

DIVYA VANI
Volume 3 Number 2
10th October 1963

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the "Meher Vihar Trust"

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MEHER VIHAR SPECIAL ISSUE

Second Quarter

10th October 1963

DIVYA VANI

(DIVINE VOICE)



"When I break My Silence, the hearts of all those who
have come in contact with Me will be ignited with Love."

—*Meher Baba.*

Editorial Office :

Volume 3 }

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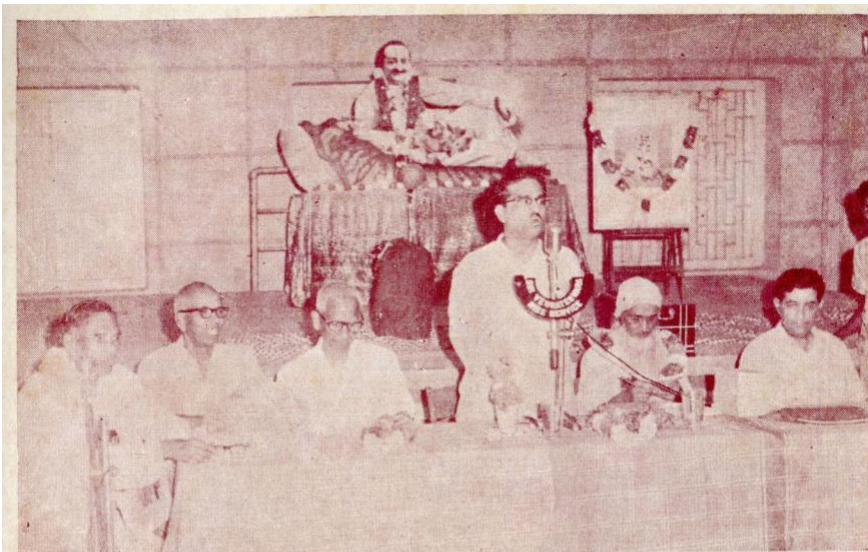
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Dr. G. S. N. Moorthy inaugurates 'Meher Vihar'



(For details please see contents)



Dr. G. S. N. Moorthy addressing the huge gathering at
'Nagarjuna Sagar' & Swami Satya Prakash Udaseen
translating his speech into Telugu.

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Second Quarter

10th Oct. 1963

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH QUARTERLY

DEVOTED TO AVATAR MEHER BABA & HIS WORK

EDITOR:

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editors:

Shri R. Dayanidhi, M.A., Nalgonda, A. P.

Shri B. Ramachandra Rao, B.A., B.L., Guntur-2, A. P.



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Loving Felicitations and
Hearty good Wishes
To "DIVYA VANI"

FROM OUR DEAR BROTHERS AND SISTERS ABROAD

Miss. Irene H. Conybeare,
402 Doreema Mansions,
Rodhesia Road,
Muizenberg, C. P., South Africa.

"I have been happy to receive 'Divya Vani', and
admire your effort in the Cause of Baba."

* * *

Miss. Phyllis Frederick,
Editor: The *Awakener* Magazine,
P. O. Box. 1335,
Manhattan Beach, Calif., U.S.A.

"Your magazine is well-thought out and visually
pleasing.... Keep up the good work!"

* * *

Mr. & Mrs. Fred & Ella Winterfeldt,
200 East 66th Street,
New York 21, N, Y., U.S.A.

".... it is beautifully done. May it carry *Meher*
Baba's Message of Love all over the world!"

* * *

Mr. Dana C. Field,
2904 Sunset Place,
Los Angeles 5, Calif., U.S.A.

"You are doing a great work for the Beloved
God-Man, our *Baba*."

* * *

Mrs. Edith W. Bradbury,
4101, Ocean Blvd. N.,
Myrtle Beach, S.C., U.S.A.

"I am a devoted Meher Baba follower, and am
living near the Asram-centre in Myrtle Beach.
Kitty Davy lent her copy Vol. 2, No. 2 of Divya
Vani and I found it to be highly interesting."

* * *

Mr. A. W. Thorpe,
3, Flower Track, Summer,
Christchurch - 8, Newzealand.

"May I take this opportunity of saying how much
I look forward to 'Divya Vani' & to feel the joy
of it and all contact with Beloved Baba it brings
to this distant land. Greetings, and thanks to you
all in THE ONE."

* * *

Mrs. Stella Kusevich,
718 Middle Road, Bayport,
Long Island, New York. N.Y., U.S.A.

"May it be that (*Divva Vani*) 'The Divine Voice'
shall soon be heard all over the universe, as Baba
once said 'There shall be a Universal upheaval
when I break My Silence.' And so the time has
come for Baba to break His Silence soon. As the
Powerhouse-switch be pulled, so then shall it be!

May it be that you too shall be the recipient of
Baba's breaking of His Silence.

Love to you in the only ONE."

* * *

Henry D. Kashouty,
Attorney and Counselor at Law,
10 South Mallory Street, (Phoebus)
Hampton, Virginia. (Residence Ch 4-4338).

"It gives me great pleasure and joy to thank you whole-heartedly for sending me your dedicated publication '*Divya Vani*'. This publication has the great blessing and good fortune to have inspirationally conceived because of its dedication to the Avatar of the Age, Meher Baba.

I wish you every success in your efforts to spread His Message. I am enclosing a cheque in the sum of 5 dollars. My highest regards to you in Meher Baba".

* * *

Miss Beryl Williams,
507 West, 59 Street,
New York 19, N.Y.

"Please accept my heartfelt thanks for a wonderful publication, full of news of our Beloved Baba & His lovers. I found the latest Vol. 2 No. 4 a soul-stirring account of Baba-Love & devotion to Baba which was deeply appreciated.

Yours with love & best wishes for the continued success of this work so blessed by Baba".

* * *

Ivy Oneita Duce,
1100 Sacramento St. (Apt, 908)
San Francisco 8, Calif., U.S.A.

"May I congratulate you people of Andhra for all the fine and zealous work you are doing to spread Beloved Baba's name!"

* * *

Mr. W. I. Le Page,
Kalianna Crescent,
Beacon Hill, N.S.W., Australia

"I was personally very happy to receive a copy of 'Divya Vani' from Adi K. Irani recently. It gave me much pleasure to learn again of the wonderful work done for Beloved Baba, and of the inspiration His Love is to so many in India. Congratulations and very best wishes."

* * *

Mrs. Carrie Ben, Shammai,
28, Hiskijahu Street,
Jerusalem : Israel.

"Thanks for Special Mehersthan issue. How it helps to spread Beloved's Love-message, any and everywhere!"

* * *

Miss Ruth E. Chace,
Rte. 1, Box, 327, Casaloma Road, ,
Morgan Hill, Calif., U.S.A.

"Thank you so very much for sending the 'Divine Voice' to me, also the last book on Mehersthan; it is very lovely ...Sending you a money order for 5 dollars."

* * *

Miss Adele Wolkin,
412 North Irving Boulevard,
Los Angeles 4, Calif., U.S.A.

"Again this is an opportunity to tell you how blessed you are to have such a quality magazine as '*Divya Vani*'. Indeed we in America are blessed to have this made available to us in the language we can read.

All of the editions thus far, including the abundantly rich Sahavas edition were replete with the treasures of the heart and mind, inspired by the source of All and Everything and Nothing...

Again with every loving wish for the great privilege of receiving your "*Divya Vani*."

* * *

Miss Mary Andriani,
56-20 Woodside Avenue,
Woodside 77, Long Island,
New York, N.Y.

"This morning the special issue of 'Divya Vani' came, and I am most pleased in what I saw. I am renewing my subscription and sending via., P.M.O. 2 Dollars.... also I am sending **fifteen dollars as love-gift** for the cause of this journal, Divya Vani."

* * *

Miss Ruth Ringer,
411 E 87 Street,
New York, N.Y. 10028.

"Enclosed I am sending you Money Order No. 020454 for 25 Dollars in order to become your **Patron and life member** for your beautiful *Baba* magazine which gives me and so many *Baba* lovers great joy. What a blessing to be able to spread His Message and the wonderful letters and accounts which are so uplifting to the heart!"

OUR NEW PATRONS & LIFE MEMBERS

(From East & West)

17. Miss RUTH RINGER,
411 East 87th Street,
New York - 28, N. Y, U.S. A.
18. Sri NAMBURU PITCHIAH,
Merchant, Patelnagar,
Bapatla, A. P.

OUR NEW HELPERS

(From East & West)

43. Miss MARY ANDRIANI,
5 - 20, Woodside Avenue,
Woodside - 77; Long Island,
New York, N.Y., U.S.A.
44. Sri PUTCHAKAYALA VEERRAJU,
Mandapet (P. O.)
East Godavari (Dt.) A. P.

Note: We offer our hearty and grateful thanks to those of our dear PATRONS and HELPERS who have been kind enough to extend their helping hand to this Divine Cause and we fervently pray that Beloved Baba may shower on them His choicest blessings and extend His Loving Grace to them.

—EDITOR

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From Right to Left: M/s. Jal S. Irani (Baba's Brother); Yogi
Suddhanandaji; Dr. G. S. N. Moorthy; R. S. Prakasa Rao;
Swami Satya Prakash Udaseen & T. S. Kutumba Sastry.

Lower:

Dr. G. S. N. Moorthy addressing the huge gathering at
Nagarjunasagar:

From Right to Left: M/s. Swami Satya Prakash Udaseen; G.
A. Narasimha Rao, B. E.; V. V. Narayana Rao; Dr. G. S.
N. Moorthy & R. S. Prakasa Rao.

II. Title 3rd page upper:

Dr. G. S. N. Moorthy & Party—received at Nellore Rly.
Station:

From Right to Left: 1 & 2 M/s. N. V. Ramanaiah; Swami
Satya Prakash Udaseen; 4 & 5 Dr.: G. S. N. Moorthy; A.
V. Raghavulu; and Y. Manikyalarao & others.

Lower:

Dr. G. S. N. Moorthy addressing the gathering at Nellore
in Sri Sai Mandir:

From Right to Left: M/s. Swami Satya Prakash Udaseen; Dr.
G.S.N. Moorthy & Rebala Likshmi Narasimha Reddi, Ex.
M. P. (Presiding).

WE REGRET THE FOLLOWING ERRORS,
IN OUR PREVIOUS ISSUE i.e., Vol. 3, No. 1:

Please note the corrections:-

1. Editorial Page 1, Para 1, Line 2 ...

ERROR: "On the 25th of February,"

CORRECTION: "On the 10th of July."

2. Page 3, Para 1, Line 1 ...

ERROR: "There are fifty six Sadguru or Perfect
Masters in the world at all times."

CORRECTION: "There are 56 God-realised Souls in the
world at all times."

-Editor.

LOVE IS GRACE

[By MEHER BABA]

"What is Love? To give and never to ask. What leads to this Love? Grace. Grace is not cheaply bought. It is gained by being always ready to serve and reluctant to be served. There are many points which lead to this Grace:

Wishing well for others at the cost of one's self; Never backbiting; Tolerance supreme.

Trying not to worry. Not to worry is almost impossible ...so try thinking more about the good points in others and less of their bad points.

What leads to this Grace? Doing all the above. If you do one of these things perfectly, the rest must follow. Then Grace descends. Have love ...and when you have love, the union with the Beloved is certain.

When you love, you give; when you fall in love, you want. Love is pure as God. It gives and never asks; that needs Grace.

Yogis in Himalayas, with their long eyelashes and long beards, meditating, sitting in Samadhi, they too, have not this love ...it is so precious. The Mother dies for the child ...supreme sacrifice, yet it is not love. Heroes die for their country, but that is not love.

Love. You know when you have love. You cannot understand it theoretically; you have to experience it.

Majnu loved Leila, This was pure Love; not physical, not intellectual but spiritual Love. He would have gladly seen her married to another if he knew that would make her happy, and die for her husband if he thought she would be happy in that. At last, it led him to God ...No thought of self, but of the Beloved, every second and continually.

You would not be able to do that if you tried. It needs Grace. Trying leads to Grace.

What is God?
Love.

INFINITE LOVE IS GOD.*

* From "The Moving Finger Writes..." published by Mr. & Mrs. A. K. Arjani, Windmere, Gizri Road, I. C. I. Flats, KARACHI; and with the kind permission of Shri Adi K. Irani, Sole Licensee - Copy Right, Avatar Meher Baba, Ahmednagar.

EDITORIAL:

'MEHER VIHAR':

An Abode of Baba - Workers

"The Universe is My ashram, and every heart is My house; but I manifest only in those hearts in which all, other than Me, cease to live" said Beloved Baba. He also said "where two or three are gathered together in My name, there am I in the midst of them," and he has also declared that when one labours in His name and for His Work, His Power is with him.

It is therefore our earnest endeavour to create a rendezvous for such lovers and workers who are prepared to live in dedication of their lives unto Beloved Baba and resolve to work for His Cause, whole-heartedly and with unstinted faith in Him as the Avatar of the Age. We make this humble beginning with the loving blessings of our compassionate Master, to gather under His benign banner in this abode as His loving children and in His name with 'hearts in which all, other than Him cease to live.' It is our earnest aim that every one of them 'shall live for Him and die for Him' ever striving to hold fast to His 'Daaman' till the last breath of his life and in absolute surrender to Him.

It was our singular fortune to have secured Beloved Baba's kind permission and Special Blessings for the inauguration of the "Vihar" at Vijayawada on the 24th August 1963, and also the loving good wishes of all the Mandali and other prominent lovers of Baba, when Yogi Suddhananda Bharati ji of Madras presided and Dr. G. S. N. Moorthy of Kharagpur has been kind enough to

inaugurate. A short report of the same has been published elsewhere in this issue, for the benefit of our loving readers. The other details of the ideals etc., too were given in our "Appeal" (appendix-I).

We are sure that the scope and ideals of this unique venture will be highly commendable for all those who sincerely wish to strive to work for Baba's Cause and for the spread of His name and message of Love and Truth, like wild-fire, through out the Universe and with unstinted zeal and earnestness of purpose. No doubt, it may be hard to find real lovers, who can dedicate fully their lives as whole-time workers for the Cause. But, it is felt essential to have an abode for one or many of those who have such deep dedication and sincere urge to work for His Cause, while having *here and now* the good fortune of the immediate presence and living guidance of the Avatar of the Age, available to us. This need has become more urgent in the face of the 'nine months programme' of intensifying the work for the spread of His name and His message of Love and Truth before His breaking His Silence, which seems to be more imminent now than ever.

We therefore take this opportunity to invite the kind attention of all Baba-Lovers far and near to extend their loving sympathy and coordination to the extent possible for them and make this effort a complete success, in every way and enhance the Cause of Beloved Baba which is so dear to us all. Those of the lovers who can dedicate their lives for the cause are welcome to join the 'Order of Service' under the categories mentioned in our 'Appeal', either as Resident Members or Non-Resident Members and offer their voluntary cooperation as such. We humbly submit that it is our honest endeavour to work for the Cause of Beloved Baba, as

His humble servants, dedicated unto Him with the aforesaid ideals of life and whole-heartedly do invite the loving help of every Baba-lover, in the way most suited to each of them and for the progress of the ideals of this abode, "Meher Vihar" as stated above.

In this connection, it may be a pleasant surprise to announce here, and may be a sudden but surely welcome news, that *Beloved Baba has kindly permitted the shifting of the centre of activities of the "Vihar" from Vijayawada to Hyderabad, the metropolis of Andhra Pradesh and make it our permanent Head-Quarters.* And so, it is now to be noted that "Meher Vihar" will be shifted to Hyderabad as early as possible. Soon after the permanent arrangements are completed there, all concerned will be intimated duly, about the same.

It may not be out of place here to recall to our memory that Beloved Baba Himself stayed in Hyderabad for about 6 months, 'from the 10th March 1945 until 6th September 1945, and has contacted more masts here than in any other city of India.' Perhaps, it is His will that at this historical place, thus sanctified by him, His workers, who shall live in absolute surrender and complete dedication unto Him shall also establish permanently, their humble abode "Meher Vihar" in His Glorious Name, and serve His cause ever and more.

May His Wish be our Law; and may His Loving Grace protect us and guide us, as ever!

JAI BABA!

DIVYA VANI

(An English Quarterly Dedicated to Avatar Meher Baba & His Work)

(Year for each Volume is from July to April &
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A NOTE TO OUR SUBSCRIBERS ABROAD

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Also Kindly Note that:

- (1) those living in U.S.A., have to send, hereafter, their Subscription-amounts at the rate of \$ 2-50 per year to:—

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**Mr. Douglas H. Eve, 78 Grosvenor Ave.
Carshalton, Surrey, (England - U. K.)**

VIJAYAWADA-2.
Andhra Pradesh (India)

Swami Satya Prakash Udaseen
EDITOR

"Meher Vihar" and Its Inauguration"

"Adhere to honesty in all you do;
and this will keep you with Baba always;
and will always keep Baba's Love aglow in
'Meher Vihar' — BABA."

This was the precious message and instruction lovingly sent by Beloved Baba directing us "to go ahead with the plans of inauguration of the 'Vihar' at Vijayawada" (Andhra Pradesh - India) as early as the 5th of July 1963, while approving the ideals and the programme of work set for "Meher Vihar"—an abode of Love and Peace dedicated to Avatar Meher Baba and His Work. It is a home wherein lovers of Avatar Meher Baba live in dedication of their lives unto Him, and work for His cause wholeheartedly and with unstinted faith in His Avatarhood. It is the ideal for the inmates to live their lives in absolute surrender to Him and render their humble services to humanity, and to strive to hold fast to His "Daaman" unto the last breath of their lives. It shall be their endeavour to spread like wildfire Beloved Baba's Name and Message of Love and Truth as humble torch-bearers of His Divine Love aglow (Meher Jyoti) and in one word—they shall live for Baba and die for Baba.

With this aim and end of life and with the Graceful Blessings of Beloved Baba, this abode called "Meher Vihar" has been established and is being run in accordance with the ideals set forth above and the programme of work envisaged in the "Appeal" printed elsewhere in this issue as appendix-I, the details of which may be found interesting to our readers.

By Beloved Baba's Grace, the inauguration took place on Saturday, the 24th of August 1963 and on Sunday, the 25th August 1963 an All Andhra Baba-Lovers & Workers Convention was also organised on this happy occasion. Sriman Yogi Suddhananda Bharati ji of Yoga Samaj, Adyar, Madras presided on the 1st day's Function, while Dr. G. S. N. Moorthy, M.A., Ph.D., of Kharagpur was pleased to inaugurate. It was our special privilege and fortune that Sri Jal S. Irani (Brother of Meher Baba) graced the occasion as our Chief-Guest on both the days.

"I send my blessings of love to all at 'Meher Vihar' (Stop) Keep Meher Vihar aglow with My Love by keeping the lamp of Your Love for Me ever bright with your honesty in life, with your steadfastness in holding fast to my 'daaman' and with your labour of spreading my message of Love and Truth.

— MEHER BABA."

This was the Special Telegraphic Message of Loving Grace received for the happy occasion of the inauguration of "Meher Vihar" from our Beloved Baba, the Avatar of the Age.

"May Baba give strength to you all to make Him feel happy and at home in 'Meher Vihar' your constant efforts to maintain harmony with all in work for Baba—*Meherazad Mandali.*"

This glowing message of love was received on the eve of this happy function.

From Bro. A. C. S. Chari of Calcutta the following message was received for the occasion:

Cordial greetings and best wishes from Meher Baba-Lovers of West Bengal and Madras States. We are ONE with you and among you present there in thought and

spirit, if not in physical forms. May "Meher Vihar" become a model instruction and instrument in the work of God (Meher Baba) and the service which His lovers are given an opportunity to render. All great institutions had such small beginnings and the future alone can recall the present and the past. The one great master and Lord had repeatedly said: "Where two or three are gathered together in My name, there am I in the midst of them." Yet He has also declared that where even one labours in His name and for His work, His power is with him. Hence, the success is to be judged not by the numerical strength in these spheres. This is also because the Lord and Master realised, and still realises, that more than a few absolutely perfect selfless lovers and workers will not be available, for "His Work and Cause" if that expression is an apt one.

Vijayawada is already powerfully charged with Meher Baba's Love and Grace and the inauguration of this "Meher Vihar" further concentrates the Power, Energy, Love, Knowledge and Bliss so as to make it a more powerful place and to establish it as a very important—or, "Key"—Sub-Station of the Main Powerhouse (Meher Baba). Thus, if one is connected with this Sub-Station, it is as good as being connected with the main Powerhouse itself. Such is the importance of Vijayawada and it looks as though Baba has arranged in His own way your place of work as Vijayawada under the name of 'Meher Vihar'. Go ahead cheerfully, notwithstanding all criticisms and discouragements and hardships. Best Wishes once again,—A. C. S. Chary for himself and all lovers of Meher Baba—Komalvilas, 73, Rashbehari Avenue, Calcutta-26.

"May 'Meher Vihar' exist for all time in posterity like a firm rock depicting the rock-like faith of Avatar

Meher Baba's Lovers and radiating Love and Peace to the millions who shall hear and know of Him, when He is no longer in flesh and blood. My love to you and others at your end."—writes Dr. H. P. Bharucha of Navsari (Gujarat) in his loving message for the occasion.

Sri W. D. Kain of Delhi Centre and other prominent Baba-lovers of far and wide were pleased to shower their love through their messages wishing the function every success.

A short report of the happy function is given here-under just to present to our readers who may be anxious to know some thing of the most miraculously staged love-manifestation of Beloved Baba and the thrilling happenings of the glorious success of the endeavour undertaken by us in loving dedication and with absolute faith· in the Silent Master and the Avatar of the Age, our Beloved Baba.

The Two Days' Function:

On Saturday the 24th August 1963, the 1st day of the function, many of Baba-lovers from all over Andhra and most of the local people have all gathered at the new premises of "Meher Vihar", (Near Kamma Hostel: Prakasam Road, Governorpet, Vijayawada-2) early in the after noon. Exactly at 3 P.M. and with the reading of 'Parvardigar Prayer' by Bro. R. S. Prakasa-Rao, I. A. S., Retd., of Hyderabad, the function was started, followed up by the song 'Namo Meher Baba' sung by Bro. M. Sivarama Gandhi (Babji) of Kakinada. Immediately thereafter Bro. Majety Ramamohan Rao of Vijayawada hoisted Baba-flag of seven colours over the 'Abode' and Baba-sankeertan by Babji-party continued

till 4 P.M., when Arti was given to BABA. Then Beloved Baba's Portrait was taken in procession from the 'Abode' to the meeting hall at the Krishna District Rice & Oil Millers' Association Building, Gandhinagar (Vijayawada-3) through the main roads of Governorpet. From 4-45 P.M. to 6-15 P.M. Baba-Sankeertan was continued by Bhajan-parties of Kakinada and Vijayawada.

The Public function of "Meher Darbar" commenced precisely at 6-15 P.M. with the recital of 'Parwardigar Prayer' by Bro. R.S. Prakasa Rao, I.A.S. Retd. The huge Hall was almost full and the 'Cut-out Picture of Beloved Baba' of the local Centre, beautifully decorated gave the audience an imposing view of His Divine Presence on the dais, amidst the glow of lights and colourful garlands. Bros. Jal Bhai and Moorty were seated on either side of Yogi Suddhanandji, the President of the day's function and Bro. T. S. Kutumba Sastri of Nidadavole has kindly agreed to the request to translate the English speeches into Telugu. The gathering was gay and the whole atmosphere was surcharged with Baba's Loving Presence when Swami Satya Prakash Udaseen, the Founder-Secretary of the abode "Meher Vihar" spoke a few words of welcome to the guests, proposing the president to the chair. Sri Yogi Suddhananda Bharati ji introduced Dr. G. S. N. Moorty in glowing terms and requested him to deliver his inaugural address.

Dr. Moorty spoke about Beloved Baba's Avatarhood and His Message of Love and Truth and His latest warning of nine months period from the 1st of July 1963, in his usual impressive style of English and engaged the audience who heard him spell-bound, for more than an hour. His speech was rendered into Telugu by Bro. T. S. Kutumba Sastri most aptly. Thereafter, Yogi Suddha-

nanda Bharatiji gave his Presidential address in which he paid glowing tributes to Beloved Baba as the Avatar of the Age and eloquently advocated His path of Love and Dedication as the panacea for all the present day evils of the world, and gave his blessings and hearty good wishes for the progress of "Meher Vihar".

Sri Jal S. Irani thereafter spoke a few words wishing success to the endeavours of the 'Vihar' and its ideals and exhorted all Baba-lovers to give their hearty support for its cause. Swami Satya Prakash Udaseen, the Founder-Secretary of the 'Vihar' then read out the 'Appeal' on behalf of the "Vihar" and explained its ideals and programme of work (See Appendix-I) and invited whole-time workers who are prepared to dedicate fully to Baba's Cause to come and join the 'Abode' and exhorted other Baba-lovers to give their whole hearted support to its ideals and programme of work in every possible way.

Sri R. Dayanidhi, M.A., Lecturer Govt. College, Nalgonda and Sri T. Basavayya, B.A., Vice-President, A.M.B. Andhra Centre (Masulipatam) spoke in support of the "Vihar" and its ideals and appealed to the Baba-lovers of Andhra to give the "Abode" their unstinted support and whole hearted co-operation for the progress of the work and its cause. After offering of vote of thanks to all concerned by Swami Satya Prakash Udaseen, and with Arati to Baba the function for the day terminated amid loud cheers of Avatar Meher Baba ki Jai!

On Sunday, the 25th August 1963, the 2nd day's function, the Convention of Baba-lovers and Workers of Andhra, was held at the abode "Meher Vihar" itself at 7-30 A.M. Since Sri M. R. Apparao, M.A., Minister of Excise & Social Welfare, Govt., of Andhra could not arrive in time, due to some inconvenience caused by floods submerging the Roads on his way, while coming in a car,

Dr. G. S. N. Moorthy was proposed to the chair and he conducted the proceedings of the day till Sri Apparao arrived. The gathering was pretty good and all prominent lovers and workers of the place attended the functions. Dr. Moorthy gave sound advise to those assembled as to the ideals of work and Baba's Message to His lovers and workers and initiated the day's proceedings after Bro. Prakasa Rao recited the "Parwardigar Prayer". Thereafter, Bro. N. Dharma Rao Naidu, B.E., High Ways engineer of Rajahmundry delivered his inaugural address in which he recalled the seven principles of workers as enunciated by Beloved Baba at the historic meeting of Baba-lovers and workers held at Rajahmundry from 9 P.M. on 1-3-1954 to 3 A.M. on 2-3-1954. He then traced on the events that took place from March 1952, when he had early contacts with Baba to November 1962, when East West Gathering at Poona took place and recapitulated the contents of Beloved Baba's Message—of 'My Dear Workers' and His final warning in June 1963 about the next 9 months and its importance which we have to note. He finally recalled Baba's instructions given at the Meherabad Gathering on the 10th July 1958, and stressed that every worker should strive to follow Beloved Baba's instructions scrupulously in letter and spirit and hold fast to His 'daaman' unto the last. He paid glowing tribute to Swami Satya Prakashji's devotion for Beloved Baba and his dedicated work and his zeal and tenacity of purpose and commended the ideals of the 'Vihar' and its programme of work as most welcome at this juncture. He appealed to all Baba-lovers to extend their full and hearty coordination for the progress of its work.

Then Sri T. Basavayya, B. A., opened the "Meher Vihar Library" formally, after speaking a few kind words. It may be noted here that all the Baba-literature available here was a gift from Baba to Swami Satya Prakashji as has been sent by Bro. Adi. K. Irani, from time to time.

Thereafter the love-gifts offered were announced by Swami Satya Prakashji, as received by him on behalf of "Meher Vihar" by then. They are the following:

1). Sri R.S. Prakasa Rao, I.A.S., Retd. Hyderabad—Rs. 100-00; 2). Sri A. C. S. Chari, Calcutta—Rs. 30-00; 3). Sri N. Dharma Rao, B. E., Rajahmundry—Rs. 25-00; 4). R. Veerabhadra Rao, Anantavaram—Rs. 10-00; 5). Sri T. Basavayya, B. A., Masulipatam—Rs. 10-0 & 6), Rs. 100-00 worth of carpet was offered on behalf of A. M. B. Masulipatam Centre.

Sri M. R. Apparao arrived by 11 A.M. and he was offered the Chair. The proceedings. were thereafter conducted by him. The symposium continued and it was finally terminated by Sri M. R. Appa Rao who spoke at length about the need for dedicated work in Beloved Baba's Cause at this juncture and exhorted the workers to take up the work with full responsibility and live lives of simplicity and purity, with sincerity of purpose and absolute dedication to Beloved Baba. Bro. Jal Bai graced the occasion by his presence till the last and Yogi Suddhananda Bharatiji conveyed his best wishes for progress of the dedicated work that may hereafter be undertaken by the "Vihar". The convention finally terminated itself after vote of thanks to all concerned by Swami Satya Prakashji and singing of Arati by Bro. Babji, amidst loud cheers of Avatar Meher Baba ki Jai !

Jai Baba!

—

SSP.

THE GOD-MAN*

[By Francis Brabazon]



I'll tell you the latest story, the most astonishing tale of all—
God in all His great glory has come to this little Earth-ball:
And He's looking for a home within your heart.
 He's looking for a home
 He's looking for a home
Just a little place to live within your heart.

His name is Méher Baba, He is the Christ God-Man;
You don't need look no further—all others are "also-ran":
And they're looking for a home in this Man's heart.
 They're looking for a home
 They're looking for a home
Everyone of them is looking for a home in His great heart.

He didn't heal the sick, He didn't give sight to the blind,
He didn't make the dead quick—He reckons it's much more kind
To give them a home
To give them a home
A real secure home in His heart.

He heals you of ignorance, gives you eyes the Truth to see,
He makes you dead to falsehood and live in Reality
Which is your true home within your heart,
Which is your true home
Which is your true home
Your own eternal home within your heart.

He preaches no religion, except your own true love;
He don't make you out a sittin' pigeon, but an eagle that soars above
Straight to its home within your heart.

Straight to its home
Straight to its home
Its lofty mountain home within your heart.

He asks you no hard questions about the life you've led,
He hasn't any suggestions about a heaven when you're dead:
He says just live God's Truth in your heart.
Just live God's Truth
Just live God's Truth
Live God's Truth as much as you can in your heart.

He don't ask you are you sinner, and promise your ways to mend;
He didn't make you feel a rank beginner—
but His own dear cherished friend,
Who will invite Him home to his own heart,
Who will invite Him home
Who will invite Him home
Who will invite Him home to His own heart.

To Him no one is great, to Him no one is small,
For Him no one is late and none is saint at all
Unless God has made His home in that man's heart,
Unless God has made His home
Unless God has made His home
Unless God Himself has made His home in that man's heart.

I don't tell you a fable, and I don't tell you lies—
There isn't anyone not able to love God if he tries
and makes Him a home within his heart,
Makes Him a home
Makes Him a home
A clean and quiet home within his heart.

Now I don't give no advice, but I can give you a clue—
Stop thinking you're mighty "nice" and
admit you're in a helluva stew;
And beg God-Man to make His home in your heart.

Beg Meher to make His home
Beg Meher to make His home
Beg Meher Baba to make His home in your heart.

For you'll know Him at all, and you'll never see His face
In heaven or on this Earth-ball, except you make Him a place
In your own heart to be His home.

In your dear heart
In your dear heart
In your flower-bordered heart to be His home.

And the only way to do this is to start and repeat His Name—
Then may be you'll earn His Kiss,
and your heart will become all flame
In the midst of which you will find Him at home,
You will find Him at home
You will find Him at home
All comfortable and cool at home in your heart.

* By kind courtesy of the author, from "Let Us The People Sing".

NEWS FROM MEHERAZAD

[From one of the Mandali]

I

I've been sitting at the typewriter for half an hour ready to begin a letter, but the page before me has remained as blank as my mind seemed to be. It is an unusually still morning in absence of the gusty wind that has lately been blowing itself hoarse through the trees, rattling our windows and tempers, whisking off papers that are not under paper-weights, and whipping one's hair up in the latest 'beehive' fashion. A lizard is digging the soft earth by a flower bed to lay its eggs in, and the pert little tailorbird is tugging at strands of coir from the mat just a few feet away from where I sit, to line the nest of the family it is planning. The sky is a thick canopy of clouds, but in the dictionary of Meherazad clouds don't necessarily mean rain.* When the sun comes out the bumble-bees buzz in busy circles round the blue flowers of the jacarand, Another bloom that welcomed us on our return to Meherazad was that of the cactus plant which flowers once in a long while, but which seems to make up for lost time by the richness of its exquisite blossom! It is Meherazad in one of its pleasantest moods, but one which the Meherazadians have not often the time or mood to appreciate or enjoy—life with Baba rarely permits it. Each of us is kept continually occupied with his or her duties, allotted or unexpected, with little time that can be called 'one's own'—but then that is as it should be, when one's all is His!

Baba has been with the mandali all morning, and soon now He will come over to the women's quarters for

* *Since writing this, we have had good rains!*

lunch. He will be carried in a lift-chair by the boys, because the pain in His hip-joint is considerably more (partly owing no doubt to this cloudy weather) and walking the distance becomes an ordeal for Him. To us this means one more 'binding' that the Beloved has imposed upon Himself—one of the innumerable bindings God takes on when He has bound Himself in the human form for the sake of humanity. As we have seen through the years, doctors and health, as everything else concerned with Baba, serve as a smoke-screen for the real purpose of His work not revealed to us. As I once wrote to Harry Kenmore: So that we might 'remember' our True Self in Him, Baba does a lot of 'forgetting' to Himself. He has 'forgotten' to make speech, He has 'forgotten' to write, He has 'forgotten' almost to walk and scarcely to eat. May we always remember His forgetting, and forget our remembering, till there is nothing to remember except just HIM!

It is over a month since we left Poona, and although our Guruprasad stay seems a long distance away, it stands out in detail before our mind's eye—it is like looking at an object from the opposite end of a pair of binoculars. Particular moments and scenes stand out without shining clarity, and here are some flashes from the endearing memories of this summer at Guruprasad:

Baba was in the assembly hall, and the crowd of His lovers seated before Him seemed to cover every inch of floor space available. Baba singled out a little girl barely four years old and called her to Him. She trotted up eagerly and bowed down at His feet like any grown-up, and then an ecstatic smile lit her face as Baba drew her to Him and embraced her and caressed her cheeks. She was from Sagar, a place long way away from Poona, and her parents were not with her—she had come with her neigh-

bours. When she heard that her neighbours were going to Poona to see Baba, she pleaded with her Mummy to let her go with them, insisting with all the determination and tearful persistence of a child who will not be deterred from its object. She won her point, Baba's embrace, and the hearts of all who heard the story of her purposeful pilgrimage.

One crowded Sunday we saw among the long queue of darshaners who were awaiting their turn to approach Baba, a woman who was having trouble keeping her two boisterous youngsters in order. I did not think the Beloved could even have seen her, surrounded as He was with the others who were garlanding Him, taking His darshan and offering sweets or fruit which often He would touch and return to them as *prasad*. But He had! When the woman came up to Baba, He asked her, "Do these kids trouble you?". She feelingly replied "Yes Baba, indeed they do!" With a twinkle in His eyes Baba said, "If only two children can make your life a hell, can you imagine My plight who has billions of children?" I'm sure that remark must have warmed the mother's heart and brought Baba closer to her than any books or explanations could have done.

On a weekend in April, a small village somewhere near Bombay wore a completely deserted air. Its thirty odd mud houses were shut, nobody was about, and the cattle were under their shelters with enough fodder near them to last till their owners' return next morning. The reason for this was that the entire village had gone to Poona for the day to have Baba's darshan! Baba's love had been ignited in the hearts of these village folk by a Baba lover of Bombay. This lover has a bushy beard; and Baba teased him, saying that he looked like Father Christmas. One of the mandali remarked that if the beard were white, he would positively have looked the

part. Eruch then put in that he could rightly be called Father Christmas, since he had brought the gift of Baba's love to all these villagers! Baba embraced each of them and expressed His happiness at their coming. As He has said more than once. "When I break My silence, all will come to know me. Fortunate are those who know Me now."

15th and 16th June comprised the last weekend for darshan seekers from outstations, and among those who did not fail to take this final opportunity were a couple from the South—Andhra State's Minister for Excise, Prohibition & Social Welfare, Sri M. R. Apparao and his attractive wife. What makes their visit unforgettable to us is the expression of their love for Baba that we were witness to. Firstly they were granted their wish of doing Baba's 'padapuja' (literal meaning 'feet-worship'), a rare privilege, and they washed and anointed Baba's feet with milk, honey, curds, spices and perfume. And then Sri Apparao said to the Beloved that, on behalf of himself and his wife, he wished to declare publicly what they had believed in their hearts—that Baba is the Avatar, God in human form.

During a kavvali singing program, Baba would explain to us some lines from the ghazals. One of them was: The lover says to the Beloved, 'I experience the parched desert of separation as an ocean of water, for I have grown so much in love that I quench my thirst by thirst itself!' Another line was; 'Only those eyes which have intense longing for a sight of the Beloved, can have some inkling of the secret of that intoxication which the Beloved's eyes impart.' Baba then said: "See the irony of it. In spite of the prevailing law of Prohibition in the country, there are many people who continue to drink. Now, where the 'wine' of Divine Love is concerned, there is no prohibition. It is abundant and free for any and all who may wish to have it, and yet there is rarely a one

who wants to drink it or craves for it—that is the humour of it!"

One morning someone from a theosophical society, obviously a very learned person in his own estimation, came to see Baba for the first time, and asked Him for a message. Baba said, "My message is, love God to such an extent that you become God. That Love is a gift from God. One of the means by which it can also be won is selfless service—but the selfless service should be so sublime that you should not even have a thought that you are serving! Truth has to be *experienced*, and for that one has to go *beyond* mind, which is so difficult that it is just about impossible! You can love God. You can see God. He is not anywhere outside, but right within you. So you must seek Him *within*. Conviction through understanding is possible (by reading and contemplation etc.,) but conviction by sight *is the real conviction*. After that, some rare one can achieve conviction by actual becoming—i.e., realizing God.

"What I say is not mere words of intellect, but of Experience. They are not words coming from the mind, but from experience of the Beyond. I am the One, the Only One, and experience Myself one with all. When I break My silence the world will come to know who I am. As a rule, in the past it has been the lot of posterity to know who the Avatar *was*. But in this unique Avataric advent the world will know who the Avatar *IS* while Baba is yet on earth."

At another occasion Baba said, "God is not to be found in the skies or in the caves of the Himalayas. God is in the heart of each one. Once your heart is clean, God will shine out in it. But it is not easy to clean one's heart. It is like diving deep into a sea of fire! To love Me is to lose yourself. Hence, where you are, God is not; and where God is, you are not. It is easy to become good

but very difficult to become God." With tongue in cheek, Adi remarked that it should be easy to become God after becoming 'good'—one just had to knock off an 'O'. Baba replied, "It is no joke to do that—even if one were to die in the attempt to knock off that 'O' one would not succeed!" Baba continued, "To love God is not easy. The easy path is to hold fast to My *daaman*. Throw down all your burden of sanskars at My feet by complete surrender to Me. I am the Ocean and can absorb all your burden. But in fact there is no such thing as 'burden'—it is all imagination, a play of Maya." Baba said, "Maya has been compared to ringworm infection. The more you scratch, the more you want to scratch, and the more miserable you become. In the same way, the more you indulge in Maya the more you want to indulge in it, and become all the more miserable."

Baba touched on the subject of 'saints' and 'masters' that abound in the East today. He said, "They are like seashells scattered on the beach, their superfluous glitter attracting the loiterers on the beach who pick them up and think they have gained the treasure of the sea. But it is a far cry from the Pearl ensconced in the deeps of the Ocean! And so it is that Hafiz says how foolish people are who compare pearls with seashells. The Real Pearl is here, (Baba pointed to Himself). Do not go after shells." The Perfect Master, Sant Tukaram, spoke strongly of the hypocrites who set themselves up as spiritual teachers, and among the poetical compositions he left for posterity, one of his favourite ones was: 'Wearing long matted hair and with ash-besmeared body, there are many frauds in varied guises. Tukaram says let their (dead) conscience get burnt—it is no sin to thrash them!' Baba had Eruch recite it in the original.

The weekend mass of humanity gathered around Baba was always made up of men and women of diverse

religions—Hindus, Muslims, Zoroastrians, Sikhs, Sindhis, Christians and others; of different castes and creeds, and from varied walks of life. The 'tinker, tailor, soldier, sailor, rich man, poor man.....' of the game we used to enjoy as children, were all there. Concentrating on a corner of the hall, to the left of Baba, I once tried to make a list of the men sitting there, by their professions and occupations; and the result was as interesting as I expected. Among that group were: a lawyer, yogi, businessman, cricketer, medical doctor, clerk, bakery owner, army colonel, poet, wing-commander of the Air force, journalist, sessions judge, schoolboy, major-general of the army, musician, university professor, farmer, member of parliament, principal of a college, typist, chiropractor, editor, shopkeeper, school teacher, bank accountant, cook, motor mechanic, geologist, priest, college student, pathologist, singer and salesman. But however varied their religion and mode of life, like flowers threaded together in a garland they were united in their love for Baba, in their desire to love Him as He should be loved, and in the conviction of their hearts that He is God incarnate, the Avatar of the age.

Among the gathering we also saw many faces we had not seen before—'new-comers' who had heard of Baba from other lovers. We gather too from letters, how the Beloved's Family grows daily, in the East and in the West. Baba-centres have sprung up all over India, the workers carrying His message and Name to as many as possible through individual and combined efforts. There are at least three men who we know have taken a 'holiday' from their jobs till the end of this year and are individually touring India, giving talks about Baba at every town or city they halt. Others give His messages in newspapers and magazines, in the vernacular and in English. Through various means and in different ways Baba's Name

reaches the eyes and ears of the multitude, making a channel for Baba to touch the hearts that are ripe to open to His Love. But even just to hear His Name is a 'contact' that must benefit the hearer, for Baba tells us that the time is near when the divine 'power-house' will be switched on and all hearts connected to it will receive directly of His Love, and those that come even within the orbit of His Name will get its warmth and glow.

The spreading of His beloved Name and message seems about to be carried out on a world-wide scale through the medium of *The World Fair* that is being held in the U.S.A. starting from April 1964 and running for two years. This World Fair project of America is a gigantic affair costing 100 billion dollars, covering hundreds of acres with magnificent buildings that will represent and exhibit the culture, industry, religion and art of almost every country in the world. President Kennedy has estimated that seventy million people will visit the Fair during its life term of two years. Jane Barry Haynes is a very dear Baba-lover in the U.S.A. who had come to India for the November Gathering with her three children who adore Baba. When Jane knew of the World Fair she couldn't help thinking 'What a wonderful opportunity this would be of spreading Baba's message of Love!' But could she dare bring that thought outside the realm of 'a beautiful dream' that it seemed, into the daylight of reality? She did, and the dream is fast becoming a reality. The staggering task of obtaining a little space for Baba's work at The World Fair has been achieved, with the help of His many lovers in the U.S.A. The innumerable barriers that stood in the way were surmounted, for when it is His Will we are always shown the way. As Jane says, He is the Doer, we are but instruments. She said in one of her earlier letters to Adi:

'On the day we arrived in India, here in the U.S.A.

the ground was broken for the Vatican City Pavilion, an awe-inspiring building that will house the original sculpture of the Pieta by Michelangelo sent over by the Pope for the Fair. When I saw the plans for this building, and a tremendous one for the Protestant Center, another for the Mormon Church, I was glad that spiritual life would be incorporated in the Fair as in one way it will make our work easier. I was sad too, to the point of tears, to look at all the grandeur planned in Christ's Name and in His Cause, when He is with us here once again, and we must pray and plead to have one little space in His Cause! This is ever the way, though, of the messengers of God. They work in God's Way, their Way, and how blessed we are to share this Work.'

When the idea was first submitted for Baba's decision, Baba expressed His happiness and approval, and sent a cabled message for all lovers to help as they could in the project. The response was wonderful, and contributions flowed in from Baba-lovers all over the States to make up the sum of over \$7,000/- that was required to lease the 100 square feet space, which has been obtained in the Western section of the Fair as wished by Baba. *Meher Baba's Universal Message* is the title that will crown the reserved space along with a picture of the Beloved—and thus will the 'universe' be accom-modated in a little corner of the plot representing the 'world'!

But there is much yet to be accomplished before the opening of the Fair. Visitors stopping at the Baba-stall will want to know about Meher Baba and His universal message. For this it is planned to bring out a pamphlet giving a short life-sketch of the Beloved and His message, to be given free to the visitors—and at least a million copies must be on hand. To meet this expense, as well as towards other items essential for the work,

generous contributions will again be needed—and beloved Baba would wish that His Western lovers respond once again to the need of the Project. Jane will soon be sending out a circular letter to the U.S.A. groups about this in more detail.

And now, as I'm overstepping the margin of five pages set for the letter, I must close—with the message that Baba gave for His 38th silence anniversary on 10th July 1963, in response to a request from our Swami Satyaprakash Udaseen, Editor, of the English Baba-magazine, 'Divya Vani' issued quarterly in Andhra State:

MY SILENCE AND THE BREAKING OF MY
SILENCE AT THE APPOINTED TIME WILL
MAKE SILENT THOSE WHO TALK OF
EVERYTHING BUT GOD.

— *MEHER BABA.*

NEWS FROM MEHERAZAD

[By one of the Mandali]

II

I was determined not to begin the letter with a remark on the weather, but found it difficult to dodge past a topic that has been looming largely in our small talk—not because we have been short of subjects for conversation, but because we have had the novel experience of being short of sunshine. Some real hard rains we had prayed for and got, but the long spells of chilly drizzle was not on our list of silent prayers. At such times it was as if the sky had a perpetual cold, its swollen and puffy clouds constantly streaming, its wheezy breath

blowing down the back of our necks. On the other hand, now when we get snatches of really sunny days (which means as a rule that it's hot) we wish for more rain. I don't know who it was that wrote: 'As a rule a man's a fool; when it's hot he wants it cool; when it's cool he wants it hot; always wanting what is not'.....

The year has grown some twelve weeks older since our return from Poona. After the first refreshing plunge into Meherazad's quiet life we cease to gasp in renewed wonder at all the little things that make Meherazad what it is, but we can never completely take its blessings for granted. In the moonlight, when the jasmine bushes look like leafy nets that have caught a shower of fallen stars, we still gaze fascinated. And when at dawn these fragrant little flowers cover the garden paths like white carpets, we still find time to stand and stare. Of course there is the other side to Nature's coin, and competing with the profusion of the jasmine are the midges and the mosquitoes that seem immune to all our attempts to outwit them; and when on an evening we hear the sound of vigorous slaps and claps, it is no cause for concern—one or the other of us is up in arms against these humming horrors. However, pleasing form of life has also been on the increase, and it is already difficult for us to tell the babies apart from the parents—I'm talking of course of the birds: the bulbuls, sunbirds, mynahs and others; while Mrs. Swift is in the process of hatching her family in her little mud bowl of a nest outside our cottage wall. When some restless or curious fledgling would drop out of its nest, we would put it back in its frantic mother's care. We played the role of anxious aunties when they ventured on their first non-stop flight from tree to another; for, not all of them are little Lindbergs and more than once we've picked up a bewildered and bedraggled young bird from one of the water tanks in the

garden. Whenever this happens, after the bird is thoroughly dried by the log fire until its feathers are fluffy and it has regained its aplomb and lung power, before setting it free we invariably take it to Baba. The Beloved gently caresses its sleek head, and sometimes blesses it with a kiss. That is as far as we see of the blessing—how can we fathom its unseen depths? How can we understand the silent miracle of His presence that wipes out hordes of sanskaras, the alchemy of His touch that turns the consciousness of a bird or animal into that of a human being in its next life? As Kabir has said: 'One moment, half a moment, even half of a half moment spent in the company of a Perfect Master, cuts away crores of one's sanskaras'.

If the Perfect Ones of the past have explained this for us, beloved Baba also has done so on rare occasions. For instance when we were in Agra, during our Bus Tour in 1958, one morning we found a bird lying in the grounds, a woodpecker that had been badly injured by the sling-shot of some boy. We brought it in, dressed the wound and bandaged it. Baba held it in His lap, caressed it, fed it. For all our nursing the bird did not survive long and just before the end it struggled out of its box towards where Baba was sitting and dropped dead at His feet. Baba picked it up, and then said (in gestures of course), "You can have no idea how fortunate this bird is—it will now incarnate in the form of a human being." We reflect how the receiver of this immeasurable blessing was unaware and unconscious of it—and it is the same indeed with all of us, who can never know the magnitude of our good fortune in having Him in our midst. God's blessings spring from the compassion of His all-knowing Heart, and so they come to us in silence, or in disguise. After all, the greatest blessing for mankind is the One in disguise—the Infinite in finite form, the Avatar!

Keshav Nigam, a dear Baba-lover of Hamirpur who is editor of "Meher Pukar", the Hindi Baba-magazine that he has kept running for over ten years, has composed forty verses in praise of Baba, known as Meher Chalisa. Baba has often had Keshav recite, the Chalisa to Him, for the quiet depth of his recitation is as beautiful as the verses of his love-song to the Beloved. One verse says:

Though limitless, Thou hast come to us as God-Man;
Though Infinite, Thou hast bound Thyself with
finiteness

in order to uphold and prove
the limitations of the finite.

That we may 'find' Him, He allows the finite to 'bind' Him. And while bound, He is human enough to miss His infinitely Free State of Being, as we gather from His comments. In Poona this summer Baba said, "In Me I am Free, but in you I feel bound. In the Parabrahma (Beyond) State there is no binding; there is absolute Freedom, absolute Existence. What a sublime State it is! From that sublime State I have come to your level. Babajan often used to remark on my having come down from that exalted State to get myself bound here, quoting to me the Persian lines: Having gained Freedom, you have come back as prisoner (to free others)."

Whenever the Beloved talks of Babajan, it is with a deep love that is sensed by all who are present. He told us that in her previous incarnation she was the Sufi saint, Rabia. In the days when He was still Merwan, Baba used to visit Babajan daily, along with Gustadji, Although she would not allow anyone to touch her person, she would ask Merwan (Baba) to scratch her head and back—and He would do so for hours. At that

time none could persuade her to have some shelter built overhead where she used to sit under the Neem tree, nor would she consent to have some sort of a seat made for her so she would not have to sit on the bare ground. But when Baba requested her, she allowed Him to have a low wooden platform made for her, with a cotton mattress placed on it for her comfort. The mattress had an amusing sequel for Gustadji, because one day when it rained heavily and the mattress got soaked, she had Gustadji carry it on his head so that it could dry! Babajan explained the reason to Gustadji, saying "It is a very precious mattress. because my Son (Merwan) has given it to me." Although Babajan would talk with others always in mysterious and cryptic sentences, when alone with Baba her speech would be quite normal and clear, and once she related to Him at length the story of her early life. Baba told us that Babajan had come all the way from her birthplace in Baluchistan and settled down in Poona because of the Avatar's advent—she had come to Poona solely for Baba. Baba has often referred to her as "Emperor ", in the spiritual sense; and indeed she herself was very averse to being called 'Amma' (mother), and hence was called 'Baba' (father) Jan. She would flare up if anyone called her Mother, for women are considered to be the weaker sex, and she would state that God-realization was not for weaklings!

There is an island quality to our life at Meherazad, for we seldom go outside of it during the many months that we stay here after our return from Poona. Having a visitor is an occasion for us, and indeed a very special occasion for the Baba-lover visiting because rarely does the Beloved permit anyone to visit Him here, and still more rarely to stay for some days. But there are times when a number are expressly invited, as they are on the 28th of this month (September), when

Baba has arranged to have a singing program at Meherazad. The singer is from Bombay, now a Baba-lover since having come many times to Guruprasad this summer to regale the Beloved with very good ghazals and also some songs of his own composition in praise of Baba. This man, M. Y. Mohan is popularly called Mohan-Saigal because his wonderful voice has a twin resemblance to that of Saigal, a nationally popular singer who is now dead. It is interesting how his first visit to Baba, at Poona, came about. A telegram was sent asking if he would come to sing for Baba. He was naturally addressed as M. Y. Mohan, which read in the telegram as "My Mohan", and his instantaneous response was "Your Mohan is most happy to come". And so 'Baba's Mohan' will be singing again to Baba, on the 28th—as I have started drafting this letter before that date, I might recount the program in the next letter.

Baba's love for music was outstanding even as a boy, as was the quality of His own singing. Years later, whenever a neighbour would talk about 'Merwan' to Baba's mother, one of the most consistent remarks would be 'How beautifully Merwan used to sing!' Once Baba told a gathering of His lovers: "Three things make me happy: taking on the suffering of the universe; hearing good music (*good* music mind you, not Dr. Deshmukh's brand!); playing cards with my Boys and seeing them rub noses on the floor."

Although this game of cards is known as Larisque, the way it is played by Baba and His men it is as unique as it is delightful, and defies all known conventions of the game, or indeed of any card game. At times, when Baba is at Guruprasad, the players are as many as forty in number, so that even though most of two packs of cards are used. each player gets only two cards. The game is divided into two parties, and half the fun is the

uproar the men create when they disagree on some point, or think someone has been cheating to add zest to the game. Although it is all in the fun and spirit of the game I don't see how anyone's argument can be heard for they all talk at once — until Baba, pink in the face from silent laughter, gives a loud clap that brings the clamour to a sudden halt. However, the best part is reserved for the last when the game is over, and the losers bend over together and rub their noses on the ground before Baba; and that I fancy is the part many of them look forward to most! Once Baba explained to a lover, a Judge, who was participating in the game for the first time, "My reason for playing this game of cards is threefold: (1) The burden of my universal work gets lightened; (2) The minds of the players are focussed on me in a most natural manner; (3) Those who lose have to rub their noses on the carpet before me, the Highest of the High. This is a privilege filled with significance, and thus the losers become the winners." Baba then quoted the Urdu lines, which mean 'it is a game in which the winner feels ashamed and the loser rejoices.'

You must be wondering when I'll get down to mentioning about the Beloved's health—but I can't help evading a subject that is always the most difficult part of the letter; and by the time the report reaches you there might well be a change for the better or worse. The pain in the hip joint was considerably less a few days ago and now it seems to have started in earnest. The little walking exercise He used to get when going to and fro from the Mandali's has still not been resumed and the lift-chair is still used. One lover writes, 'If Baba is well the world is well.' We think it is more likely to be the other way round, for His suffering reflects the pulse of the world, and the world is far from well!

Perhaps, He allows His dear and near ones to share in some form or another, for 1963 seems to have been a

record year for sickness among Baba-lovers, including such stalwarts of the Mandali as dear Kaka and Baidul: and most recently Baba's indispensable "right-hand and mouth-piece", Eruch, who returned home yesterday after two weeks at the hospital. The 'emergency' telegrams and cables received almost daily make us realize that quite a number of Baba-lovers are blessed with physical suffering or mental agony at this time. What does Baba say? Well, at Poona He once said to one of His lovers, a police officer who was facing some agonizing family troubles: "Be courageous. Think more and more of me. I know your love for me and the circumstances you are placed in. Don't wear yourself out with worry. Instead, thank me for the suffering that has come to you", and Baba quoted the Persian lines: 'I may cause my enemies to flourish and kill my friends. This I may do and none has the right to demand why I do so!' To another, Baba said, 'It is natural that at times you feel 100% miserable. Be sure that I know everything. When everything goes wrong, the mind becomes helpless and has to rely on the heart. These are the moments when you resign to my will and rely solely on my help. When you leave all to ME, I dare not neglect you, and you get relief from your predicament. I am the Ocean of Love and Compassion. Indicating the helplessness of a lover, the poet Hafiz has said 'In loving my Beloved, I have come like an ant under the foot of an elephant—safe and secure, but helpless to move'. To demand anything from the Beloved is an insult to Love. Love only gives and goes on giving till the will of the Beloved alone manifests through the lover.'

Tukaram, a Perfect Master of the sixteenth century, says in his writings; 'Sahaj bolanay hech updeshe'—which means 'Even the most casual remark of the Perfect Master has the significance of a sermon'. When God

is with us as Compassionate Father, Friend and Master, He guides us in the silence of His Love and in the declarations of His discourses. Lest we get confused or distracted on the way, He reminds us to be vigilant, warns us not to let the stream of our life be ever diverted from its straight course to the Ocean—BABA.

Recently the Beloved sent a cable to Irwin & Edward Luck, young Baba-lovers of Florida (U.S.A.) as follows: "You should under no circumstances contact any spiritual teacher or master, easterner or westerner." It makes me recall what Baba said to His lovers one time at Guruprasad: "Remember the way is slippery. Guard yourself against 'posing'. The hypocrite deceives himself and others. The sin that God does not forgive is hypocrisy; and even though I am the Ocean of Compassion, I feel nauseated by the hypocritical saints and masters that now flourish everywhere like poisonous mushrooms."

Again Baba says, "Keep your hold on my daaman even if "heaven and earth become one". Don't worry about conflicting thoughts, but keep constant vigilance over your grip on my daaman—do not let your grip relax at any time."

Beloved Baba sends His blessing of Love to you each.
A loving Reminder: In order to help our heavy postal budget,
please do *not* fail to send your cables *reply*
prepaid whether a reply is indicated or not.

THE TWO NEW GEMS

P.S. In my April letter I had mentioned about two gems that you must not fail to add to your treasure chest of Baba-books. One of these, THE EVERYTHING AND

THE NOTHING* is a new harvest of Baba's discourses for Truth starved humanity, and you all will have received copies of it by now. In the meantime, the entire first edition of this has been sold out. However, a paper-back edition is in the process of being printed by Meher House Publications (Australia) and many of you will no doubt wish to obtain copies of this second edition to use as inexpensive but ideal gifts for every suitable occasion. As the printing is not completed, the exact price is not yet known, but it is expected to be 70 cts. for the U.S.A.; Sterling 4/-.

The other book, *The East West Gathering** by Francis Brabazon has more than satisfied our expectations, and has enabled us to relive the precious moments of the Event that this book celebrates. I use the word 'celebrate' deliberately, for it is no journalist's report but truly a celebration in prose, verses and songs of those memorable days. It is not merely a shore account of that oceanic event in history—Francis has sailed beyond the horizon to reveal a breath-taking expanse of the beauty of God as Man! You must not miss this book—it is also published by Meher House Publications, beautifully printed and bound, and is priced \$ 1.80; sterling 13/-.

* Place orders through your group-head or write direct to William LePage, Meher House, Kalianna Crescent, Beacon Hill, N. S. W., Australia.

Easterners please place your orders with Adi K. Irani, through. group-heads or individually.

WHAT IS MEHER BABA'S MISSION?*

[By Dr. Abdul Ghani Munsiff]

What an ignorant question to ask, when people enquire as to what is Meher Baba's Mission in life? One is at once taken aback by such a question. Invariably it happens, that instead of answering the question straight—and in fact it needs no answer—the questioner himself becomes a very interesting subject to study.

In mentally sizing up the subject opposite, one intriguingly begins to wonder within himself as to what type of a creature is present there to be dealt with. And within a second which seems an eternity, a good many thoughts and doubts arise and automatically subside, such as:—

(a) Is the man sincere? If he be sincere, then he would perhaps never come out with such a question.

(b) Does the man know anything about saints and saintliness? If it be so, he ought to be familiar with the *raison d'etre* of saints, which consists of nothing but the spiritual regeneration of mankind, individual or collective, in proportion to the Divine authority they are invested with.

(c) Does the man believe in saints and possibility of realizing that state or stage which is the potentiality of every atom in the universe? The Sufis assuredly do believe in such a possibility as stated by the Sufi Poet Hafiz:

"If only the Holy Ghost were to help once again,
Others also can be what Jesus did attain."

Swami Vivekananda also has knowingly proclaimed that, "Even a worm will one day realize God." If the

man believes in this spiritual possibility for man then would he not be humble; and would he not rather indulge in self-examination instead of holding up saints for vulgar scrutiny?

(d) Has the man contacted any living saint in his lifetime? If so, what has been his *modus operandi* with them? For once perhaps this man forgot to question the saint concerned as to his mission in life. Or perhaps the saint in question read the uppermost thought in his mind or referred to some outstanding incident of this man's past life or prophesied a future eventuality. And what has been the outcome of such a contact? Beyond giving a little self-satisfaction for being specially favoured, how does this little attention on the part of the saint, help the man concerned spiritually.

Has this man advanced spiritually after this contact with the saint? No, he has duped himself. The saint found him too easy to please and consequently disposed him off very cheaply. And surely no father ever gives his child a guinea if the latter be satisfied with a copper. The man goes out into the world none the better for his experience. He has evidently forgotten nothing and learnt nothing. He continues to identify saintliness with miracle-mongering of a very cheap type.

What an ignoramus this man proves himself to be! His case is like that of a man approaching a personage reputed to be wealthy and inquiring of him if he was really affluent and rich. In reply the wealthy personage jingles coins in his pockets. This rich gesture immediately satisfies the vulgar curiosity of the man and in the excitement of the moment, very often than not, this man forgets to question if he can have a little access to the riches displayed.

Here one may perhaps be inclined to defend the man by saying that he, at least, is assured of the greatness of the saint concerned and he may probably induce the latter's grace in future. Well, such a situation is a very remote possibility and surely it doesn't crop up daily.

But there have been people of higher calibre like Ghausali Shah Qalander who did not feel satisfied even when a Hindu *Fakir* of Babri vouchsafed to him by means of his spiritual powers, the *darshana* of Bhagvan Sri Krishna for which he was held to be in great repute at that time. Ghausali Shah after this experience remarked, "Sire, this vision of Sri Krishna given me by you, is not what I came here for. In so far as this vision stood before my eyes, I have projected it out of my mind—in fact I may be said to be its creator. If you know any thing of true spirituality (*faqiri*) teach it to me, otherwise I bid good-bye."

Swami Vivekananda, during his college days, used to go about pestering *sadhus* and *fakirs* and asking them the question whether they had seen God. Ultimately he caught a 'Tartar' in Shri Ramakrishna, who demolished the edifice of his preconceived notions and made him realize God. These people never wanted to be wise about their Saints' mission but went straight for what they professed and were out to give.

(e) Is the man capable of describing or understanding what has been the mission in life of prophets, *Avatars* and saints of the past? If he knows this, then there can be no difficulty for him to understand Meher Baba or any living saint.

It is wrong to believe that Prophets, or Masters or *Avatars* have come to give religions to the world. Meher Baba says, "The so-called religions are an effort to commemorate the association with a great spiritual Master

and to preserve his atmosphere and influence. It is like an archaeological department trying to preserve things which only resuscitate the past."

One must understand that the primary and real object of prophets and saints is to supply a spiritual spark to perfection in proportion to the preparedness of those ready to receive it and as said before, the scope and range of their power and activity in this connection depends on the Divine authority they are invested with. This spiritual touch by the Masters of all times is for the select and the eligible few; as for the rest of mankind, they leave behind a bookful of instructions, guidance and hints for the stragglers on the path.

(f) Has the man ever cared to inquire as to what is his own mission in life? Does he think that mere eating, drinking and begetting is the all and end of existence? The Sufi poet Akber Allahabadi was evidently confronted with this question when he said:

"How briefly can be summed up the life of my friends,
They graduated, they served, were pensioned off—it ends."

Now how many are there, who approach Meher Baba as sincere aspirants of spirituality with the avowed purpose of realizing one's Self? When Meher Baba declares that he has become one with God—Truth, does the question needs any explanation as to what is his mission in life? And in what better form can a realized personality give out his mission in life, as when Meher Baba says:

"I have come not to teach but to awaken." What a world of meaning and the spiritual possibilities, lie behind these words for sincere seekers of Truth!

"Prudens quaestio dimidium scientie"—to know what to ask is already to know half.

"G U R U P R A S A D"

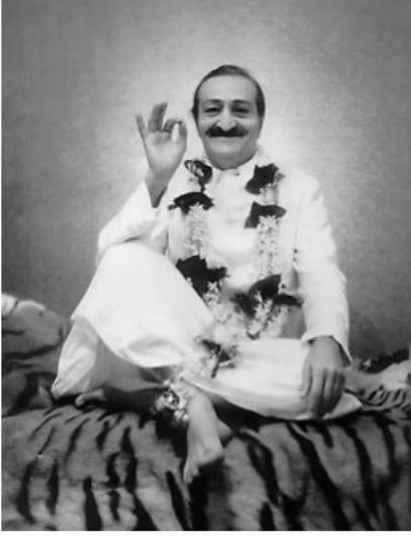
[By Dr. Shankara Sree Rama Rao]

(An English translation of his original Sanskrit cum-Telegu Song)



1. Oh, Guruprasad! Guruprasad!
Lovely! Beautiful! Guruprasad!
Oh! Thou heavenly tree! Guruprasad!
2. Oh! Thou tank filled with Baba's lotus-feet
Whose compassionate love gives to the devotees
What is good for them.
Oh! Thou ocean filled with the sweet nectar of love
Oh! Thou full-moon generating waves of bliss.
3. Oh! Thou great and cool cloud filled to the brim
by the lovely dance of heart-peacocks
Oh! Thou great one whose face is lit by the
moon-light of happy smiles produced by the
sweet music of the devotees.
4. Oh! Thou-snow-clad Himalaya
Whose salubrity banishes all the hot worries
from the minds of the devotees.
Oh! Thou Brindavan which is the stage
for a thousand plays of Avatar Meher.
5. Oh! Thou great Confluence of the two devotional streams
of the East and the West
Oh! Thou charming, sacred ocean of
Baba's grace and love.
6. Oh! Thou sweet jewel of Poona
Love gift of Rani Santa Devi
Oh! Thou Meher-moon full of compassion
Thou art the universe itself filled with a thousand lights.

7. Torching the sky with thy stature thou art the
clean mirror from which all samskaras are washed off—
Oh! Thou great are that contains Meher in the centre of
the heart-cave.
Thou ocean of discrimination who can separate the real
from the unreal.
8. Oh! Thou great stage for the lovely
dance-drama festival of "Meher-Leela",
the natural poetic out-flow of the
doctor - poet Shankara Sreerama Rao
dedicated at Baba's lotus-feet.
-



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AN ACCOUNT OF
The Visits to Avatar Meher Baba
AT GURUPRASAD – POONA

[By Dr. H. P. BHARUCHA – NAVSARI]

POONA, 7-4-63

Baba gestured that during His last seclusion at Meherazad He suffered a lot for the past three months due to the strain of His Universal work. He said that he gave a lot of explanations and discourses to the Mandali during this seclusion, despite the strain of His Universal work.

He then began to mention the 'weakness' of previous Avatars. Talking about Zoroaster, He said that he was attacked by his adversary while he was praying. "Just before he died, he flung his rosary (of Kerba) on the person who killed him and the man, it is said, got burnt instantaneously." Baba said that this was the weakness on the part of Zoroaster. Baba continued, "Ram denounced Sita even though she was pure in heart and mind and proved herself so after her return from Lanka. This he should not have done. Arjuna was all the time with Krishna and he took Lord Krishna only as an intimate friend. During the battle of Mahabharata, when Arjuna declined to fight in spite of being asked by Krishna to do so, Krishna showed Arjuna his Virat-swaroop (Universal Body). This Krishna should not have done. Buddha explained to his lovers that the goal of life was Nirvana; but he did not reveal and explain to his lovers the states beyond Nirvana, such as: Majzoobiyat, Sulukiyat and Qutubiyat, which follow Nirvana. This was Buddha's weakness. Christ should not have said when he was crucified, 'Oh Father, why hast thou forsaken me.' Lastly, Mohammed did not reveal to the people

that he was God in human form. He said that he was a messenger of God. He should have said that he was the God-Man, at least just before his death. Baba jokingly continued, I have one weakness too, but I shall reveal this when I return after 700 years!"

Baba continued "In the state of Nirvana (Fana), initially there is the experience of Infinite Vacuum. This is followed instantaneously by the experience of Infinite Bliss or of the Fana Fillah state. A Qutub enjoys Infinite Power, Infinite Knowledge and Infinite Bliss and utilizes all these, while the Avatar only utilizes Infinite Knowledge and does not use His Infinite Power and Bliss. If He did so, how could He suffer and be helpless for the sake of humanity?"

The talk drifted to the recent inauguration of Mehersthan at Kovvur, a place in Andhra State. Baba said that people from Andhra had love for Him. He added that now at Dehra Dun a place in Uttar Pradesh His lovers have laid the foundation stone for a Baba "Dham", but before it gets completed He might break His Silence!

Baba then retired for a few minutes. Soon we were asked to gather in the assembly hall of Guruprasad. Baba sat in His usual seat. The hall was full to capacity. Many lovers had to sit on the verandah. Baba informed all that those who would embrace Him today, must not do so on every Sunday, should they happen to come again on week-ends for His darshan.

He again switched over to the talk of the 'weakness' of the past Avatars and said that His weakness would be revealed by Him after 700 years. He said, "I have the continuous experience that I am the singer, the song, the musical instruments and also the audience." He continued, "You cannot even imagine what Infinite Bliss means. The greatest joy man feels is when he lives happily with his beloved. That joy is only the 7th shadow of Real Bliss. I am Real, but My shadow

is not real—it has no value. The value of My 7th shadow would be absolutely nil. Similarly, worldly joy which is the 7th shadow of Real Bliss has absolutely no value, When once one experiences that Bliss, none would not want to leave it and come back to this worldly consciousness even as a Perfect Master!'

At 3.00 p.m. Baba asked a singer Mr. M. Y. Mohan 'Saigal', who had come from Bombay specially for this occasion, to sing a bhajan. After one bhajan he began to sing some gazals. His voice was very melodious and reminded everyone of the great singer, the late Saigal. Baba was immensely pleased with his singing and as a token of appreciation, He gave him His handkerchief after the programme was over.

Baba would often interpret what the singer was singing, for the benefit of those who could not follow the language. The following are some of the explanations given by Baba:

On the Spiritual Path there comes a stage when the Beloved (Master) asks the lover to continue to live and not think of dying. And, when the lover struggles to live, he is asked by his Beloved (Master) to be ready to die! But in the end the lover becomes one with God in Love. He gets drowned in Love. May God help the man in whom the fire of Divine Love is blazing intensely. Apparently, his life is a misery. He loses everything, including himself, in the end. But then the easiest way for all is to hold on to My *daaman* till the end.

How indifferent and independent God is, although He Himself is everyone and everything. The more you love Him the more He turns His face away from you. But if you persist, you compel Him to turn His face to you.

God is closer to you than your breath, and yet He is so far away.

The lover says, "To gain you, is to lose myself".

What is love? What is the effect of love? Your making me helpless and my becoming helpless.

Baba said, "My continuous experience is that I am in everyone and in everything. This is not said as a result of My having understood the Truth by the mind, but it is the actual experience of My being that. This experience is the height of all experiences. This state of Mine cannot be understood with the help of the mind."

While the singing programme was going on, an old man with hemiplegia was brought to Baba. Baba told him that if he lived till He broke His Silence, he would be able to walk.

A small girl of about 4 years of age came from the crowd to Baba. She bowed to Baba and then sat next to Him on His sofa. She sat there fearlessly facing the huge crowd and not perturbed at all by the 1000 or more eyes watching her. Baba remarked, "Some men drink and then hide their faces; others drink and boldly face public criticism. The Masts are also in an 'intoxicated' condition but they do not care for people or anyone. This child was also a 'Masti' for she is unmindful of the crowd." After sitting next to Baba for about half an hour, she got up and went to her mother. Following her example, children from the crowd started coming to Baba for darshan in an orderly fashion and then went back to their seats. Baba said, "They come to Me because I am also a child." Baba then once again interpreted the meaning of more songs sung by the singer:—

The lover says: "I am not on this earth nor even in heaven; I am like dust floating about everywhere in search of the Beloved."

It is against the precepts of his religion for a Muslim to drink. If he is seen drinking, he is called a sinner. But the lover says, that he has drunk the cup and yet he is not a sinner. But if he is considered as one then he is such a sinner that even Paradise is awaiting his arrival since thousands of years.

Only after self-annihilation can one become one with God. Only when the body and the mind are pulverized does one become one with God." Baba added, "This is not easy. Who would like to become dust?"

My Love has reached such heights, that even the Beloved cannot cure me of this Love."

At a little past 5-30 p.m, Madhusudan arrived. Baba asked him to sing the new song he had composed for the opening of 'Mehersthan' at Kovvur. After this, all sang Baba's Arti. Baba asked all to leave the hall and ordered that no one should come to embrace Him. He said, "You should embrace Me in such a way that you do not need to embrace Me again."

POONA: 14-4-63

As soon as one entered Baba's room one could feel that the atmosphere was very tense. Baba was not at all in His usual good humour. He was in a non-communicative mood. His fingers moved ceaselessly, and He never glanced at those who were seated in the room. From His face one could judge that the burden of work was tremendous. He suddenly gestured that the burden was very great since yesterday. At 8-20 a.m. He asked me the time. In the fifteen minutes that followed, He must have asked a dozen lovers what the time was. The importance of those minutes He alone knew, but I could not help thinking that some great event must be taking place somewhere in the cosmos.

After 8-35 a.m. He began asking as usual if we had slept well the night before, when we had arrived in Poona. He told us from a couplet of Hafiz that, If you want the Beloved, remember Him always. Forget everything else. There is no need to be bodily near the Beloved. Just remember Him with love.

He asked Dr. C. D. D. to recite some sanskrit verses. After he had finished reciting them, Baba explained: "I have left the Paratpar State (Beyond the Beyond State) and came down to your level. In that Paratpar State there is no binding; there is absolute freedom, absolute existence. What a sublime state it is! One in a billion has such an experience. From that state I have come down and I feel bound in you. This suffering is terrible. In Me, I am free. When I break My Silence, a great push will be given to humanity. Even stones shall start dancing. After that I shall be in Bliss for 700 years." On hearing this, Francis, who was seated near me, whispered in my ears, "Then we fellows do stand a chance."

At about 9.30 a.m. two American women came in to see Baba. They were new-comers and know very little about Baba. Baba told them, "If you cannot accept Baba as God, that should not worry you. Accept Baba as a True Friend. I am God undoubtedly. But it is difficult for the Western mind to accept the concept of God in human form. Jesus was God Himself, but Judas did not accept Him as such. Even Peter denied Jesus thrice. So, how can you accept Me? I am the Only Reality while all else is false."

Two tapes had been received from New York from a Baba-lover. These were played on a tape-recorder for about one and a half hours. One of them was a reproduction of a letter by a Baba-lover to his father, wishing him a happy birthday. It also gave in short, but very comprehensively, the theme of creation, as explained by Baba in God Speaks. It also explained the concept of Perfect Masters and the Avatar being God in human form. The next tape gave the three messages given by Baba during the East-West Sahavas of November last. These were, "My dear children", "My dear workers", and "Baba's Universal message". It ended with "The Masters Prayer" and "The Repentance Prayer". While the last prayer was being recited, Baba asked all of us to stand up. He also stood up during the prayer. These different messages and

prayers were interspersed with Indian music. The programme finished at 11-45 a.m, Baba asked us all to leave for lunch and return at 2-30 p.m,

In the afternoon, before Baba came into the assembly hall of Guruprasad, He received some lovers who had come from Andhra, as also a 'sadhoo' who had come for His 'darshan', This 'sadhoo' hailed from mount Abu and he had spent fifteen years in penance in these mountains, He had a long beard and his hair fell over his shoulders. He told Baba that he had long wished to have His 'darshan.' Baba told him: "I am in your heart."

On the wall in the room was a board carrying a Marathi —verse from the poems of Saint Tukaram. Baba asked His lovers from Andhra if they could read it. He then began to explain the verse. He said, "There are many hypocritical saints who have long hair and who besmear their bodies with ashes. Tukaram says: "let their dead conscience be burnt. Even to thrash them is no sin." Baba added, "Tukaram, though he was Love Incarnate, could not tolerate hypocritical saints. 90% of all so-called saints know nothing about the Spiritual Path. In northern India such bogus saints abound. Out of the 10% who are genuine saints, there are only five Perfect Masters, and these five bring Me down to this earth. The present five Perfect Masters will come into public recognition after I drop My body. An atheist is better than a hypocritical saint. God is not to be found in the skies or in the hills of Abu. He is in the hearts of everyone. Once your heart is clean, I will shine out in it. But it is not easy to clean one's heart, it is as difficult as diving deep into a sea of fire. One out of thousands of Mardan-e-Khuda (true lovers of God) has such courage, for he has become the dust of the feet of the Perfect Master. Only he has the right to ask to see God. To love God is very difficult. The easiest path is to hold on to My feet. I am the ocean and can absorb all your burden. In fact there is no such thing as burden. It is all imagination."

At 2-30 p.m., Baba sat in the assembly hall of Guruprasad which was filled to capacity. Various singers gave good performances and Baba enjoyed them very much. He gave His handkerchief to two of the singers. Baba did not explain much during the afternoon session, He once said, "I see Myself in everyone. You don't see Me in everyone. When I feel like worshipping, I worship Myself. Who else is there to be worshipped? This is my continual experience." At about 6-00 p.m. we all sang Baba's Arti and then dispersed, as per His orders.

POONA: 21-4-63

Baba asked us whether we had slept the night before. He said that He had not slept for even five minutes as the pressure of work was tremendous.

Baba then asked one of His lovers to read out a poem written in Hindi by one of the Mandali. The poem was in praise of Baba. It is said that Baba was everything in this world and also beyond it.

The talk drifted to the workings of Maya. Baba explained that it is said that maya can be compared to ringworm on one's skin. He said, "the more you scratch, the more you want to scratch and the more miserable you become. Even so, the more you indulge in maya, the more you want to get involved in it and become all the more miserable."

A lover came in and sat down. Baba asked him, "Did you sleep well last night?" He replied, "Very well, Baba." Baba humorously said, "What sort of love do you have for Me? I did not sleep for even five minutes, while you enjoyed very good sleep!"

Some Baba-lovers in Delhi had met the President of India some time back and told him about Baba. The President

said that he was very pleased to hear about Baba and expressed a desire to meet Him soon. Baba said "The President will come some day. Everyone will come one day. Even saints, real or false will come. They have no alternative but to come to Me."

Baba then asked Dr. C. D. D. to recite his 'English Kirtan'. Baba said that there has never been anything of the like in history before. He asked another lover to sing with Dr. This lover had a voice, of which the less said the better. Even Dr.'s voice was not much better, and the Kirtan had to be abruptly stopped as Baba said with a smile that He got "palpitation" with it. Baba remarked, "For one who gets Self Realization, everything illusory vanishes. Yet, I have maintained My sense of humour and hence I can bear the universal burden."

Baba said, "The Beyond State is achieved when one gets Real Knowledge. It cannot be attained with the mind. You see everything with your eyes but you cannot see your own eyes, unless you place a mirror in front of you. Similarly, place the mirror of Real Knowledge before you and you will then see your Real Self. On the Path perfect honesty and selfless service are needed. If you have even a single thought of self, your service is not selfless. A poet has said, First renounce this world, then the next, then God, and lastly renunciation itself."

One of the lovers questioned Baba, "What action is not motivated by the 'I' thought?" Baba said, "Love. In true love, the lover wants to see the happiness of his Beloved without thought of self. He then feels that he loves all. This is the highest state of love. All other actions whether good or bad are binding. The actions of one who has surrendered 100% to a Perfect Master or the Avatar has no 'I' thought. In true surrender, there is no thought of why or wherefore. Once surrender is complete, all actions done by you are not yours. You have to renounce nothing but your own self. One has

ultimately to go beyond the mind as Reality is beyond it. How can you go beyond the mind? The only solution is love. This comes only with the Grace of the Perfect Master. Once the 'I' thought goes, nothing remains. But this is very difficult. One unconsciously asserts one's ego when one says, 'I am sick; I am hungry' etc. This is one's natural ego, however it is not egoless 'I'. The real ego still remains when one asserts, 'I am doctor, I am rich, I am serving the poor' etc. This ego creates anger, jealousy and greed. The state of love is beyond the reach of the mind. Only those who carry their lives in their sleeves can reach the threshold of love. In perfect love there is perfect obedience. Very few have this courage. Even Arjoon who loved Krishna dearly did not obey Krishna when he was ordered to fight in the battle of Mahabharata against his own relatives. Krishna as a last resort had to show Arjoon his 'Virat Swaroop' (Universal Body). Obedience on the part of Arjoon after this experience was of no value. Obedience must be unquestioning. Only then, it is of the highest order. But this is impossible." He concluded by saying, "I am the only One who loves everyone. No one loves Me as I should be loved."

He asked one of us whether she had slept well the night before. She said she had not. Baba said, "If you do not get sleep it is good, for you can then remember Me all the more."

Baba then asked if anyone could repeat the 101 names given in the Zoroastrian prayer-book in praise of God with their meanings. No one could. He said, "If you repeat these names with love, no other prayer remains to be said. Anyone can repeat these names with love, irrespective of the religion he belongs to."

Baba said, "The whole creation is a shadow and it has no importance. It is My shadow. Your mind makes you feel that it is not a shadow but real. There was a Muslim who would enter a wine shop through the back door, lest he be seen

by anyone. He would drink till he got drunk. He would then fearlessly come out of the front door of the shop and challenge anyone he met. Once the intoxication abated, he would sheepishly slink away home. This is not the sort of intoxication one gets in God's love. Love's intoxication is continuous."

Once Baba asked me what I was thinking about. I said, "Why don't you share your burden with us?" He said, "The time is very near. Don't worry. You all will become like reeds bearing the burden." He asked Alopa to repeat a couplet from Hafiz. Baba translated it: The Beloved says to the lover, how long your friendship with me remains is what is important, and is what remains to be seen.

Baba asked us to go for lunch at 11-15 a.m. In the afternoon an old lady who had got paralysis of her right hand came to see Baba. She had recovered some movements of the hand already. Baba asked her to do exercises. She said "Baba! bless me." Baba said, "when I ask you to do exercises, that itself is a blessing. Remember Me more and more." After this incident Baba meaningfully said, "The five Perfect Masters bring Me down. Even if 500 of them want to bring Me down, I will not come for another 700 years."

Baba asked one of His old lovers who had formerly worked in the railways to relate some funny incidents in his life. He did so, much to the amusement of Baba and other lovers in the room. Baba then related a funny incident that took place in Panchgani. One of the Mandali went out into the jungle to ease himself. As soon as he reached there, he saw a tiger just a few feet away from him. He was so shocked that by reflex mechanism his bowel action stopped, and he raced inside the house. Baba later reprimanded him by saying, "I am the tiger also. So why feel afraid of Me. If the tiger had eaten you, it would have been no other but Me who would have eaten you!"

Baba once said, "When I break My Silence, the hearts of all those who have come in contact with Me will be ignited with love."

At about 3-00. p.m., the renowned singer Sri V. Patwardhan stepped into the assembly hall and gave a wonderful performance till 4-30 p.m. Baba and all others were greatly pleased with the singing, Baba often kept saying, "He is blessed because he can make Me happy". Baba embraced him after the programme and gave him His handkerchief. Baba also had a photo taken of Sri Patwardhan with Himself. After-he left, Madhusudan sang a few gazals.

The day ended with each one going to Baba, kissing His hand, and then leaving the hall.

POONA: 28-4-63

A lady with her two kids came to see Baba, Baba asked her, "Do these kids trouble you?" She replied, "Yes, Baba." Baba said, "If only two kids can make your life a living hell, can you imagine My plight, for I have billions of children?"

Some more women arrived and wanted to embrace Baba. Baba said, "You come here with big buckets to receive My love, but unfortunately your buckets are closed tightly with lids and so you cannot take away My love in spite of trying your best. As a result you can never have enough of My Love and want to embrace Me every time you come here."

I told Baba of a man in my town who had powers to drive out evil spirits from people who were possessed by them. I asked Baba how these powers could be developed and whether the people who had them were really advanced souls on the Path. This question led to a big discourse. Baba said, "it is possible to derive such powers if you gain 'Tantric' knowledge. These powers may be then utilized for good or bad purposes.

Good when they are utilized for removing bad spirits from people and bad when they are utilized for selfish aims and for self-aggrandizement. Such powers have nothing to do with the spiritual path. Miracles performed by people who possess such powers are very childish. Even Swami Vivekanand got himself in a fix when he began to crave such powers. His guru, Ram Krishna, saved him in the nick of time."

Baba then explained that a person who seeks to gain such powers sometimes resorts to sitting within the limits of a small circle for 40 days and nights repeating a 'mantra'. If he succeeds in sitting there for 40 days without a break, he gains certain powers. Baba said that it is not easy to go through an ordeal as the person often sees weird and frightful sights during the period and is practically forced to leave the boundaries of the circle due to fright. If he leaves the circle he gets no powers and would have to start the process again.

Regarding miracles Baba told us the story of Baba Farid of Shakarganj. He said, "Farid did a lot of penance in order to gain powers. He did not eat food for long durations and so had severe griping pain in his abdomen. As a last resort he hung himself upside down in a well. After several days he was brought out of the well miraculously and found to his utter astonishment that he had gained powers. He at once began to experiment with them. On a near by tree were sitting some birds. He said, 'Let the birds all be dead'. All the birds fell to the ground, died. He then said, 'Let the birds come to life and fly away.' Immediately, the birds flew away,"

Baba continued, "He went round from village to village showing off his powers and thus feeding his ego. At a village, he saw an old woman drawing water from a well and then splashing the same just outside the well. This monotonous procedure the woman continued for a long time. Farid, disgusted at the madness of the woman, went up to her and asked her why she did such a foolish time and energy consuming action. She replied, son, by splashing water here I am trying

to put out a fire that is raging in a village ten miles from here. This action is not as easy as making dead birds fly away again! Farid at once realized that the woman was not an ordinary person, and asked for forgiveness for his past deeds. She directed him to a Perfect Master who was some distance away. Farid approached the Master and found that the tree he was sitting under was completely dry. The hot sun was beating fiercely on the Master. Farid at once made use of his powers and turned the tree green. The Master just looked up at the tree and it again became dry. Farid again made the tree green but a glance from the Master again made it dry. This happened five times. At last Farid realized that his powers were nothing compared to the Master's. He surrendered himself to the Master. The Master told Farid to become a real 'Fakir' and not play like a child with such powers. He said that miracles are not the criteria of 'Fakir-hood'."

Baba then told us another story of a Mohammedan who had gained certain powers through such 'Tantric' knowledge, Baba said, "He had powers even to give sight to the blind and so he had a very big following. He stayed in a huge building that had several floors. One day while he was standing on the terrace of his house, he saw a cow fall in a well. He instantaneously stretched his hand up to the well and pulled out the cow. Very near to his house was a river and on the other bank lived a Perfect Master. Since the Master did not work any miracles his following was very limited. The Master on hearing about the cow incident, sent one of his men to the Mohammedan asking him to stop all such nonsense. The Mohammedan flew into a rage and swore that he would take revenge on the Master, and made his plans. One night he called a beautiful prostitute and asked her to go over to the Master with wine and pork. She was instructed that she must entice the Master to eat the pork and drink the wine. She went over to the Master as instructed. The Master was very happy to see her and enjoyed thoroughly her company and also the food and

wine she had brought for him. The next morning the prostitute returned to the Mohammedan very happy with the news that she had made the Master eat the pork and drink the wine. The Mohammedan was also very happy for he now had proof to denounce the Master and his spirituality as he had gone against the tenets of the Muslim religion by eating pork and drinking wine. The Mohammedan with a band of his followers decided to go to the Master who lived on the other side of the river and denounced him. Astride a horse, he soon began crossing the river, while his followers waded after him. When the horse was midstream, it stopped and began to pass urine in the river. The Master on seeing this shouted out and reprehended the Mohammedan for polluting the river by the urine of his horse. The Mohammedan scoffed at this and thought the Master was completely insane for he could not imagine how a little urine could pollute the whole river. He shouted back at the Master, How can a little urine pollute a river? The Master replied, 'How then can a little wine and pork pollute the ocean that I am?' The Mohammedan understood the depth of these words and went to the Master and surrendered himself to him." Baba said, "Powers have no importance, only love counts on the Path. It requires daring to annihilate oneself, Miracles are childish things."

Just then an old lady came to embrace Baba. She was very ill. Baba asked her to think of Him more and more and not to forget Him while breathing her last.

Baba continued the same topic of attaining powers through 'Tantric' knowledge. He said, "My own father Sheriarji was a real dervish. He wandered from place to place in Iran for many years in search of God. He came to India and continued his search. His feet were blistered and his soles had become hard like rubber tyres from the wanderings on foot. One day, in the desert of Cutch he was dying from thirst. Suddenly a man appeared before him with some drinking and offered it to him. After drinking the water he continued his search. He even took to the 40 days penance as mentioned

above. He succeeded sitting there for only 30 days. He felt very dejected at his failure. It was at this time that he heard a voice telling him not to worry, for God would be born to him. Remembering this, he believed Me as God and used to worship before My picture till his end."

Baba drifted to the subject of Hafiz, His favourite poet. He said, "There is no one equal to Hafiz in poetry. He was a Perfect Master. He was very ugly and was born of poor parents. His father was a coal merchant. From his childhood he had a fad for hearing stories of Perfect Masters. He knew the Koran by heart and hence was given the title of Hafiz. When he was 21 years of age, while passing by a big mansion he saw a very beautiful woman on its terrace. He fell in love with her and longed to marry her. The girl did not even take notice of Hafiz in the street below. Hafiz was helpless and so he thought of gaining her by the 40 days penance. He succeeded in his attempt, and on the 40th day Archangel Gabriel appeared to him and told him to ask for anything he wished. Gabriel's beauty was so overpowering that Hafiz forgot his beloved whom he wanted to marry. He thought that if Gabriel could be so beautiful, how much more would be the beauty of God? So he at once replied, 'I want God!' Gabriel directed Hafiz to the Perfect Master Attar. Hafiz served Attar for 40 long years. He, so to say, broke his head at the feet of Attar. Attar still had no compassion for Hafiz! After 40 years of such hell on earth, one day Attar all of a sudden gave Hafiz God-Realization." Baba ended by saying, "Powers have no importance. Hafiz says that the one who does not lay his life at the feet of the Perfect Master cannot know God. It is very difficult to become one with God. The Master's Grace makes it very easy, but to get his grace is as difficult as trying to realize God by one's own efforts. It becomes easy once one becomes a slave at the feet of the Perfect Master. Ages of restlessness get eased as soon as one surrenders one's life at his feet. This does not mean cutting one's head and putting it at the feet of the Master. It means literal obedience."

Baba asked Dr. C. D. D. whether he would obey Baba if he was ordered to go back to Nagpur (his home town) and walk in its streets completely in the nude. Dr. replied that he would. Baba jokingly said, "Dr. C. D. D. is a very intelligent fellow." He knew that Baba would never ask him to do such a thing and so he replied in the affirmative.

Madhusudan then sang a few gazals. Baba asked me if I knew Urdu or Persian. I said, No. He asked Eruch the same question. Eruch said that he did not study any language. A Baba-lover next to Eruch told Baba, Eruch knows your language of gestures which none of us can understand!

All the residents of a small village near Bombay had come for Baba's darshan that day. Baba told us that the village consisted of only 30 houses. All the villagers decided to come to see Baba and so not only were their houses locked, but the whole village deserted. They had left enough fodder for their cattle to last out till they returned home. Baba's love had been ignited in the hearts of these poor villagers by one Baba-lover of Bombay. He had a bushy beard. Baba remarked that he looked like Father Christmas. Some one said that if his beard were white he would have positively looked like him. Eruch intervened and said that he could rightly be called Father Christmas since he had brought the gift of Baba's love to all the villagers. Eruch then remarked that so many new Baba-centres were springing up that it was not possible to keep record of them. Baba said, "Once I break My Silence, all will come to know Me. *Fortunate are those who know Me now.*"

Baba explained a line here and there from one of the gazals. He said, "The lover says to his Beloved: I remember you always and that is the reason way I have a share in your suffering. I am constantly in search of your footprints and I swear, I bow down my head as soon as I see them. For me there is no Kaba (tomb of Mohammed) to bow down my head to. Every thought of you is my Kaba. I don't know how to

worship you. All I know is to bow down my head where ever you ask me to do so." Baba said that this means 100% obedience. He continued: "the lover says, the Real Sight that sees God, is like a nest in the midst of lightning." Baba explained that a nest means a place of protection, while lightning denotes destruction. "The lover must thus be prepared to build his nest in lightning, i.e., be prepared for complete annihilation. One should thus not seek the Beloved amidst bodily pleasures, but should seek him in constant suffering."

Baba once said, "Where you are, God is not. Where God is, you are not." He continued, "It is very easy to become good but very difficult to become God." Adi remarked, it 'is very easy to become God after becoming good—just knock off one 'O'.' Baba said, "Trying to knock off 'O' you may even die but you will not succeed. It is not easy at all!"

Baba gave some more explanations from gazals sung by Madhusudan:

The lover complains to the Beloved—I have given myself to you completely and yet you are so cruel that you do not even care for me.

"Your simplicity is your beauty. Your beauty is your simplicity."

The lover says, 'do not leave me once you have embraced me, for now it is a question of life or death for me.'

The lover says, "it is impossible to be united with you; so I only pine to have the pangs of your love."

Baba then asked Mrs. Mona Sakhre to recite the Master's prayer. It seems that she felt a little nervous. Baba said, "I am the only one present here, so why worry? I alone will hear you." Baba then asked a few of us to wait and all other were asked to go for lunch and return at 2-30 p.m.

We enjoyed several games of 'Larisk' (that incredible game of cards) with Baba. We were exactly 36 of us. The losing party (almost always the party opposing Baba) had to

rub their noses on the ground in front of Baba. After a few games we also went for lunch.

In the afternoon Baba remarked that none except a very few Mandali knew of the actual work Baba had done incognito for the poor. Eruch told us some of the stories of Baba's work with the poor and they brought tears to many eyes. At the end Baba remarked, "Formerly I used to go in search of people, now people come in search of Me."

Baba once said, "I was completely free before, and what a whim I got that bound Me with this creation! Actually there is no past or future. Only this moment exists. The past and future are ingrained in this present moment. This present moment is eternity itself. It is so difficult to see Me as I am. Even Judas, who had lived with Jesus could not know the Christ. Lord Krishna says that due to Yoga Maya people do not know Him as eternal and infinite. Whatever you see is not God. When you are not, then you see God."

This afternoon Sri Deshpande sang many bhajans and Baba enjoyed them. He suddenly turned to a woman sitting near Him during one of the bhajans and said, "while you are here, think of Me. He who thinks of others is not present here."

After Sri Deshpande left, Madhusudan sang a gazal. Baba interpreted it as follows: "Seemab writes that when he met a Perfect Master, he gained everything that had to be gained. When he got the Perfect Master's footprints, he possessed everything worth possessing. He had met One who knew Himself, the Path, everyone and everything. He had met God in human form undoubtedly!"

After the programme Baba asked all to come to Him and kiss His hand and then leave the hall

(To be continued)

Dr. Subodh Chandra Roy

(By A. C. S. Chari, Calcutta)

DEVOTEES in CALCUTTA (West Bengal) of Avatar Meher Baba are particularly happy and proud of having recently contacted a great son of the soil of Bengal, who lost his sight in the eyes at the age of *seven*, but who has been blessed by GOD with high talents and who has been of service to humanity in his own way, both in India and in America. He is now about 50 years old. He is an example of one who has taken to life very cheerfully and can make the best of it with robust optimism, in spite of the aforesaid, 'physical disability'. He is one of whom not only we in India but the rest of humanity should feel proud, and whom we all should treat with the greatest affection and to whom we should render all possible help in the mission of his life.

Dr. Subodh Chandra Roy, took his M.A. and LL.B. degrees from Calcutta University, and thereafter taught at Calcutta University and at Loretto College, Calcutta and at Tata Institute of Social Sciences in Bombay. He also founded "The Lighthouse for the Blind" in Calcutta in 1941, at which he served as the Director and Honorary Secretary for five years. He thereafter went to America and in due course took his M.A. from Columbia University, his Ph.D. from New York University, and diploma from the Royal National Institute for the Blind, London. He has been teaching since 1948 at New School for Social Research in New York City, and has been on the Faculty of New York University, since 1962.

Dr. S. C. Roy wrote a book "The Blind in India and Abroad", about 274 pages, published by Calcutta Uni-

versity, in 1944. The publication of his second book "Culture contact as a Dynamic of Social change", is under consideration of the Ministry of Education, Govt. of India. Besides, Dr. Roy has written several articles and pamphlets on education, philosophy, etc.

He has also taught at Columbia and Harvard Universities and at several other educational institutions in the U.S.A. for varied lengths of time. In 1961, he was appointed an American specialist by the Department of State, Washington, D.C., and in this capacity, he delivered lectures in many Indian Cities and towns, explaining the American way of life. The subjects on which he delivered lectures included: "What can India and America learn from each other", "Contributions of American Philosophers", "Needs and Functions of Comparative Philosophy", "Influence of Swami Vivekananda in America", etc. Incidentally, he was the first person of Indian origin to be entrusted by the American Government with such assignment. Recently, Dr. S. C. Roy has been appointed an Adjunct Professor at Springfield College, in Springfield, Massachusetts.

Now, he has come to India from U.S.A. on a short tour, on a Fullbright Research Scholarship from the United States of America—the first blind person to be awarded this grant for research. He is now in Calcutta and will be shortly on an all-India tour visiting various Ashrams, Saints, Mahatmas, learned scholars and God-realised personalities—but not temples—, and the subject of his investigations in the present trip is "MODERN TRENDS IN HINDUISM", of course, on a Universal basis.

He stated that he had the good fortune of learning about AVATAR MEHER BABA from some of his students and friends in America. At our interview

with Dr. Subodh Chandra Roy recently; we gave him some books by and about MEHER BABA. He is studying them. He will also have the good fortune of meeting Baba personally in about the early part of December next, and there can be no doubt that our (both eyes-blind) Dr. S. C. Roy will have the special grace and love-blessings of the AVATAR, the Ancient One. We expect it to be the "*real awakening*", which is what MEHER BABA has come for as God-Man. We also expect Dr. S.C. Roy to convey his impressions of Baba to all his listeners and to the readers of his future write-ups, both in this country and in the West, and thus have his share in serving God in this specially important Avataric Age.

NEWS and NOTES

Dr. G. S. N. Moorthy's Andhra Tour

Soon after the inauguration function of "Meher Vihar" at Vijayawada was over, an all Andhra-Lecture-Tour of Dr. G.S. N. Moorthy, M.A., Ph.D., of Kharagpur was arranged, on behalf of the newly founded abode of "Meher Vihar" for full one month. Swami Satya Prakash Udaseen, Founder-Secretary of "Meher Vihar" made elaborate arrangements for his travel and stay etc., and to visit more than 30 places in Andhra Pradesh, inclusive of Telangana area and the twin-cities of Hyderabad and Secunderabad, Ceded Districts and Nellore Town, after consultations with A.M.B. Vijayawada Centre; A.M.B. Andhra Centre, Kakinada; the respective Local Centres and other prominent Baba-lovers of the various places. The kind cooperation of Bros. R. S. Prakasa Rao for the twin-cities and Telangana area; N. Dharmarao Naidu for the Ceded Districts; T. S. Kutumba Sastri for the West Godavari; Y. Manikyala Rao for Guntur District and N. V. Ramaniah for Nellore town was particularly sought and secured in organising the tour-programme and our special thanks are due to them all to have helped us to make the programme a success in every respect.

Dr. G. S. N. Moorthy started his Andhra-tour, right from the evening of the 25th August '63, beginning from Masulipatam and lastly visiting Nellore Town on the 24th September '63. He returned to Vijayawada by the 25th September '63, early Morning by Madras Mail. Swami Satya Prakash Ji accompanied Dr. Moorthy from 26th August to 25th September all through, being in full charge of the programme and the arrangements.

They have covered more than 2600 miles journeying by train, bus and car, and visited more than 30 places delivering more than 40 lectures in all. Dr. Moorthy spoke in English and Swami Satya Prakash Ji translated the same into Telugu, generally, except where other individuals are specially requested to do so. The Press gave all coordination and our special thanks are due to Andhra Prabha and Indian Express, for their hearty cooperation, giving the news regularly in the columns of their dailies, and due publicity for the cause we have under taken so earnestly.

Dr. Moorthy's lectures in general are mostly educative and inspiring to the core, and his exposition of the subject and the diction of the flowery language of his speech was so enchantingly convincing that it captivated the hearts of his listeners where ever he went. In short, his tour in Andhra permanently gained for him a loving place in the hearts of the people; and their feeling of indebtedness for the service he has rendered to them was much more. At every place he visited, he was invited again and he has to promise them all, an early repetition of such an occasion for the renewal of mutual love and more of understanding about Beloved Baba's messages.

And now we give here under a summary of the notes of the events.

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Beginning from the 25th August 1963, Dr. Moorthy's tour programme ran as mentioned below:

The evening of 25th August, 1963 and 26th morning-Masulipatam; 26th evening Vijayawada; 27th Eluru; 28th Palakole; 29th Razole; 30th Kothapet and Gannavaram;

31st Amalapuram and Anathavaram; 1st September 1963 Rajahmundry; 2nd Kakinada; 3rd Draksharama, Teki and Ramachandrapuram; 4th Kovvur: Mehersthan; 5th Nidadavole and Tanuku; 6th Bhimavaram; 7th again Vijayawada (A.M.B. Centre); 8th Secunderabad; and Hyderabad; 9th Nagarjunasagar; 10 Nizamabad; 11th Sirsilla; 12th Secunderabad; 13th Kurnool; 14th Guntakal; 15th Ananthapur; 16th Chittore; 17th Cuddapah; 18th Nandyala; 19th Narasaraopet; 20th Guntur; 21st Tenali; 22nd Chirala; 23rd Bapatla; 24th Nellore; & 25th back to Vijayawada. On the 26th a hearty send off was accorded to Dr. Moorthy finally at 'Meher Vihar ', Vijayawada.

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It may be noted with joy that Shri Jal S. Irani (Baba's Brother) also met Dr. Moorthy and graced the functions arranged for Dr. Moorthy by his presence at Vijayawada, Palakole and Kakinada.

Out of all the gatherings and public meetings held during Dr. Moorthy's lecture-tour of Andhra, we feel that the following need special mention:

1. The Gathering at 'Mehersthan', Kovvur on the 4th September, 1963 had its own charm and inspiration, when Dr. Moorthy spoke about Baba, just in front of the life-like and life-size statue of Beloved Baba, where His Divine Presence was ever felt. Dr. Moorthy's speech and its translation by Sri K. N. Appa Rao, M.A., were well appreciated that evening by one and all.

2. The homely gathering at the residence of Sri R. Apparao, M.A., Minister for Excise, Govt. of Andhra on 8th September 1963, at 11-0 A.M. in which M/s. M. R. Appa Rao, K. Brahmananda Reddi (Finance Minister), N. Ramachandra Reddi (Revenue Minister) and P. V. G. Raju (Education Minister), all of Andhra Govt.

have all attended with their families, besides, Messrs. N. Rajeswarao, Advocate; R. S. Prakasa Rao, I.A.S., (Retd); V. V. Narayana Rao, I.A.S., (Retd); N. S. Prakasarao B. Bapiraju: Ala Sathiraju and other Baba-lovers of the place. Dr. Moortv gave a soul-stirring speech about the Avatar-hood of Baba and His Unique Silence giving suitable examples and quotations from scriptures. The speech was duly translated into telugu by Swami Satya Prakashji for the benefit of the ladies that were not well acquainted with English language. The gathering was unique by itself and Dr. Moorty's homely talk appealed to them all.

3. The next and the most imposing gathering was the one held at Vijayapuri of Nagarjunasagar on 9th September 1963, presided by Sri G. A. Narasimha Rao, B.E., Chief Engineer of Nagarjunasagar Project. The meeting hall and every other arrangement made was most imposing and the audience fully packed to capacity of the hall were educated men who were interested in the topic of the day. Dr. Moorty's speech was also more inspiring and convincing, so much so, every one that took part in the evening's proceedings felt happy and satisfied to the core.

4. Another remarkably attractive function was the one held at Guntakal on 14th of September, 1963 at the Railway Institute Hall, at 6-00 P.M. Sri A. Krishna Raju, B.A., B.E., Divisional Superintendent presided. The keen interest taken by Bro. C. Narasimhulu, B.A., Bridge Inspector, S. Rly., Guntakal and his colleagues, M/s. Y. Manikyala Rao, and party, all of Vijayawada Centre have brought the Cut-out Picture of Beloved Baba and decorated the flame in a 'Jhoola' with flowers and lights, beautifully illuminated over the dais. Dr. Moorty's speech was particularly enchanting that evening and the vast audience were swayed away

by his inspiring talk about Baba and His Avatar-hood. The president Sri A. Krishnaraju, B.A., B.E., felt so happy that he invited Dr. Moorthy and his party and took them in his car to his residence where they all enjoyed the happy congregational prayer and Sankeerthan till 9-00 P.M. that night. In that homely atmosphere and loving cordiality, there was happy exchange of ideas too.

5. One more most imposing of the events in this tour of Dr. G. S N. Moorthy was, the one held at Narasaraopet in the premises of M/s. Kapilavayi Kasi Rama Rao Oil Mills, on the 19th evening. Sri M. Venkateswarlu, Advocate presided. Dr. Murty spoke in English and Sri P. V. Ramana Reddi, lecturer S. S. N. College, aptly translated the speech into beautiful telugu. It was indeed an occasion where Baba's love manifestation and the emotion of the workers were amply demonstrated, by the flood of people that attended the function and swelled the mill-area which was packed to the capacity. More than three thousand people, of whom about half were ladies were squeezed in and Dr. Moorthy's torrential speech made that evening filled the audience with such inspiration and love for Baba that they all stayed away till the film show was also over, late at 9 P.M. in spite of small drizzle of rain now and then and the lighting of clouds threatening a possible heavy drench in rain. The organisers and the members of the local centre, particularly Messrs. K. P. Sarma, P. Sunadara Siva Rao, M. Viswanadham and others really deserve our hearty congratulations for their intensity of love for Baba and sincerity of purpose in serving His cause, which has made this function a grand success.

6. The last of all, but the most inspiring of the whole tour, was the one function at Nellore Town

on 24th September, 1963, for which the undaunted faith and irresistible conviction of Bro. N. V. Ramanaiah, a business man of Vijayawada were wholly responsible. The evening function was held in the local Sai Samaj Mandir premises and Sri Rebala Lakshminarasimha Reddi, Ex.-M.P. and the President of the "Sai Mandir" not only presided over the function but also played the host for the day. His loving introduction of Dr. Moorthy to the audience paved the way and Dr. Moorthy's inspiring talk giving illustrations and convincing reasons, attracted the people mostly to the message of the Avatar of the Age, Beloved Baba. The unique way of dealing with the subject by Dr. Moorthy, with regards to Sadguru's and in particular Sri Sai Baba was much appreciated and has won over the hearts of his listeners, creating faith in Baba and has satisfied many of the intellectuals that took part in function. It can be said that Bro. Ramaniah's labours were amply rewarded and Dr. Moorthy's tour had a crowning victory in this happy culmination, with a bright and prospective future hope for the real Baba-work in Andhra, in general, and Nellore area in particular. May Baba bless Bro. Ramaniah for his earnestness and love for His Cause.

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A. M. B. BILASPUR CENTRE:

On the 4th July '63 the Office of Avatar Meher Baba, Bilaspur Centre was established at Dr. Prarag Narayan's residence at Khapar Ganji, Bilaspur, a centrally situated place in the town. A press conference was held in this connection on the 6th July '63 and the objects of the Centre were explained to them.

The Poornima-Sammelan was organised on the same day at the residence of Sardar Hem Singhji and all Baba-lovers had Satsang and Baba-sankeertan.

The 38th anniversary of Baba's Silence was celebrated on the 9th July '63 at 6 P.M. with great enthusiasm and Sri Amar Singh Saigal, M.P. took prominent part. He persuaded Shri H. V. Pataskar, Governor of Madhya Pradesh to inaugurate the function. Dr. H. P. Bharucha arrived from Bombay on the 8th July '63 at 8-30 P.M. He addressed the students in the local Raghavendra Rao Hall and Shri A. L. Pande, the Director of the Mahakoshal Education Society presided. A rally of ladies was held in the Rly. Colony at 3 P.M. and Lady Pataskar presided over the function. Dr. Bharucha was the main guest, accompanied by Dr. G. S. N. Moorthy. More than 700 ladies attended and eminent social workers for women's Welfare like, Mrs. Kamal Chittawar, Mrs. Savitri Devi Varma and Mrs. Chatterjee were some of the prominent ladies responsible for the organisation and its success.

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A. M. B. DELHI CENTRE:

Bhadra Purnima Sammelan

The Bhadra Purnima Sammelan of the Great 38 years Silence of Avatar Meher Baba was held at 6 P.M. on the Tuesday, the 3rd September 1963 at 169, North Avenue, M.P. Quarters, New Delhi. Dr. D. S. Raju, Dy. Health Minister. presided and Dr. Govindas, M.P. inaugurated the function. The function was due to be celebrated in a pandal out side the residence of Shri Amar Singh Saigal, but due to heavy rain the sammelan was held indoors. Special invitations were issued and due announcement was made in the local news papers too.

Inaugurating the function Dr. Govindas M.P. stressed the need of spiritual awakening at the present age and how Meher Baba, the Avatar of the Age has

come to awaken them to spiritual needs of the times and to redeem the suffering of humanity and to establish universal brotherhood.

Next to him spoke Swami Arvindananda of Karolbagh Ashram (Delhi), a learned man of high reputation who expressed his admiration for Beloved Baba and his desire to have Baba's Darshan. He prayed that Baba should live at least 130 years more to guide and bless His lovers.

Dr. D. S. Raju, Dy. Minister for Health, Govt. of India, who presided over the function expressed his high esteem for Baba and spoke in terms great devotion and complete surrender at the feet of the Master. He told the audience about his meeting Baba at Rajahmundry when Baba told him "Love God". This message he felt is the real message needed for the human race which is now heading towards mass destruction out of mutual hatred. He said that Baba has come to ignite the spark of higher nature in man—the true Self. He said that this was what lord Krishna did and this is what Avatar Meher Baba would do, as the Messiah of the Age.

"My blessings of love to you and all gathered at your place tomorrow"—was the message of Beloved Baba sent a day in advance for the occasion.

* * * *

On Thursday, 19th September '63, a meeting was arranged at A-30, South Extension, New Delhi. After Bhajan, speeches were made regarding the advent of Avatar Meher Baba. Pundit Hari Sharma and Bro. Kishore Mistry of A.M.B. Bombay Centre spoke. Then Bro. Amar Singh Saigal made a fervent appeal to the audience to study the works of Baba and to

love Him and see God face to face. He expressed his faith in the Avatar-hood of Beloved Baba.

On Saturday, the 21st September at 6-30 p.m., a meeting was held at the Kagal Memorial Hall of the Theosophical Society, New Delhi. Here Bro. J. M. Busla read a 'paper' on Avatar Meher Baba and His eightfold-path of Love. He told the audience that he came in the contact with Baba 9 years back. He then studied His works continuously for six years. He was then convinced that Baba is the Avatar of the Age. Quoting from the Gita and the 'Gathas' he told the audience about the necessity of the Avatar coming to the world. He quoted amply chapter and verse from the teachings of Baba, gave a pen portrait of His life and concluded by saying that humanity at this crucial period can only be saved through Divine intervention.

Dr. Kapoor Singh, Vice-President of the Theosophical Society, who presided at the meeting, while thanking the speaker for the nice discourse told the audience that he met Baba in 1952 and again had His Darshan at Dehra Dun in 1953. He said that when Baba touched him, he was intoxicated and this intoxication overpowered him to such an extent that he would not leave the company of Baba. All he wanted was a little more of 'intoxication' rather than go back to his residence. He exhorted the audience to have 'Darshan' of Baba and he himself also expressed the desire for Baba's 'Darshan' at the next opportunity. He concluded by saying that in Baba's presence:

"Maikada wuh maktab hai jahan Pire Mugan

Pathar ko bhi insan bana deta hai."

—OOC.

Baba's Silence is Brahma-Nada

Dr. G. S. N. Moorthy



Baba's Silence is Brahma-Nada, originally derived from OM.

It is like a natural breathing process of the Supreme Being in His Sada - Shiva - State, where Silence and Seclusion become the parents of "Peace"—Which is indeed the Bread and Butter of "Soul", giving us the taste of the Truth about Baba's Godhood and revealing the Great Fact of His Avataric Reality. It is in this Realm that cosmic-love crowns the glorious spirit of Eternity—the Essence of Universal Existence.

BOOK REVIEWS

"THE EVERYTHING AND THE NOTHING"

[By AVATAR MEHER BABA]

(Published 1963 by Meher House Publications, Kalianna
Crescent, Beacon Hill, N.S.W., Australia)

(Wholly set up and printed in Australia by Edwards & Shaw,
171, Sussex Street, Sydney (Australia).)

We announce to our readers this recent publication wholly containing very short discourses of Avatar Meher Baba given over the last two or three years to His disciples dictated by means of hand-gestures. It contains very precious material not to be found anywhere else, set up under sixty-five headings and in about an equal number of pages. The printing, paper and the get up are, unquestionably *par excellence*, of which any publisher and printer would be proud of, and the same indeed fitting with the dignity of the Author who "needs no introduction because He is the Self of every self and has his home in every heart." We congratulate the publishers to whom Baba in His wisdom, love and grace entrusted on 1st November, 1962, the task of this publication.

In particular, the "Four Journeys" which appeared as only a chart in the book of messages of 'the East-West gathering released at Poona on 3rd November, 1962, is explained in pages 19-21.

We unhesitatingly commend this treasure to be kept and studied constantly by everyone, especially, at this very important and critical period. Mr. Francis Brabazon in his pithy Introduction aptly observes: "This (book) constitutes a preparation of mind and heart to receive that One Word of Truth when Baba speaks it."

A specially reduced price, for which Indian readers should be grateful, makes it within everyone's reach. Copies can be had of: *Adi K. Irani, King's Road, Ahmednagar (Maharashtra State).*

"THE MOVING FINGER WRITES"

Published in September, 1963, by Mr. Adi K. Arjani and Mrs. Amy A. Arjani, "Windmere", I. C. I. Flats, Ghizree Road, Karachi (West Pakistan).

This pretty and handy booklet (40 pages) printed on art paper is primarily meant by the publishers Mr. and Mrs. A. K. Arjani, now at Karachi, who both have dedicated themselves to Meher Baba's call for service, for introducing the name and message of Meher Baba in Pakistan where literature by and about the Avatar is, said to be difficult to obtain. It is indeed a thoughtful compilation of selected messages and sayings of Baba, and it promises to be the first of a series yet to come. While the title "The Moving Finger writes" is fascinating, in the words of Mr. Francis Brabazon, who introduces this publication:

"In choosing these words for the title of a collection of Sayings of Meher Baba, Mr. Arjani, as it were, poses the 'problem of fate' only for the reader to find, as he turns the pages, that fate has no meaning or power before the compassion and love of the Perfect Master; for with the single stroke of His forgiveness, every line that Fate ever wrote is cancelled."

We heartily congratulate Mr. and Mrs. A. K. Arjani on their good fortune in availing this opportunity for service of an utterly unselfish nature, in their deep love and devotion for the Lord and Master.

A few copies have been kindly made available for circulation in India and they can be had of: Adi K. Irani, King's Road, Ahmednagar (Maharashtra State).

"THE EAST-WEST GATHERING"

(Author: Mr, FRANCIS BRABAZON]

(Published 1963 by Meher House Publications, Meher House, Kalianna Crescent, Beacon Hill, N.S.W., Australia).

(Produced in Australia: Composition, craftsmen, Type-setters, Printing and binding—Halstead Press, Sydney, Australia).

Mr. Francis Brabazon, a reputed and talented poet-author is a close member of Avatar Meher Baba's 'Mandali'. This book is a picturesque account, in the author's inimitable style, mostly in simple verses and interspersed with refreshing prose, of the *Unique East-West Gathering* of lovers of Meher Baba at Poona, during the week: 1st to 6th November, 1962. It is indeed a book of sustaining interest and makes delightful reading. It is, however, not for light reading, because at many a place in each page and after a few lines, one is compelled to halt and ponder over high truths conveyed to the reader. It tickles the reader's thoughts on many of the deeper aspects of Divine love, Truth, Infinity to great heights.

While the author in his humility and simplicity claims to be no more than a natural fellow-seeker and pilgrim on the "Journey", the reader would perceive through this elegant work his deep esoteric understanding of Meher Baba and His utterances,—which very few of Baba's disciples have attained.

As one instance, taken at random, the following lines in page 41 :

"Go on Singer singing - for that is your occupation.
And remember that the song is heard only by your
Beloved and yourself.
If your song contains your Beloved's Name It breaks
the locks on the prison-gate of life
And you go forth in to the singing silence of Self
existence;
If not, it knocks on the door of another womb Begging
another body "

The foregoing is but one instance. There are several such artistic touches elevating the reader throughout the pages of this book (of 50 pages); and each line is worth its weight in gold (pure 24 carat).

The classification and graphic description of the "Eight sorts of lovers" (of God), namely: Desirers, Workers, Resigners, Builders, Simple-praisers, Quietdwellers, Proclaimers and Servers, occurring in pages 26-34, are so real that each lover and worker, so-called of Baba can touch his/her heart and find where he/she finds a place to fit in.

It is undoubtedly a unique book, as unique as the East-West Gathering itself, and a book that will, along with the Avatar's works, endure for the benefit of the future generations of readers, writers and poets. It is produced in a form and style, which is acceptable to every country in the world, because Beloved Baba is equally for East and West, North and South. No words can adequately express our heart-felt praise and admiration of the work done by the Publishers and the Producers, one and all of them, in Australia.

No better example can there be than Francis Brabazon's "*The East-West Gathering*" of a book which comes within the following lines of Madame H. P. Blavatsky in "Key to Theosophy", page 246:

We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate—we hold that such a book does a real, substantial, good (to Humanity).

A few copies (price Rs. 6/- Plus Postage) can be had in India of: *Adi K. Irani, King's Road, Ahmednagar* (Maharashtra State).

APPENDIX - I

"Let Principle in work and honesty in life Prevail."

—*Meher Baba.*

MEHER VIHAR

*(An Abode of Love and Peace Dedicated to
Avatar Meher Baba & His Work)*

AN ARDENT APPEAL

Prelude:

It is the unique fortune of this lonely soul of adequate experience in life, being a wanderer in wilderness, searching in vain in human hearts around for a trace of a ray of hope and love and a soothing shelter of peace and happiness, to have found at last—by the Blessings of all the Sadgurus whom he had the good fortune to serve in the past—the very source of the Divine Fountain of the Nectar itself, which has quenched the thirst to the heart's content, at the Lotus Feet of the Avatar of the Age, Meher Baba. The torrents of love so profusely poured forth by the Divine Beloved has excelled every expectation of the Seeker and the magnificent melody and the stately symphony of Love Incarnate, Beauty Personified and Compassion Consummate—all in one and the one in many—being the Superb Divine Personality, has drawn in this little soul into the Over-soul. It was indeed a rare and most thrilling tale, mysteriously woven, to draw in one whose robust faith and relentless pursuit after the unknown Beloved has so suddenly ended in complete fulfilment of all aspirations cherished. Hence, the Quest has been relinquished as its object has been achieved, being drawn to the Beloved, face to face. The enchanting looks, the affectionate embrace and the Blissful Kiss of the Beloved have crowned the romance of the love and blossomed forth into a rosary of pearls, ending all perils of life for ever. The surrender of the Seeker

was as spontaneous as it was complete and the Divine Master has been so compassionate to have accepted the humble offering of this yearning soul with absolute Grace and overpowering Love and bless him with His bracing embrace. Thus the humble Seeker had the highest gift of life and Love Divine which filled the little cup of his heart to the brim with the Nectar of Beloved's Graceful Blessings and the ecstasy of Love experienced made him the slave of his Beloved for ever. Hence, it matters little when this frail exterior dwindles away into nothingness; but what matters most is to spend the rest of his lifetime, working ceaselessly, in the best way possible and in absolute dedication to the Divine Master's Cause and to hold fast to His 'Daaman' unto the last breath of his life and to strive to deserve His Grace for ever.

This being the only aim in life and under the direction and inspired guidance and with Blissful Blessings of our Beloved, Avatar Meher Baba, this 'Abode' is now founded in His loving Name and will hence forth be called "MEHER VIHAR". May Beloved Baba's Grace give all protection and help to the progress of the 'Vihar' and guide the members of the 'Abode' to serve His Cause in all earnestness and to deserve His Blessings ever and more!

Objects & Work:

As mentioned above, "Meher Vihar" is the abode of Love and Peace, wherein lovers of Avatar Meher Baba live in dedication of their lives unto Him and work for his Cause, whole-heartedly and with unstinted faith in His Avatar-hood, invoking His loving Grace and Blissful Blessings for their guidance and protection. They shall render their humble services to humanity and ever strive to hold fast to Baba's 'Daaman' till the last breath of their lives and in absolute surrender to Him.

It shall be, therefore, the primary duty of all the inmates and other members of this abode 'Meher Vihar' to study the various messages of Beloved Baba and earnestly try to imbibe the spirit of the same, by precept and practice, and to partake the pure love, so profusely manifested by the Divine Father, Meher Baba, at all times. Their watch-word and the MOTTO shall be "Let principle in work and honesty in life prevail!" They shall strive to work most humbly with purity of heart and sincerity of purpose for the lofty ideals set before them and with no other desire than to deserve His Grace and to serve His cause, keeping Him as their constant companion in thought, word and deed. Hence, it shall be their earnest endeavour to spread like wildfire Beloved Baba's Name and His Message of Love and Truth as humble torch-bearers of the Divine Love aglow (Meher-Jyoti). In one word, they shall live for Baba and die for Baba.

It is therefore incumbent for the members of the abode to live without distinction of caste, creed or colour; nationality or religion; but with one common binding for all viz., absolute surrender and deep dedication of their lives unto His Divine Cause and to live simple lives of purity and penury, with loving coordination and cooperation, mutually helping each other in every way and living as the loving children of the One Divine Father, our Beloved Baba.

Membership:

Any Baba-lover whose sole desire is to strive to work for Baba's Cause and who is fully prepared to abide by the aforesaid ideals of the 'Abode' and live in the company of the inmates, as one of them, is wholeheartedly welcome to join the 'Abode' as a co-worker at any time. All such persons shall be given equal opportunities of service and be provided with other facilities

of life; and they shall undertake such other voluntary services as may be best conducive to their tastes and capabilities at work.

General Work and Discipline:

Other matters of day to day life and code of conduct for the inmates and other members of the 'Abode' may best be formulated from time to time, in accordance with the needs and plan of work on hand. The main work of the 'Abode'—to start with, shall be (i) to run a training camp of dedicated workers, whole time or part time, providing with a fully equipped library of Baba's Literature in English and Telugu and in other languages, if possible, (ii) to hold Baba-sankeertan and Arti every morning and evening, (iii) to organise study circles and symposiums on the various subjects with regards to the messages and discourses given by Beloved Baba and how best the ideals can be imbibed in life and (iv) lastly but most importantly, to organise and do everything that is necessary for spreading of Beloved Baba's Name and His Message of Love and Truth, here at the Head Quarters and throughout Andhra Pradesh, in the best way possible by arranging public lectures, film-shows, bhajans, sankeertans and burra-kathas, or by harikathas and by under-taking to publish in English and Telugu or other important languages books, book-lets, hand-bills, photos and coloured pictures and other artistic literature so as to attract the public mind and impress upon the same and drive home the fact of the living Presence of the Divine Beloved amongst us, NOW and HERE, as the Avatar of the Age, in the form of MEHER BABA.

Thus. it shall be the purpose imperatively of the 'Abode' and all its members to help the public to develop Baba-consciousness so that they also be the recipients of His Love and Grace, by gaining living faith in the Avatar-hood of Beloved Baba and dedicate their lives

too unto Him in absolute surrender. In doing so the 'Abode' will be rendering help to humanity at large and to the workers themselves, in their spiritual evolution, making them avail this unique opportunity of Divine Service and the living Presence of the Avatar of the Age, HERE and NOW.

Means and Maintenance:

The means and maintenance of the 'Abode' and its activities shall of course, by the Graceful Blessings of Beloved Baba, be met from the munificent and voluntary love-gifts of Baba-lovers, who out of sympathy for the lofty ideals and the work undertaken by the 'Abode' may be pleased to contribute their mite, and further, it might be possible to develop a source of income from out of the sale-products of the publications done from time to time. In order to enable the 'Abode' to have a natural growth and to make rapid progress in its work, an 'Order of Service' consisting of the following categories of Membership may be established with advantage.

1. Resident Members:

Those Baba-lovers who out of absolute faith in Baba and His Avatar-hood, surrender to Him and dedicate their lives completely for His Cause and join the 'Abode' as its Life-Members.

2. Non-Resident Members:

Those Baba-lovers who have got their whole hearted sympathy for the Cause and ideals of the 'Abode', but who would prefer for their own personal reasons, to be its supporters and offer their sincere cooperation and help for all or any of the activities of the 'Abode' by way of rendering part-time service in any of its branches of work, and/or, by offering their voluntary love-contributions, either in cash or kind.

For this purpose and so as to suit the pockets of all classes of Baba-lovers that may render help to the 'Abode' by way of love-gifts, in cash or kind, either in lump sum or in easy instalments of weekly, monthly or yearly contributions may be accepted. Love contributions of cash denominations of Re. 5/-; 10/-; 15/-; 20/-; & 25/- or more, per month or year, may be arranged conveniently by mutual understanding. It may be **Specially noted here** that there shall be no strings or conditions attached to the love-gifts, but shall always be spontaneous and free offerings with genuine love for the cause and the work of the 'Abode', rendered in all earnestness.

An Appeal:

With these few words but of definite ideals of life and conduct of service and with absolute faith and dedication to Beloved Baba and His Cause this 'Abode' of ours henceforth called "MEHER VIHAR" is founded at Governorpet, VIJAYAWADA-2, * Andhra Pradesh (India) by the loving Grace of the Avatar of the Age, Meher Baba, our Beloved Master, the Highest of the High.

It is our earnest hope that all Baba-lovers of Andhra will give their whole-hearted support to the 'Abode' either by joining the same as Members of the "Order of Service" under the categories of I or II of the Membership as may be suitable to them and do their utmost to progress the work of the 'Abode' and the Cause of Beloved Baba which is dear to every one of us. This being the humble beginning of our earnest endeavour, we whole-heartedly solicit every help and coordination

* It may be noted here that with the kind permission of Beloved Baba, it is decided to shift the Head Quarters of "Meher Vihar" permanently to Hyderabad, the metropolis of Andhra Pradesh, as soon as possible.

from every Baba-lover in Andhra and also every where else, for we are all one Baba-family, wherever we are and whatever we do in His Cause.

It may be noted here that to start with the 'Abode' will be a living place for the life-members, who undertake the aforesaid work forthwith and the English Quarterly 'Divya Vani' with scope to make it a monthly and the Telugu 'Divya Vani' with scope to make with a weekly soon, shall be the organs of the 'Abode' and its activities which may be gradually developed, by Beloved Baba's Blessings, to its full stature as help and coordination is secured for the same from all concerned.

May He, our Beloved Lord be with us, ever as our cherished Companion in thought, word and deed and Bless us with success of all our attempts to serve His Cause till the end of all our lives, and to hold fast to His 'Daaman' unto the last!

Swami Satya Prakash Udaseen
Founder - Secretary.

APPLICATION FOR CATEGORY II.

Non-Resident Membership of "Meher Vihar"

To

The Secretary,

"Meher Vihar" Vijayawada-2, (A. P.)

Dear Brother,

I Whole-heartedly agree with the aims and objects of the abode "Meher Vihar" and I propose to join the abode as one of its Non-Resident Members and be its part-time Worker and/or contributor. I promise to give hours per day for Baba-work and/or I hereby voluntarily offer my contribution of Rs..... for every week/month/or year as my share of Love-gift, regularly, for the cause of the 'Vihar' and co-operate with you in the work of the 'abode' to the best of my abilities.

Please enroll me as such and let me hear from you at your earliest convenience.

Yours ever brotherly,

Signature: ...

Full Name and

Address: ...

APPLICATION FOR CATEGORY I.

Resident Membership of "Meher Vihar"

To

The Secretary,

"Meher Vihar" Vijayawada-2, (A. P.)

Dear Brother,

I whole-heartedly agree with the aims and objects of the abode "Meher Vihar". I propose to abide by the rules and regulations of the 'abode' and its discipline and work in absolute coordination with other members.

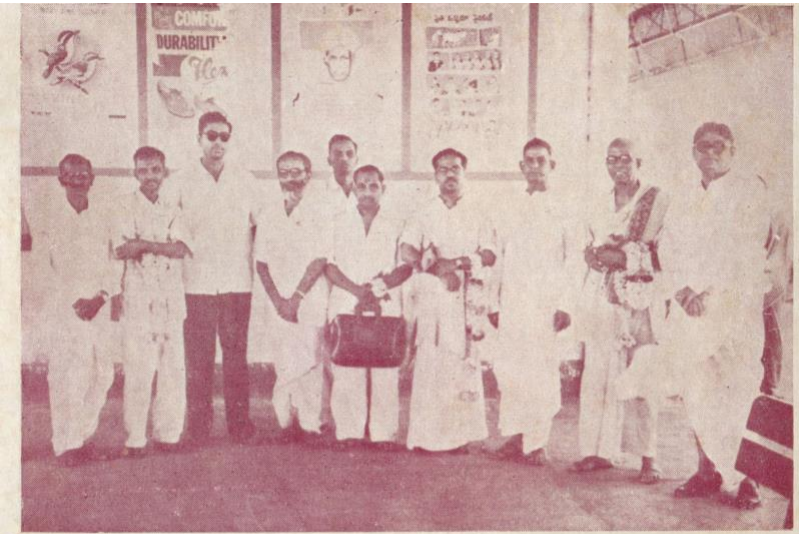
Please enroll me as one of the Resident Members under Category I accordingly of the 'Vihar' and let me know when I am to join the 'abode.'

Yours ever brotherly,

Signature: ...

Full Name and
Address: ...

Dr. G. S. N. Moorthy & Party received at Nellore



(For details please see contents)



Dr. G. S. N. Moorthy addressing the gathering in Sri Sai Baba Mandir at Nellore & Swami Satya Prakash Udaseen translating his speech into Telugu and Sri R. L. Narasimha Reddy, Ex. M. P. presiding.

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Sat. July 6th, 1963

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Register of Editorial Alterations for the Online Edition of <i>Divya Vani</i> vol 3, no. 2				
Online Edition Text	Print Edition Text	Page Number	Para-graph No.	Line Number
musts	masts	xv	3	4
Suddhanada	Suddh-ananda	2	1	5
Moorthy	Moorty	5	3	1
rendred	rendered	5	3	6
Strait	Straight	9	stan 5	4
necesssarily	necessarily	12	1	14
annointed	anointed	15	2	10
ensconsed	ensconced	17	2	6
(in	in	19	3	1
SILENEE	SILENCE	21	3	2
budjet	budget	29	4	2
back	aback	31	1	3
making	Mankind	31	4	4
later	latter	32	3	5
creator	creator	33	2	10
O	a	33	3	4
Alber	Akber	34	3	4
<i>quastio</i>	<i>quaestio</i>	34	6	1
layed	laid	38	3	4
instuments	instruments	38	5	5
occassion	occasion	39	2	3
independant	independent	39	5	1
uncon-siously	uncon-sciously	46	1	5
repre-manded	repri-manded	47	4	9
Harward	Harvard	57	2	1
ane	and	57	3	6
couse	course	57	3	8
Andra	Andhra	59	1	7

begining	beginning	59	2	2
Begining	Beginning	60	4	1
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congri- gational	congre- gational	63	1	4
torential	torrential	63	2	12
irresistable	irresistible	64	1	2
crowing	crowning	64	1	17
celebrated	celebrated	65	2	6
Extention	Extension	66	5	2
portait	portrait	67	2	11
"Than	than	72	5	1
penuary	penury	76	2	5
develope	develop	78	2	7
lumpsome	lump sum	79	1	3