet, the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds
And drives away his fear." (Hymns)

It is the same with every name of the Lord. Whatever be the mode of worship, whatever be the name by which He is addressed, the fragrance and the beauty can never alter. Why ye seek the remotest?

When Baba with all His heavenly beauty and divine austerity is amongst us, why should we take a round-about way to reach Him, when we can easily approach Him directly? Is He not the Ancient One, who with His ineffable and eternal Love towards mankind, has descended upon the earth to awaken all, even the sleeping souls of the sinful seekers?

The name of all names 'Meher Baba', is a superb combination of letters, which by its very utterance bathes the mind in the ocean of peace and drenches one in the shower of Love. Each letter in His name connotes the attributes of God in its fullest sense.

M - Stands for Motion. He is the cause of the motion of the world. As the propagator of power and effort He keeps the world in motion according to certain laws.

E - Stands for Entreaty. Being endowed with all power He is always the protection of all, to whom all approach with entreaties.

H - Stands for Hearing. He is the one and only one who is the efficient cause of the hearing of gross, subtle and mental sounds.

E - Stands for Embracing. Being the Pervader and the Pervaded He is embracing everything, thus presenting Himself everywhere.

R - Stands for Rejoicing. He is the cause of the world's rejoicing. He has descended upon earth to the rejoicing of those who were awaiting His descent with parched lips.

B - Stands for the Beloved. He is the very personification of Love, who by His unparalleled and unfathomable Love, is loving and is loved by all.

A - Stands for Action. He is the action that lies behind the supreme power that controls the world at large.

B - Stands for Beatitude. He is the very embodiment of heavenly happiness, otherwise called beatitude.

A - Stands for Attainment. Being essentially auspicious He is the donor of final beatitude to souls.

Thus the sacred combination of the letters of the name MEHER BABA connotes His natural attributes, and deeds, in the best possible manner. It is an underived and undeclinable word, representing in its fullest connotation only God. It is the distilled and concentrated essence of all that is delicious. His name is like nectar; nay, even sweeter. Can anyone turn away from the temptation to taste it? As an ant never fails to notice a sugar pot, so a man who wishes to uplift himself can never fail to sing the Lord's name.

Baba says: "If one utters my name at his closing hour he will find his permanent abode in me". The closing hour is the most precious moment of our life, for it can be the purest, the surest and the safest way to attain 'Moksha' with the simple process of uttering His name. So as to enable us not to forget His name at that hour, it is essential that we should practise the repetition of His name from now onwards, when our body is hale and hearty and our mind is sane and sensible.

When our heart labours with oppressive care and over our shoulder droops that frightful fear, we call His name in all His Glory and He, with his unsparing bounty, hearing our distressful call, comes to our rescue. From times immemorial He has come to the rescue of those

who, with all their heart and soul. have but called Him once. Faith and love attune the hidden strings of music which otherwise may not be tuned.

His name is the treasure which neither the thieves can steal nor the king can levy a tax on. It is the strength and staff to those who are weak and old. It is the shield that protects one from the fiery darts and furious blows of life and birth. It is the light that illumines the dark caves of ignorance and infamy. In short, it is the source whence Light, Wisdom, Purity and Power stream into our souls.

The name of all names, Meher Baba, swings open the door of redemption to all. Its charming fragrance fills the whole world. By utterance it is sweet, by practice it becomes sweeter and by captivating assimilation, it becomes the sweetest.

The beginning of all evil temptations is inconstancy of mind, and small confidence in God.

For as a ship without a helm is tossed to and fro with the waves; so the man who is remiss, and apt to live his purpose, is many ways tempted.

Fire trieth iron, and temptation a just man.

We know not oftentimes what we are able to do, but temptations do show us what we are.

Yet we must be watchful, especially in the beginning of the temptation; For the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted without the gate at his first knock,

Wherefor one said, "Withstand the beginnings, for an after-remedy comes often too late."

For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and an evil motion, and then consent.

And so by little and little our wicked enemy getteth complete entrance, whilst he is not resisted in the beginning.

And the longer a man is negligent in resisting, so much the weaker does he become daily in himself, and the enemy stronger against him.

—THOMAS A KEMPIS

A Pilgrim's Panorama of the East-West Gathering of Baba-Lovers at Poona (India) in November 1962

The long drawn attention of all Baba-lovers of the East and West centred at Poona (India), the birth-place of the Avatar of the Age Meher Baba has at last been adequately responded to by the munificent Divine Love manifested by our Most Beloved Silent Master on the ever memorable happy occasion of the East-West Gathering that has taken place during the first week of



THE EMPEROR OF EMPERORS

November 1962. It is but futile to attempt to give exactly all that has taken place during that period of the momentous sessions of "Meher Darbar", while it will be an equally difficult task to record the experience of the several ardent lovers of Baba who had the good fortune to receive His Grace and love transmission in that celestial and transcendental atmosphere, fully surcharged by the Physical Presence of the Ancient One, in His newly chosen form of bewitching beauty and resplendent aura of Spiritual Sanctity. And therefore with apologies to the realities that have taken shape on this happy and memorable occasion, this will be a humble attempt to place on record, only a Pilgrim's Panorama of the East-West Gathering of Baba-lovers at Poona (India) during November last. May it be that it agrees with some and disagrees with others in experience, for every individual must have his or her own say in this matter, particularly because of Baba's special favour that has its own choices in accordance with what

they deserve and their fitness for the same. But we are sure that it will be of some enticing interest to each one of the Baba-lovers, so as to have a comparative study of their own feelings in particular, about this unique occasion.

Enough caution and full preparations were in fact the prelude to the coming events of extra-ordinary importance and it is note-worthy to mention here the care and one-pointed attention of Baba's Mandali in looking to every detail of all arrangements and in particular, Bro. K. K. Ramakrishnan and his co-workers, who were entirely in charge of the local arrangements on behalf of the A. M. B. Poona Centre, shall be paid a tribute for their loving dedication and orderly execution of every detailed instruction to the point of perfection, which alone has contributed the most for the success of this august assemblage so splendidly brought about for the glorious manifestation and dissemination of Beloved Babe's Love on this ever memorable and happy occasion.

In their Journey to God, all lovers of Baba, both the Westerners and the Easterners that have had their pilgrimage to Poona with the sole idea of enjoying His Divine Presence collectively as they had been forewarned and every detail of instructions given was scrupulously followed and absolute attention was paid by one and all to maintain the sanctity of the occasion, so that none of them may lose any opportunity to receive His Grace at any moment during the happy function. Every one came with due intimation to the organisers, as far as possible, and all were anxious to keep to Baba's wishes as and when they were made known to them. So the whole atmosphere in Poona and mostly around "Guruprasad" was densely saturated with Baba-consciousness and even a blade of grass had a new message of love and beauty to convey to every passer-by, in its colourful dignity of fraternity with the petal of a fragrant jasmine flower, for they had the good fortune to belong to the grand threshold of the palace of our One Father, Meher Baba. Therefore every heart which was eager to learn about Baba's love and His compassionate nature, had a lesson right from the Royal-gate-way to that of the yonder

Awning, specially erected in the back-yard of "Guru-prasad", so beautifully decorated with electric-lights and elegant canopy all over the "Pandal". The royal path-way from the iron-gate, with its side "Pandals" newly erected were attractive and were used for stalls of books, photos and other Baba-literature on one side with Bro. Ali in its charge and on the other side was a well-provided hospital, duly in charge of Dr. William Donkin, assisted by Dr. Hoshang Bharucha and run in co-operation with Dr. (Mrs.) Bhandari.

The dawn of the morning of the 1st November 1962 has brought with it, its own sweet memories of the historic city of Poona and the cooling clouds with occasional drizzles made the new atmosphere more congenial for East-West Meet; so much so, every one was actively preparing himself for Baba's Darshan, His affectionate embrace and His enchanting kiss, which none can afford to miss. As per programme already announced sufficiently before-hand, every one was alert and "Guru Prasad" became a temple of God, where from early morning, the twinkling stars started ringing the bells in Heaven and the lights in the Halls responded to their calls. Baba and all His Mandali were preparing to give a warm reception to all Baba-lovers that had arrived there in that cold weather who in their turn were getting ready in their respective lodgings or hotels duly provided for their stay, during the days of this session.

Exactly at 9 A.M. started the Westerners' programme at Guruprasad-Hall and they were all with Beloved Baba and 7 women were specially deputed to receive the Western women. There were over 150 of them from U. S. A., Europe, England, Australia, New Zealand, Iran and Pakistan, prominent amongst whom were many illustrious personalities like Don Stevens, Mrs. Ivy Duce (associated with Baba's "God Speaks"), Phyllis Frederick, the Editor of the "Awakener" of New York, Elizabeth Patterson of Myrtle Beach Centre, and C. B. Purdom, the author of "Perfect Master" and others. After greetings and Baba's embrace of all, one

by one, Baba gave them all a talk by His eloquent gestures and finger-movements and Bro. Eruch followed up with utmost alacrity and special skill and voiced out, which in melodious spell, like the "Murali" of Lord Krishna in times of yore, enchanted every one.

The points on which Beloved Baba elaborated were the following:

1. "There are some who exist to hate others, to be jealous of others and make others unhappy; and there are some who exist to love others and make others happy. One who has to become One with God, exists for all, both good and bad. And to become One with God, one has not to renounce anything but one's own self."

—*Meher Baba.*

2. "No one dies. No one is born. The only fortunate rare one who does die, dies the real death and takes birth in God."

—*Meher Baba.*

The above are two of the points on which Baba explained about happiness and real death to the Westerners on 1st November 1962 at Guruprasad, in the morning hours and the gathering was adjourned to meet again in the general gathering along with the Easterners at 3 p.m. in the specially erected Awning therein.

By 2 P.M. in the afternoon the whole Pandal was full to its capacity and all the rows of chairs, except those specially reserved for the Westerners, were occupied by the Easterners who had come from all over India. About 500 arrived by the Andhra Special Train from Vijayawada which was arranged in accordance with Baba's instructions by Bros. Majety Ramamohana Rao and Chinta Sarva Rao and others who came from Masulipatam and other parts of Andhra Pradesh were

equal in number; in all, there were at Guruprasad that evening about 1000 Andhras and half of them were Baba-lovers of Hamirpur, U. P. The total number of those who attended that evening exceeded 5000, among whom were ladies and gentlemen of all ages, girls and boys of teens and below, and many children along with their mothers. They seated themselves in rows of chairs with rapt attention for the arrival of Beloved Baba. Men and women were seated in two wings of the Pandal and the Westerners arrived by quarter to three, in a row and seated themselves in the fore-most rows of the Awning, just before the dais, where a cushioned chair was specially provided for Beloved Baba.

Precisely by 3 o'clock in the afternoon, Beloved Baba appeared on the dais with Bros. Adi K. Irani and Eruch on either side and the audience was thrilled by His "Darshan" and with folded hands, every one stood up and the cries "Avatar Meher Baba Ki Jai" echoed in the skies. Baba did pranam to the audience and, taking His seat, asked every one to resume his seat.

On the dais, on either side of Baba were seated on the matting Yogi Sudhananda Bharati, Balak Bhagavan and Srimati Maharani Saheba Shanta Devi Gaikwad of Baroda. Messrs T. S. Kutumba Sastri, Keshava Nigam, Moropanth Dhakephalker and Burjor Mehta were deputed to give out Telugu, Hindi, Marathi and Gujerati versions respectively on the microphone. The Grand Old Man of Andhra, Dr. T. Dhanapathy Rao, President, Avatar Meher Baba Andhra Centre, was also one of those prominently seen behind Baba on the dais.

The Silent Master's Presence created a stillness of minds and voices, when the "Ring-master" Bro. Eruch announced. in his inimitable shrill voice, that the

proceedings of the evening will begin with the Master's Prayer recited by Dr. Harry Kenmore. The blind old doctor obeying implicitly the orders of the Silent Master read out the "Parvardigar" prayer with his thundering and steady voice which thrilled everybody to the core and made every one feel the Divine Presence.

Then started the programme, one after another going in queues before Baba for Darshan and embrace, first being the Australians who just arrived for the function.

While this was in progress, Poona Bhajan Mandali sang their bhajan songs and the ladies were asked to follow up the Westerners in queue and after that the Andhras, who were asked to be seated in the first rows of the Awning, just behind the Westerners. Bro. Rama Krishnan was asked to speed up the programme so that every one would get the chance the same evening.

The programme was in full swing and Baba's "Darbar" was going on; every one present concentrated his attention on Baba as though he himself was having Baba's embrace, each time a lover was blessed and kissed by Baba, and the musical entertainment gave the function at this juncture an extraordinary joy which made every one lose himself in the ocean of Baba's Love, pervading the whole atmosphere and float over the waves like bubbles of the same, significantly insignificant drops of celestial waters of Divine Grace. More joy prevailed after Baba's announcement that He was happy for all of them who had come from far and wide, from all corners of the world, even crossing the oceans which must have cost them much of their money, time and energy, because of their love for Him. But Baba made it clear to them all that no amount of sacrifice was too great to have His Darshan and that they were all there not because of their love for Him but because of His love for them, which

made them all go over there, forgetting and surpassing all difficulties, however great they might be. Indeed every one felt the truth of His saying and a sense of gratitude prevailed in the hearts of all Baba-lovers present. Soon after some time Baba made another passing remark that unless more speed was maintained in the progress of the queue, heavy shower might overtake them shortly, when all others might run away to shelter themselves and He alone might have to remain in His seat. Every one took it for a joke but none understood it to have invoked actual rain until within a few minutes dark clouds hovering in the sky rained heavily and drenched one and all for about half an hour! The miracle added its glory when not even a child moved out and the queue was continued as ever, as if it was a sun bath for them all. In fact every one experienced a thrill of joy as though it were the shower of "Nectar" of Heaven and Baba's Love-manifestation had its greatest intensity at this moment for the glow in his lustrous face made the evening sun fade away into darkness, hiding himself for the night. Indeed Beloved Baba gracefully made every one present feel His Divine Presence that evening. His glittering eyes and dazzling face with roseate colours all around gave a panoramic display of His Love-manifestation and every heart was filled with joy supreme on this happy occasion. The rain stopped, none noticed when, for they were not only so unmindful of it but also fully immersed, heart and soul, in Baba's Love. Then it was time for closure of that evening programme when the last item of Arti was sung by Madhusudan party, stopping for the day the queue and its progress.

It was a sight for angels to envy at this climax of divine beauty so profusely manifested out of compassionate Grace by Beloved Baba while Arti was sung and all traditional paraphernalia, such as platter, lighted camphor and lighted oil-wicks duly held by representa-

tive personalities dressed up for the purpose and the whole mass of Baba-lovers standing in adoration witnessed the same in all humility and devotion that would last for ever in their lives.

None could move out even when "Gate Chalo" was sung until Baba bid adieu for the day to all His lovers.

On the next morning all Westerners were with Beloved Baba at Guruprasad and Baba gave them an explanation about the Chart of "The Four Journeys". The following were the points on which Baba explained exclusively to the Westerners in Guruprasad Hall on 2nd November 1962 from 9. A.M.:

1. God is absolutely independent. The only way to approach Him is through love, constant repetition of His name, and invocation of His Mercy.
2. Mercy is God's nature (swabhav)
3. Bliss is God's original state (assal halat).
4. Power is God's existence (astitva).
5. Knowledge is God's duty (kartavya).
6. The infinite state of God gets lost in the infinite jumble of infinite contradictions.
7. To know God in His infinite contradictions is to become conscious of His consciousness of His unconsciousness.
8. To achieve the God-state, do absolutely nothing while doing everything.
9. To find God you must find yourself lost to yourself.
10. To be infinitely conscious, you must consciously lose consciousness of your self.
11. Space is the gulf between Imagination and Reality. Evolution of Consciousness fills this gulf.
12. Time is the interval between your most-first imagination and your most-last imagination.

13. Where imagination ends, God is and Godhood begins.
14. Imagination is an eternal mimicry of Reality effecting the shadow-play of Illusion.
15. God is not anything comprehensible. He is Reality: Consciousness - Absolute Consciousness - Infinite Consciousness.
16. Realization of God is Absolute Consciousness minus consciousness of Imagination being imagination.
17. To be ever present with God, never be absent from Him.
18. Do not desire union with God; but long for union till you go beyond longing for union, and long for only the Will and Pleasure of Beloved God.

19. मन मरे, माया मरे, मर मर जाय शरीर ।

आशा तृष्णा न मरे, कह गये दास कबीर ॥

Mind may die. Maya may die. Body dies and dies. But Hope and Thirst never die. Thus has said the slave, Kabir.

20. Complete forgetfulness of self is to even forget that you have forgotten.
21. Complete remembrance of God, honesty in action, making no one unhappy, being the cause of happiness in others, and no submission to low, selfish, lustful desires, while living a normal worldly life, can lead one to the path of God-Realization. But complete obedience to the God-Man brings one directly to God.

(The discourse on "The Four Journeys" as given by Baba will be printed in a book of discourses of Baba entitled "The Everything and The Nothing". The book is under print in Australia and Dr. D. O'Brien has undertaken to get it printed as soon as possible).

The gathering adjourned by 12 noon.

In the afternoon of 2nd November '62 both Easterners and the Westerners gathered again under the Awning in Guruprasad by 3 P.M. and the "Pandal" was full again to its capacity inspite of the fact that a 1000 more chairs were added and adequate arrangements were made in advance by the management. Soon after Baba's arrival on the dais rapturous cries of "Avatar Meher Baba Ki Jai" resounded in the skies and the whole audience resumed absolute silence. Soon after Beloved Baba took His seat and bade with His finger: the thrill of the command gave every one his poise of mind and maintained orderliness most miraculously as that of a magic wand.

The programme of the evening began with Baba's Message "My Dear Children" read by Mr. Darwin Shaw in English and the Telugu, Hindi, Marathi and Gujerati versions were read out by Messrs D. V. Krishnayya (Vijayawada), Keshava Nigam, Dhakephalker and Mehta respectively,

Then the programme of Baba's embracing the remaining Easterners, who were left out the previous day, continued while the Poona Bhajan Mandali sang Bhajans. The never-ending queue of Baba-lovers including men, women and children, gave the scene of Baba's dazzling radiant rosy face, a new colourful attraction that evening by the mystic spell of darkening clouds, adding beauty of the rainbow colours to the twilight of the setting sun and the twinkling lights of the Awning. The programme ended with Baba's Arti which was sung without the traditional paraphernalia that evening and the musical tune "Gate Chalo" rang in the ears of lovers leaving Guruprasad in moods of ecstasy carrying in their minds the happy memories of Baba's Grace.

On the 3rd November '62 at 9-00 A.M., all the Westerners were with Beloved Baba once again at Guruprasad. That morning Baba saw them in groups and some individually too. Meanwhile the rest of the Westerners visited the stalls, keeping themselves within the call of Baba.

That morning in His talks with them (between 9 A.M. to 12 noon) Baba brought home to the Westerners the futility of wandering from place to place and from saint to saint in expectation of getting God-Realization. Baba stressed that this was very harmful in view of the world now abounding with so-called saints, Mahatmas and Yogis who *reached* more harm than any benefit to any aspirant of Truth. Baba also warned His Western lovers of "God-Realisation-in-seven-days" classes and pointed out how very ridiculous it was to gain God-Realisation in seven days! Baba repeated that unless the aspirant became like dust at the feet of a Perfect Master there was no other solution to get freed out of the clutches of Ignorance. But there are only FIVE Perfect Masters in the whole world at any given time and therefore the aspirant has to be very cautious not to fall a prey in the hands or "at-the-feet" of an 'imitation' Perfect Master. Baba concluded that it was therefore of the highest benefit for all to get hold of the garment (daman) of the Avatar and hold it firmly at any cost and that He was the Avatar of the Age.

(After this explanation Baba met different groups of His Western lovers from different Centres in U.S.A., Europe, Australia and Iran in Guruprasad Hall.)

The gathering parted to meet again in the evening at the Awning along with the Easterners.

In the afternoon before 3-00 P.M. the Easterners and the Westerners gathered under the Awning and it looked

as though the programme started earlier, for every one came much earlier and seated himself in an orderly way. Baba's arrival on the dais marked the function with a special significance, when, immediately after the rapturous cries of "Avatar Meher Baba Ki Jai", Beloved Baba's Message "My Dear Workers" was delivered in English by Mr. Darwin Shaw and followed by vernacular versions of the same, as on the previous day. This was followed up by Miss Lata Limaye's ghazal for 15 minutes, while the programme of Baba's embrace continued and those that were left out till then formed into a queue and approached Baba. That day's special feature was that all the members of Baba's Mandali bowed at His feet touching them by their heads and later were followed by others. Bro. Eruch's announcement that it was past 22 years for them ever since Baba allowed them to bow down to Him in the like manner, made the whole audience feel the thrill of their hearts on this memorable occasion.

Then followed programmes of entertainment by others and a young American lover of Baba recited beautifully the English song "He holds the whole world in His palms .. " and thrilled the audience. Then the unique narrative of Baba's life called "Burra-Katha": was recited in three languages, Telugu, Hindi and English duly introduced by Bro. Eruch, as the 150th of its recitals by Balagopal Bhaskara Raju of Andhra Pradesh and his party. This came after short intervals of entertainments by bhajans of "Babji" and other bhajan parties, when suddenly terminating the same, at Baba's bidding, Mr. Habib Qavval of Ahmednagar was requested to give his entertainment along with his party.

That evening Baba made an important announcement saying that "He will break His Silence next year but will see no one." He added that "Next year means

next year". All Baba-lovers received the news with a thrill which made them more seriously think of the coming events: but every one was immediately taken over by the sudden gust of high emotional upsurge when the Qavvali programme started that day.

It was unique on that day and Baba's Grace made them sing marvellously and Baba added to its joy lifting the audience to the heights of imagination whenever he used to explain the inner meanings and their depths in His own inimitable way. Baba's explanations of the mystic thoughts, so sweet and lovely, pure and profound in ideology, had a sway over the feelings of all Baba lovers for Beloved Baba had so compassionately bestowed His Divine Grace on that happy occasion. The performance excelled every expectation and moved the audience to tears of joy which rolled on their cheeks every now and then. The Divine Presence promised by Beloved Baba was indeed experienced in letter and spirit on this superb occasion and the effulgent rosy rays of Baba's face gave to many a unique experience of loving surrender unto Him. The time passed away without notice and it was past 6 P.M. when Arti was sung by Madhusudan Party. At this juncture, the glow of Baba's face attracted every one and their adoration surpassed all limitations. Their feelings of surrender to Baba in their heart of hearts was complete. "Gate Chalo" was also sung; but nobody could move out till Baba bid adieu and retired into the Guruprasad bungalow.

On the 4th morning the Westerners were again with Baba at Guruprasad between 9-30 and 10-30 in the morning. They had a musical entertainment from Vinayakrao & Party, as was specially arranged for them.

That day being the last day for the East-West Gathering, every one of the Baba-lovers was alert and came before time. So the function started earlier than usual since Beloved Baba too was gracious enough to be present a little bit early that afternoon. Just before Baba came out from the bungalow-hall, some important workers of A.M.B. Andhra Centre were called in by Baba and they were given instructions regarding the future work in Andhra. They were asked to take up the work with more zeal and earnestness and were seriously warned by Him out of compassion, lest they should be washed away in the gushing waves of the ocean of Love that may be manifested, soon after His breaking of Silence, and in which confusion they may lose their grip on his "Daman" and lose this opportunity of their life for ever. They were asked to heartily take part in the ensuing function of that evening in the "Prayer of Repentance" when they would be forgiven graciously for their shortcomings in the past.

Soon after, precisely at 2 P.M., Baba arrived on the dais and the rapturous cries of "Avatar Meher Baba Ki Jai" hailed Him in one voice. He received them all with loving grace and blessed them all in one glance which gave them a thrill of supreme joy. The function started with Baba's "Universal Message" read out in English. by Mr. Don Stevens. Soon after this, the "Prayer of Repentance" was read over in English by Dr. Harry Kenmore in his usual style and moved every heart to sobs of repentance and prayer to Beloved Baba to forgive their sins.

That day was allotted by Baba to the Poona Citizens for public Darshan, exclusively for them, and Shri K. N, Soman, who was in charge of this programme, made the people alert in the matter, and there were more than 10,000 of them awaiting Baba's Darshan that evening.

The queue started right from the City itself and the gates of Guruprasad had to be kept open for the whole evening. Every one, man, woman and child, had his or her chance to bow down at Baba's feet and to have his prasad, while the queue had to go on at a march-past speed of a military contingent. While Darshan was in progress the Poona Bhajan Mandali continued their singing and "Prasad" was distributed to all by Sadashiv Patil and his group of volunteers.

Another prominent event of that day's function was an announcement made by Baba in response to a specific query by a representative of the newspaper called "Maharashtra Times". Baba made the thrilling statement that "Bharat will ultimately win in the present conflict with China, since He, the Ancient One, has been born here in Bharat" as the Avatar of the Age to establish Dharma, This emphatic statement of contemporary interest infused patriotic fervour, more so in all the Indians and the rapturous cries of "Bharat Mata Ki Jai" and "Avatar Meher Baba Ki Jai" resounded the skies and cheered the occasion into a more emotional sway.

Baba gave parting embraces to some, who had to leave that night early. This made a remarkable note on many of the Baba-lovers suggesting that the time had come for them all to depart and that the Spiritual Feast of Graceful Presence of their Beloved was coming to a close. Gradually every heart became so heavy that none could move out, even when Arti was sung or "Gate Chalo" was repeated. Baba's Love-Feast and the Grace of His Divine Presence enjoyed for more than 4 hours each of these 4 days, made them addicts of this Divine Wine, for it had been so lavishly spared to them all, that a mere dip by the cup of their heart filled it as many times as it could be emptied; and the Ocean of Baba's Love

flooded the recesses of their hearts and filled them too with the Divine 'Nectar' even without their knowing the fact thereof. Baba-lovers became so hopelessly helpless in the matter that they could not do without it and Baba too had to show His infinite helplessness, because of His over-flowing infinite compassion, on this occasion. He could not help but give all His Love to His lovers, even without their asking for it and fulfilled His promise of giving them all collectively His Divine Presence.

All those that had to leave next morning, mostly the Easterners, were given parting permission by Baba that night and the Westerners alone had their programme with Beloved Baba till 10th November, when they too finally bid adieu.

On 5th November '62 morning, there was a special Indian Instrumental Recital Programme for the Westerners from 9-30 A.M. to 10-30 A.M. by Sri Madhukar Golwalker of All India Radio, Poona Station and by Sri Chandra Kant Kamat who played solo-tabla.

From 10-30 A.M. to 11-30 A.M. was the most touching session of the Westernlovers of Baba, when each Westerner approached his or her Beloved Baba for the parting embrace.

At 5-00 P.M. Baba gave an hour's interview to Mr. C. B. Purdom from England, as desired by Mr. Purdom, for he wished to clarify certain points on the new book he was writing entitled 'The God-Man.' This book will make Mr. C. B. Purdom's previous work "The Perfect Master" up-to-date.

On the 6th November '62 all the Western visitors made a trip to Meherazad, Meherabad, to Meher Publications Office and to Avatar Meher Baba Ahmed-

nagar Centre. Khan Saheb Sarosh K. Irani of Ahmednagar made all arrangements for their breakfast and lunch at his bungalow. The Westerners started from Poona at 6-00 A.M. and returned at 8-30 P.M. from Ahmednagar.

Baba met about 65 Westerners (who had not left Poona till then) on the 10th November '62 at the Bund Gardens, Poona at 7-30 A. M. on His way to Meherazad. Baba also met at the Bund Gardens His lovers from Poona. They performed Baba's Arti at the Bund Gardens, just before He left for Poona.

REVIEWS:

It is our pleasure to have received a copy of "*Meher Kirtan*" (Life-sketch in English Songs) published by Bro. Nana Kher, Secretary, Avatar Meher Baba Nagpur Centre on Vijaya Dasarni day. This is a booklet specially published with settings of Indian melodies in verses and songs written by Prof. Dr. C. D. Deshrnukh, M. A., Ph. D., (London) and excerpts from the poems of Mrs. Indumati Deshmukh, Francis Brabazon, Bhau Kalchuri and Dr. C.D. Deshmukh This novel experiment, giving a rapid survey of the life-story and a few word-portraits of Avatar Meher Baba, deserves to be read by every Baba-lover for his own enjoyment. The price is 70 nP. only.

—SSP.

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REVIEWS: (contd.)

We are glad to receive the Revised *Edition* of the booklet called "An Introductory Sketch on *The Life and Work of Avatar Meher Baba and His Expositions*" published by Sri A. C. S. Chari. Kamala Vilas, 73, Rashbehari Avenue, Calcutta-26 (India) in commemoration of the Unique Gathering of East-West Lovers of Avatar Meher Baba at POONA (India) from 1st to 4th November, 1962. The first Edition published on the 25th February, 1962 has been duly reviewed in one of our previous issues of this journal.

This publication has a special significance of its own, just issued by its publisher who is one of the ardent lovers of Beloved Baba with ample opportunities for personal experience and contact of Baba to have dived deep into the subject which he had so very attractively dealt with in detail, without leaving out any important event in Baba's life. Any of His lovers who would like to have an insight into the mystical events of Baba could not miss this narrative presented with special skill which few can excel. It is worth reproducing in all other languages so that those who do not know this language may also be benefitted equally. Baba's Messages and Sayings included in this publication deserve the special attention of every lover of Baba and it needs no mention that this booklet shall be read and the nectar of the same be imbibed by every lover of Baba.

The price of each copy is Re. 1/- only and the copies can be had of Sri K. K. Ramakrishnan, Secretary, Avatar Meher Baba Poona Centre, 107/5, Range Hills, Kirkee—POONA - 3
—SSP.

"LOVE ME MORE AND MORE"

"WHAT can I write that BABA hasn't said over and over? We have more books, more words, but how many of us *live* what Baba wants; to love in thought, kind words and deeds? There is the whole thing in a nutshell. Of what use are words, be they written or spoken, if love is not there? "LOVE ME MORE AND MORE". Not to love Baba Himself more and more, but to love humanity more and more, for Baba is in all of us. This to me is the only way to love Baba. As Baba gives in Silence, this I too feel is the best way, If it's possible, to *do* more and *say* less, saves a lot of energy. But, again, C..., each one gets to GOD his own way. There are no two of us who get there the same way. We know the kind of love Baba wants us to share, but who can *truly carry the Cross* on his back as Baba does? Believe me, it isn't easy. Baba suffers in silence, Baba graces us in silence with His Divine Love. Only those who are sensitive enough can feel Baba's Grace! May it be that (you) are one of those fortunate ones—to be able to feel Baba's Grace flowing through you!"*

* We are obliged to Mr. C (India) for sharing the above extract from a letter written to him by Mrs. S. K. (U. S. A), for the benefit of our esteemed readers.
—EDITOR.

ONCE AGAIN THE SAVIOUR OF HUMANITY COMES TO US

Dr. G. S. N. MOORTY, M.A., Ph. D., Kharagpur

This is a dangerous Atomic Age. Fear-psychosis has taken possession of every human soul. The horrors of war and worry loom largely on the path of peaceful progress. We are indeed passing through such critical times when Humanity is confronted with a serious catastrophe. The civilization is about to crumble and crash. There is practically a cultural collapse in Society. Man is faced with a grave 'spiritual crisis'. Happiness is completely robbed. Miseries are multiplying. Mental agonies are aggravated. Moral values are criticised and condemned. The heart is wounded and it is bleeding with the sacred blood of humanity; the mind is marred and is moving like a machine; above all, the soul of man is sinking fast. With a crippled conscience, we claim our existence. Mutual jealousies and bickerings are immensely on the increase. The sweet Nectar of Love is poisoned with the bitter feelings of animosity and, instead, we are severely groaning with the painful disease of suspicion.

It seems as if the whole life of the *'Inner Being'* is bombarded. The 'Self of man' is lying quite unconscious as if it were under the chloroformic effect of the Inflated-EGO. It is, therefore, high time that we must be awakened and brought back to consciousness of what really we are. In fact, we must know 'ourselves'.

It is to fulfil this great demand of the Age that God has again incarnated amidst us and He is here once again, in flesh and blood, to guide the destiny of human beings towards the fullness of a perfected life. The divine

Saviour has at last come, and this time as the Lord of Silence. It is BABA—The Avatar Meher—the boundless Ocean of Love.

So, why Baba? And what is his speciality that distinguishes him from other Avatars in the past? etc., were some important questions that were raised at a casual discussion once held at the Sai Samaj, Calcutta. Though I cannot pretend to fathom the spiritual philosophy of this very deep subject, which puzzles the intellect and terrifies all thoughts of the ordinary brain, yet I shall briefly explain the same in my own way. No doubt, the unseen hand of Baba was always there in the process of the discussion. I have just tried to sum up those few vital points here.

"Why Baba? What is the speciality of Baba as an Avatar when there is already a great galaxy of Avatars in the past? These questions were repeated to me. Of course, though it is not at all necessary for the ardent lovers of Baba to brood and bother over such intellectually dangerous questions, (since all doubts must have already disappeared in their hearts when they were embraced by Baba), yet, it may be felt essential by those who are still on their path of research for unfolding the secrets of the Divine mysteries. It is no doubt a special problem confronting them as they have undertaken the task of conducting a psycho-analysis of miracles; but quite unfortunately these have been irrelevantly linked up with the Great Fact of the physical Incarnation of Baba as the Highest of the High.

These small doubts are like little 'devils' which gradually assume gigantic shape and ultimately occupy the whole space of the Inner Being. As this is more so in the case of those men and women who have not yet seen Baba in his physical form, (such people shall always exist) it is rather appropriate that these questions should

be answered in a very effective manner, so that similar doubts lingering in the hearts of many, may be dispelled at once.

First of all, I had to emphasise on the primordial necessity of a thorough examination of our own doubt. The nature of the doubt is to be broadly understood. There is also a distinctive philosophy of 'doubt' that deals with the birth, growth and decay of a 'doubt'. Unless the doubt itself is clearly put, the answer can never be appealing. Moreover, on a psychic level an honest doubt is the very seed of solution. At the root of the question lies the 'answer'. In other words, there could be no doubt without a prior solution, but in a sealed condition. In this broad-based context, I was able to answer that, the fact that a query was put as the doubt arose "Why Baba? What is the speciality of Baba as an Avatar?" was nothing but an answer in the form of a question.

In the astral plane, all intellectual doubts are viewed as 'condemned curiosities' being rejected by the Super-Conscious-Mind as a by-product of an unbalanced thought. It is only in the terrestrial sense that the devil appears in the dress of doubt, to which the reply must be in a mundane make-up. Hence the incarnation of Baba through the physically visible medium of human body. How then can we know that Baba is the same Ancient One?—the Sanatana Purusha, the Invisible in the Visible Form, existing in the hearts of one and all. To this, attention is drawn forthwith to the answer already given by Baba Himself in His own words thus:— *"To know Baba is to be Baba"*.

Even if we mobilise all our intellectual faculties and try to get a glimpse of the real Baba who is the living personification of Truth, Bliss and Beauty (Satyam-Sivam-Sundaram), the trial will only end in utter disappoint-

ment, for the simple reason that God is beyond the grasp of the ever-illusive intellect, So, in order to understand this basic fact pregnant in the question, about "Why God?", we have to realise, at the beginning, that we must become God to understand God, before we claim any knowledge of God, No amount of learning can in the least, help to solve this eternal riddle of God's relation to Man or Man's dependence on the Divine, especially when there is an interplay of natural, and super-natural states of consciousness, functioning actively in Baba, as the Highest of the High. To make it still easier, a complete merger of the Individual Self into the Ocean of the Universal Self, is an inescapable pre-requisite of spiritual preparation in our journey to God, at the terminus of which, the distress of the 'doubt' "Why Baba?", may be redressed. Certainly, there is no benefit of doubt in this case.

For example, on a purely material level, may I interrogate "Why Food?", 'Why Water?', 'Why Air?'. Let me straightforwardly say, "Food" is the answer for "Hunger", "Water" for quenching the "Thirst", "Air" for "Breathing", to sustain "Life" and so on.

Next comes one, to question me as to "Why Hunger?", "Why Thirst?", and "Why Breathing?". I do not know how others will answer these queries but I can give replies in my own way. That is to say, in other words, "Hunger is" because "Food is", "Thirst is" because "Water is", "Air is" because "Breath (Life) is". Let it be further asked "Why You?" and "Why I?", Here also, the answer is not too far to seek. "You are" because "Your is" (since you feel that there is something which is yours.) "I am" because "Mine is" (as I feel that there is something which is mine). Therefore my answer to the question raised

"Why Baba?" is thus more simplified. "Baba is" because "everything is Baba's", in as much as, Baba knows that the whole Universe is "Baba's", Finally, I may even add that "we are" or "our existence is" because "Baba is".

I confess that my approach has been more purely psychological than merely logical. The proper soil for producing a correct conception of Baba is only to be found in the doctrine of the 'heart'. It is in this broad perspective that I have examined the question to get at the very bottom of the doubt and in the end, to drive away the darkness of illusion.

"What is the speciality of Baba as an Avatar, when already there is a great galaxy of Avatars in the past?" This is no less an important question. The inquiry "Zignasa" is made by a very ardent lover of Baba. It is therefore quite evident that several lovers of Baba might be equally eager to get themselves enlightened with the result of such a burning inquiry. I have, however, decided to throw light on the findings of my own investigations in the matter, in brief, which may create some active interest in the hearts of all the seekers of Truth.

The very first and foremost speciality lies in the fact that the 'Avatar' manifests through Baba who is *living* with us in flesh and blood, as we do. All other past Avatars are thus superseded by the living Incarnation of Baba. Even in the past, no two Avatars were ever similar. Rama did not do what the previous Avatars had done and Krishna never repeated what Rama did. In the same way, Buddha came and delivered his own message of 'Ahimsa' to humanity that was entirely different from what Rama and Krishna had done or taught. Hence, I say that, the Avatar of Baba has something quite fresh and totally new to offer us – who

are members of the great human race; and that may differ, *in toto*, from all the Avatars in the past. The history of Incarnations bears ample testimony to the fact that, it is a travel from truth to truth and perfection to perfection. In reality, Baba is an epitome of all the Avatars of the past with an additional speciality, that, in this age of noise, He speaks in a "Language of Silence" which is directly grasped and understood by the 'Heart'.

It is not an outstanding feature of speciality that, in this age of "Soulless Mechanical Civilisation", Baba has incarnated, *silently* to offer us the Finest Flower of Life (and in love with us) which He has plucked from the tree of happiness in the "Heaven of Heart"? How refreshing is the sweet fragrance of this flower that always keeps the Heart in the cool and calm condition to enable the 'heads' to remain in good balance, so that the hands may work together in unison with both Heart and Head! What a glorious harmony between Heart, Head and Hands? Is it not the noble ideal which man has hitherto been aspiring to achieve? Does it not constitute the Central Fact of Baba's Message of Hope to mankind, who are groping in the catacomb of doubt and fear? And herein lies the greatness, that the Message of Harmony, Peace and Love, is delivered not through a small piece of raw flesh designed to be called as 'tongue'.

Never was the 'tongue' so miserably misused or 'speech' so arrogantly 'abused' as it is done now. The use of 'tongue' has thus been subjected to shameless exploitation under the cloak of the so-called cultural progress and scientific-advancement of this material civilisation. What then should be the radical cure for such a virulently spreading epidemic of Mental Malady? Yes, there is a remedy! There is a permanent cure too!

It is there in the "Speaking Silence" of the Living Avatar—our Beloved Baba—God Incarnate—Ocean of Love and the Lord of Silence. He has come to *"awaken"* us and *"not to teach."* It is the 'tongue' that has to 'teach' and when it is 'not for teaching' what is the 'tongue' for? The 'human tongue' alone must be able to maintain the eternal serenity of 'Truth'. The 'tongue' that is primarily meant for the Divine purpose of upholding all that is 'Truthful' and 'Right', is unfortunately adopted and tamed and trained to will 'half-truths' and 'un-truths', by lustily resorting to a constant feeding of lies. The tongue has failed to correctly represent the inmost feelings of the Heart. It rather derives pleasure in a deliberate mis-representation of facts and does not hesitate to harm its own sacred cause by mobilising intellectual forces to overthrow all the good "ministers of mind" and the "Heart". The tongue that mostly talks of trash and hurls the 'words' that wound the 'heart' must be tackled seriously and sentenced to life-long imprisonment in rigorous silence, as a final step taken to stop the tyranny of the Terrible Tongue. It is terrible because the harshness of the 'tongue' alone is chiefly responsible for the present-day mutual distrust and the consequent unrest, as even one hard word is enough to divide two brothers to unbridgeable distances and create a long gulf of difference between man and man. In short, the whole peace of mind gets plundered on account of the increasing carelessness of the Tongue.

Perhaps, it is for this reason that Baba has to abandon the use of such a useless 'tongue'; Yet, he has another 'useful Tongue'—that speaks much forcefully, more convincingly and ever effectively. It is the Supreme Silence—the Silence that speaks simultaneously to all hearts with more than many a million tongues. Is it not therefore a great 'wonder' and is it not still wonderful

that it transcends all 'logic'. Is it not the Miracle of miracles? Does not this one outstanding speciality distinguish Baba from all His Incarnations of the past?

Is it due to 'Personal Magnetism' that Baba is loved and adored by all of us? So asks another Lover of Baba. Of course 'Personal Magnetism' is one of the several reasons of our Love towards our Beloved Baba. This is in relation to the personal attributes of God so far as His physical Personality is concerned. He is as charming as Rama or Krishna through whom he manifested in different forms in different ages. But how can I dare say that this is all and nothing further! Baba is also 'impersonal' and the 'impersonal' is 'limitless'. Hence, will it not be ridiculous to confine 'the limitless impersonal' Avatar of the modern age, within the four walls of 'limited personal magnetism' only? It may be noted here that 'personal magnetism' is a convenient term commonly employed for highly attractive personalities. It is no doubt one of the many aspects of the All-pervading, Self-luminous, spiritual consciousness of the Supramental state of Avatar, Sri Meher Baba.

Baba is the source of all 'Magnetic Force'. What one calls the 'Personal Magnetism' is just some smoke (not even the fumes) of That Great Fire of the impersonal God Almighty. It is simply on human level that we pay such tributes to the glorious attributes of the "Sundaram" aspect of God Incarnate, who is "The Beyond" of all 'Beyonds.'

He is also at the root of 'Universal Magnetism'. Let us observe the movements of all planets—Sun and Moon and Stars and other worlds in the Solar system. How beautifully do they combine to conceive this grand Universe! and who knows, how many more Universes exist beyond that; yet, how perfectly they are governed

by the Supreme Power of Universal Magnetism emanating from the Omnipotent God as the Highest of the High, which will be understandable only on the day when Baba bursts His outer shell.

All that I write is Baba-inspired. It is all His Grace without which, I am a big cipher. However, I hope you will kindly appreciate some of the knotty points dealt with in these few pages, in my own way.

"In many instances have I found" says Keshub, "There is a person within the person, there is a tongue within the tongue; and they talk in different voices, and the voices can be distinguished by the trained ear. There is a Thou within the I, and the two are separate". Let these few words be properly understood first and then the deeper significance of the speciality of Baba and His Supreme Silence will become clear.

Yet, some people may not be convinced of what is said by me about Baba. There is nothing unnatural in this, because the most convincing thing to me is that man can *never* be convinced. In a way, it is good as well, for, the moment man is thoroughly convinced of anything that he desires to know, he ceases to take any further interest in the subject. Hence, I feel that, even Baba may not try to convince His Lovers about Himself. If we are sincere Lovers of Baba, the question of being convinced of this or that, gets automatically cancelled. The remnants of even a single doubt is an evidence of halfhearted love. May Baba therefore grant us hearts full of love. There lies our salvation. There end all our questions. There is the doom of all disturbing doubts. Let Baba give us light to enable us to realise that in the living Avatar of Meher Baba, all the previous Avatars Rama, Krishna, Buddha, Christ, Mohammad, and all the rest are completely merged.

What Meher Baba's Teachings Mean to Me

Dr. H. P. BHARUCHA, Navsari

Baba's lovers must have read His discourse on "God Alone Is". Since Baba is God in person, we would not be wrong in saying "Baba alone is". This small statement, although it looks small, when analysed, is pregnant with deep meaning and proves to be the sum and substance of Baba's teachings.

Even before the world was created, God alone was. When He got the whim to know Himself, the nothing which was latent in the Everything (God or Baba) escaped through the OM point and expanded *ad infinitum*. This Nothing, when expanded *ad infinitum*, thought it was Everything, and the Real Everything was thought to be the Nothing. This Nothing seen as nothing is nothing, but seen as God is Reality. Baba has said, "The World as world is an illusion, but the world as God is Reality". So the whole universe which came out of Nothing is nothing but God (Baba). In fact if God (Baba) is infinite, how could there be anything else but Him? Even from *God Speaks* we conclude that "God Alone Is". He got the whim, He manifested, He evolved, He involuted, and finally He became conscious of Himself.

Thus everything is God or Baba. To see Baba and to think of His physical form alone as Baba would be to underrate Him. Baba is God just as everything else is God, but the personal form of Baba knows He is Baba or God, while everything else, though being God, is not conscious of it. Thus the difference between the one and the other is only in the degree to which consciousness has evolved. The whim to know implies a duality, an

apparent differentiation into two aspects. infinite consciousness and infinite unconsciousness. Thus infinite unconsciousness had to pass through the long drawn out process of evolution until it arrived at infinite consciousness.

During deep sleep we are unconsciously conscious of the Unconscious (God), but our aim should be to be consciously conscious of the Unconscious. Baba once said. "You should be consciously asleep". Baba has showed two ways for the attainment of this goal, the path of Love and the path of Truth. Both these paths are so intermingled that any attempt to put them into water-tight compartments would be to lose the value of both. By love Baba does not mean to love His physical form but to love the Baba seated in everything. and everyone, to love the whole creation, which is the manifested form of Baba. To love Baba is to love His creation; to serve Baba is to serve His creation. To love Baba and to dislike one's neighbour would be absolutely incongruous. Jesus meant the same thing when He said, "Love thy neighbour as thyself". St. John said, "Beloved, let us love one another, for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love".

Baba says that this divine love is impossible without divine Grace. For obtaining this grace, obedience is required, and for perfect obedience, surrenderance to God or a Perfect Master is necessary.

In view of "Baba alone is", one wonders how to interpret Baba's message of love. If Baba alone is, then who is the lover and who is the Beloved? Baba must try to love Baba! This is Baba's message of Truth, of the one unity in creation, behind the apparent diversity seen by most of us. This is the unity Baba so often talks

about. This unity can never be attained without love. It is this unity which alone can bring about world peace and prosperity. When this unity is realized, the words jealousy, hatred, selfishness, malice etc., will have to be removed from the dictionary. When this unity is realized, all vices will disappear. Baba has come to sow the seed of love in us and to awaken us to this state of unity.

If Baba alone is, then the question of the false "I" or ego does not arise at all. The ego is false and never did exist. Let us try to analyse the meaning of "Baba alone is" still further in our daily lives. Suppose you say, "I got up this morning at 5 o'clock". We have already seen that "I" does not exist; it is false; then who got up? Secondly, in eternity there is no time and space and so how could there be a morning and 5 o'clock? Thirdly, you who are really God or Baba and always supra-awake, how could you have gone to sleep? Thus one sees how ridiculous it is to say, 'I got up this morning at 5 o'clock', or "I did this" or "I love Baba".

Every human action is done with the "I" thought, showing what depth of ignorance we are in. We, who are Baba, by ignorance, think ourselves to be X, Y or Z. Though we are Baba, and even though Baba reminds us of the fact, we assert that we are X, Y, Z! Baba has said, "I tell you with my Divine Authority that you and I are not we, but one". To some readers it may appear that life would be impossible if we accepted the fact that "Baba alone is", but this is not so. Swami Ramadas, a God-realised person, living in South India today, had once said, "*We* are always conscious of unity and yet we play in duality". This is what we should also do, know and experience that "Baba alone is", and yet play in duality until He picks us out of his game. One should carry out one's worldly duties and yet not forget that Baba is the real and only doer of everything.

Meditation

on the above gives such joy, that real experience of this unity would be unimaginable bliss.

The goal is difficult to achieve and patience should be our companion. Baba had once written to me on this subject as follows: "Baba wants you to keep aglow your aspirations with the warmth of your love and longing for the Goal of all aspirations. Withstand boldly and patiently, your own onslaughts on yourself, for the love of Self, till 'you' are rewarded unawares, with strength sufficient to unhook the 'your' that you had hooked to 'yourself', and there will then be naught but Self, experiencing and realising and making others realize its pristine Glory and Eternal Bliss".

Once the noble Ibrahim, as he sat on his throne,
Heard a clamour and noise of cries on the roof,
Also heavy footsteps on the roof of his palace.
He said to himself, "Whose heavy feet are these?"
He shouted from window, "Who goes there?"
The guards, filled with confusion, bowed their heads saying, "It
is we, going the rounds in search."
He said, "What seek ye?" They said, "Our camels."
He said, "Who ever searched for camels on a housetop?" They
said, "We follow thy example,
Who seekest union with God, while sitting on a throne."

—*Jalal-ud-din Rumi, (1207-1273)*

OPENING OF AVATAR MEHER BABA AHMEDNAGAR CENTRE BY BABA

on 21st October, 1962

Since the inception of Baba Centre in Ahmednagar on 29-6-1959, a great need was felt, with the passing of days, for bigger Centre accommodation for the growing number of Baba devotees in Ahmednagar proper and surrounding places. The old Centre place in Adi's "Khushroo Quarters" was a good-sized room providing sitting accommodation on the floor for about 50 people. But the construction of a roomy, befitting structure for the Centre was felt essential especially when, according to Baba, of all the Centres, Ahmednagar Baba Centre has a significance of its own in that it links Meherazad and Meherabad for future generations of pilgrims to come to these places which are two most important seats of Baba's working. "Khushroo Quarters" from many standpoints is very conveniently and centrally situated in the spacious grounds of Adi Senior's property housing the Meher Publications Office on King's Road, Ahmednagar, about two miles away from the railway station and a mile from the S. T. Bus Stand.

This long-felt need of renovating the Centre premises was very handsomely met by Mr. Sarosh K. Irani, cousin of Adi Senior, and the proprietor of Sarosh Motor Works, Ahmednagar. Apart from the fact that Sarosh is a successful businessman of long standing and a public figure in civic and other walks of life, he is at the same time a very old lover of Baba and not the less devoted for that. In spite of his business preoccupations he has had occasions to meet Baba for His work frequently which he is always eager to do in all sincerity

and with love. Digressing a little, it may be mentioned that Sarosh has been of very great help to Baba in looking after several matters concerning the forthcoming East-West Gathering in Poona in the first week of November about the arrangement of transport and other related things for about 150 Western lovers of Baba expected in India by the month-end. A man of his standing and calibre, therefore, is an asset to Baba and His mandali.

Though the new Centre premises need some additions, 21st of October was fixed as the Opening Day; and in spite of bad health, Baba kindly accepted the invitation of Sarosh and the Centre workers to declare the Centre open in the course of a function to be held specially for the purpose. Accordingly, at 9 o'clock on the morning of Sunday, 21st October, Baba drove up from Meherazad with some of the men mandali.

Baba went up the three steps to the Centre verandah, cut the seven-coloured tape and threw the doors open. He entered the Centre Hall which was quite beautifully built and lighted, and took his seat on the dais. Sarosh approached Him and garlanded Him followed by Miss Anita, his would-be daughter-in-law, who had come from England recently. Baba told her through gestures not to worry but to remain happy. Some military and civil officers with their families were there to see and meet Baba, a few of whom went up the dais at the end of the programme and Baba met them in His loving way.

There was singing at the beginning of the programme by the Ahmednagar Bhajan Party which included Lata Limaye whom Baba had instructed to learn to sing ghazals and be well up in them. When the singing ended Baba told Lata not to worry over not being selected as a

candidate for a singing competition at Delhi, adding that a day would dawn when she herself would be one of the selectors.

Eruch then read Baba's Message for the occasion:

"Baba declares Avatar Meher Baba Ahmednagar Centre open for all those whose hearts are open to receive His Love - Blessings."

After the message was delivered, Baba added that those present would always be able to receive His Blessings fully if they would love God whole-heartedly—so whole-heartedly as to forget the affairs of the world! Slightest hypocrisy on the spiritual path debarred one from further progress. To love God whole-heartedly is to see God in everyone: and in everything. "Therefore, you should love God in such a way that everywhere, you see nothing but God."

Baba then expressed endearingly His love for Sarosh for his labour of love and His pleasure at renovating so beautifully the Centre Hall for His lovers in Ahmednagar.

After a song was sung, Baba again explained that love for God was the gift of God to man and therefore it was impossible for man on his own to love God as He should be loved. Unless man is the recipient of this Gift, it is not possible to love God. However the Grace of the Perfect Master can make man love God as He should be loved, and when one begins to love God, the world and its affairs for him do not exist. Baba stressed that Love is the cementing force that keeps everyday life in shape. Without love everything of the world is trash.

Here, Lata Limaye started a ghazal given to her by Adi Senior, and Baba kept Himself in tune with it by gently nodding His head and with the gestures of His

hand. Explaining the meaning of the ghazal Baba observed that it conveyed that one should not feel satisfied with basking in the rays of the Sun, but should become the Sun itself, and it was not easy to become the Sun! It needed the daring to become That and only one in a billion can achieve the impossible through total effacement of self and surrender to the Perfect Master. The obligations of Love is total surrender to the Perfect Master.

Baba 'said' a few words to Navale Pleader who was nearby the dais, inquiring if his family was present. On Navale's affirming it, Baba added that everything was illusion and there was no substance in it. Baba 'told' Navale about the East-West Gathering in Poona and joked that he would not be admitted unless he had the token of Baba-love!

Then Sarosh spoke a few, apt and sincere words befitting the occasion. He declared that it was an auspicious and lucky day that we were all gathered in the presence of Baba and that in the annals of the Ahmednagar Centre it was really a significant day. He expressed his loving gratitude to Baba for gracing them with His presence. Baba Centres were established all over the world, in towns and villages, with the sole object that His lovers might gather there and talk about and speak on God and His Love. It was through Baba's Love that they derived the inspiration and strength to erect the present structure. He regretted that it was not complete yet and some things remained to be attended to. He expressed his gratitude to those Baba-lovers and workers who helped in the construction work. Sarosh declared that the Centre was not a recreation room or club, but a place for all true seekers of Truth to gather in Baba-love, leaving everything aside in the remembrance of God. He was so grateful that Baba was

among them today and gave them an opportunity to love Him more. Concluding, he prayed to Baba for love, peace and harmony among men and wished that Baba's Love may bring the whole universe to Him.

Shri Dhakephalkar then spoke in his usual, sprightly, fluent Marathi rambling over the cause and purpose of creation and declaring Baba to be God in human form who comes every time to redeem humanity by making it aware of its true Self. His eloquence was checked by Baba who remarked that whatever he had said was not easy to follow, though grasped by the mind to some extent. The fun is, when the mind is gone, then alone one experiences what Dhake means. It is not only that one then knows It, but one becomes It.

Baba said. "[am not what you see Me. I am the Infinite Ocean of Love which is infinitely vast. It is the play of your mind that makes you see Me as I appear; and it will be the play of the same mind that, when I leave this place, will make you forget that Baba was here. Even so, your love has pleased Me ever so much and I give you all My Blessings."

Baba here joined His hands and offered His namaskar to the gathering.

Shri Soman, the Dist. Superintendent of Police, Ahmednagar, who was present, was introduced to Baba by Adi Sr. who informed Baba that a copy of "God Speaks" was given to Shri Soman for reading. Baba remarked to Shri Soman that if he read through carefully the entire book, he would come to know what true spirituality was.

Baba then touched the sweets that were meant for distribution as His 'prasad'. Then the Arti was sung by the Ahmednagar Bhajan Party.

Baba conveyed to the gathering that before He left, Lata may sing a ghazal and that when she had finished it, none should come forward to bow down to Him when He was leaving the Hall.

Lata then sang a ghazal explaining which, Baba said: "Lata had just sung a song and I will try to explain what it means. It says that one should drink deep of the Wine of Divine Love and get intoxicated to such an extent that one forgets everything and is aware of nothing but God. To realize God that sort of (divine) 'intoxication' is required."

Baba then embraced Lata as a mark of His appreciation of her singing. The function terminated with acclamations of 'Baba Ki Jai' and Baba left the Centre premises at about 10.15 that morning.

Where there is true love and wisdom there is neither fear
nor ignorance.

Where poverty goes hand in hand with joy there is neither
avarice nor greed.

Where the stillness is filled with the thought of God there
is neither unrest nor tension.

Where the fear of God stands as the guardian of the home
there no enemy finds entrance.

Where there is mercy and intelligence there is neither
waste nor deception.

—*St. Francis of Assisi*

Hazrat Khwaja Muinuddin Hasan Chisti

The Holy Saint of Ajmer (India)

A. C. S. CHARI, Calcutta

BORN in the town of Sanjar in Sistan on the 18th April 1142-43 A.D. to parents directly descended from the Holy Prophet of Islam, he received his early education and training from his father, and as he grew into manhood, came into contact with various scholars of the Middle East. The great mystic of Islam Hazrat Khwaja Usman Haruni initiated him into the spiritual mysteries of the Chishtiya Order which had already been founded by Khwaja Abu Ali Ishaq Shami at a place called Chisht in Khurasan. The young seeker of Truth had also the opportunity of being introduced to several great Muslim saints. At that time, the whole of the Middle East had been laid waste by the ruthless invasion of the Tartars. Young Muinuddin, at the behest of his Preceptor (or *Pir*) went round the affected areas and spread the message of love and offered the stricken people every cheer and hope. He spent several years in reorganising the social and moral life of the people and leaving at every place a disciple to continue the work of social reconstruction and spiritual uplift. After some time, he turned his attention to India and eventually settled at Ajmer and established a centre there of the Chishti Order of *Sufis*, whose branches are now found in many parts of this country. It was in 1191 A.D. that this 52-year old "dervish" moved into India carrying the torch of the Divine Light of "*Universal Brotherhood and Peace*".

The whole object of Sufism is to attain the highest spiritual perfection. Unshakable belief in the existence of God and unconditional surrender to His will, entailing

a strenuous life attended by rigid austerity and self-denial—"one who does not think evil, does not see evil, does not hear evil and does not speak evil"—are some of the indicia of a real "Sufi". There is no pain or sorrow for a real Sufi, as he is overwhelmingly dedicated to the will of Almighty God. Hazrat Khwaja Muinuddin Chishti was one of the greatest of Sufi saints the world has ever known. His spiritual influence and benedictions have been, and are, a perpetual source of inspiration, courage, and guidance to the afflicted humanity, irrespective of caste, creed or religion. He has attracted lakhs of people to the vast circle of his devotees.

"*Divine Love*" is the important feature of Sufi belief. "The heart of a mystic is a blazing furnace of love which burns and destroys everything that comes into it whatever passion intrudes upon it because no fire is stronger than the fire of Love." Khwaja Saheb has summed up the essence of everlasting life in God in these words:

"Have you seen that when the river pursues its course, the flow occasions force and noise, but when it ultimately merges into the sea, it rests in supreme peace? The same is true of the individual 'self' covering various stages on its onward journey to merge itself in the Universal Self".

"There are four cardinal virtues of the individual self: firstly, refraining from begging in the state of penury; secondly, showing the attitude of the well-fed when feeling hungry; thirdly, maintaining cheerfulness in the time of sorrow; and fourthly, befriending the enemy."

The best evidence available puts down the year of the dropping of the physical body of Khwaja Saheb as

1233 A.D. at the age of about 97. But by virtue of his divine life, Khwaja Muinuddin is immortal. The Dargah at Ajmer is to this day a centre of pilgrimage to all, irrespective of caste or creed, Hindus and Muslims alike. He is known also as "Khwaja Gharib Nawaz" (friend of the poor). The love and esteem (devotion) in which he is held by millions is marvellous. During the past about 750 years, millions were attracted to His shrine from all parts of the world. Such a devotion has never been offered to anyone else and it is indeed a distinction in the history of Islam and Sufism. His simple teachings penetrated even a stony heart, his affectionate looks tamed his fiercest enemies, his matchless piety and blessings knew no distinction and his spiritual powers amazed and defied his bitterest adversaries who came to harm him, but were compelled to be drawn to him as his devotees for the rest of their lives. Innumerable miracles have taken place during his lifetime and after his demise at the Dargah and even now continue to take place.

Incidentally, I should explain "miracles". A man appreciates and believes quickly any practical demonstration if he sees it with his own eyes instead of being convinced by any other kind of mere theoretical education or appeal for any good cause. Miracles, as a rule, are rare phenomena emanating from, or performed by, only those superhuman beings who are entrusted with, and dedicated to, the sublime service of God and His Creation. This 'supernatural' power is manifested through the awe-inspiring and certain unintelligible acts and things beyond all human conception or intellect in the form of 'miracles' which, as is well-known, only Prophets, Saints and the *Avatars*, who have no axe to grind, are capable of performing by the Grace of God to uphold the Cause of Eternal Truth for the emancipation of mankind. Miracles thus work wonders in overcoming and taming the 'devil' in man and

in diverting both individuals and the masses instantaneously towards noble ideas and unswerving conviction in God and His love. Modern publicity and propaganda claim to play a wonderful part in moulding public opinion but, in spite of all the wonderful and scientific innovations, their response does not even touch the fringe of 'miracles'. Miracles have such a powerful grip and their effects are immediate and everlasting. The word 'miracle' is derived from the Latin '*miraculum*', which means, a wonderful occurrence. A miracle is a visible and extra-ordinary event produced *in* Nature and not *by* Nature, and it is above the powers of all natural agencies and is brought about only by the intervention of Divine Powers of God. Critics often use modern science as the weapon to knock down the belief in 'miracles'. But, as many can realise, science limited by natural law has always proved to be a poor argument against 'supernatural' or divine powers. The authenticity of miracles in many places is indeed testified by many eminent scientists, physiologists and medical men of our age.

Without 'miracles', the success of Khwaja Saheb's mission in India, in the teeth of bitter opposition, would have been impossible. The Dargah at Ajmer is a place where "*Qawwali*" is the chief item of the programmes during the Urs. It is a spiritual feast. Soul-stirring spiritual songs selected from the choicest poetical compositions on "Sufism" by renowned Persian and Urdu poets of the East are recited. An occasional burst of a *Nara* (uncontrollable shriek), an overwhelming ecstatic cry, a sudden leap in their meditative mood into '*wajd*' or '*haal*' (ecstasy) by the Sufis, create scenes which may be difficult to understand for an onlooker. It is almost impossible for the tongue or the pen to describe these unique scenes. One has only to witness and appreciate.

Several kings and high personages have visited the shrine and endowments of thousands and lakhs have been made. The Queen Mary of England paid a visit to this Shrine in 1911 A.D. and paid homage to this saint, and even donated a handsome sum of Rs. 1500/- (in those days a substantial sum) for erecting a roof. The shrine is now a very attractive one and the management of the endowments is vested at present under the DARGAH KHWAJA SAHEB ACT, 1955, in a Committee (like the Tirumalai-Tirupathi Devasthanams).

The modern world of English-knowing people are indebted to Mr. W. D. Begg (the well-known Indian Cricketeer) for his recent book in English entitled "THE HOLY BIOGRAPHY OF HAZRAT KHWAJA MUINUDDIN HASAN CHISHTI". It is perhaps the only good book in English on the Saint. The book contains authentic accounts of Khwaja Saheb's miracles and sayings. There is a clear exposition of Sufism and experiences of devotees. It has been well received and reviewed. It is a labour of love, and is an authentic work of luxurious get-up (fine and rare photos). The price of Rs. 16/- appears to be less than what it must have cost the author. The Andhra Pradesh (in India) is indeed blessed and fortunate for it has the blessings of the LIVING GOD AVATAR MEHER BABA who has toured that State more than once and whose lovers in that State are countless. This State has recommended this English book on Khwaja Saheb to all its institutions and libraries.

The book is available from the author:

Mr. MIRZA WAHIDUDDIN BEGG,

Begg's Office, Topdara, AJMER (Rajasthan-India).

NO CELEBRATION OF BABA'S 69TH BIRTHDAY IN 1963 !!

Life Circular No. 56

Issued on 1-12-1962

For reason of His very important universal work, Avatar Meher Baba wishes that Meher Centres in India and elsewhere do NOT have any sort of celebration for His 69th Birthday in February 1963. However, lovers of Baba are permitted to send Birthday greeting to Him by telegram.

Baba wants His lovers to spread far and wide His Message of Love and Truth, in the spirit of His Messages "My Dear Children" and "My Dear Workers" given by Him during the East-West gathering at Poona in November 1962.

During the year 1963, Baba wishes His lovers NOT to write any letters to Him, and also NOT to write to any of the men or women mandali residing with Him. In case of emergency a direct communication may be sent to Baba, by telegram only. Such a telegram must simply be addressed: MEHERBABA AHMEDNAGAR, and *must always be accompanied by a reply-paid form* which must sufficiently cover the cost of a reply.

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—*Meher Baba.*

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gazal	ghazal	55	7	1
gazal	ghazal	56	1	1