



36th

Silence Anniversary
of
Avatar Meher Baba

10th JULY 1961





**"Let your life itself be My
message of Love and Truth to others."**

MEHER BABA

1-705516

The Master's Prayer

THIS PRAYER was dictated by BABA, and during the twenty- one days of BABA'S special work (the thirteenth of August to the second of September, 1953) it was recited every day by one of the Mandali in BABA'S presence. The Gujerati translation of the Prayer was also read out, by another of the Mandali.

O PARVARDIGAR, the Preserver and Protector of All,

You are without Beginning, and without End ;

Non-dual, beyond Comparison ; and none can measure You.

You are without color, without expression, without form, and without attributes.

You are unlimited and unfathomable, beyond imagination and conception ; eternal and imperishable.

You are indivisible ; and none can see You,
but with eyes Divine.

You always were, You always are, and You
always will be ;

You are everywhere, You are in everything ;
and You are also beyond everywhere and
beyond everything.

You are in the firmament and in the depths,
You are manifest and unmanifest ; on all
planes, and beyond all planes.

You are in the three worlds, and also beyond
the three worlds ;

You are imperceptible and independent.

You are the Creator, the Lord of Lords, the
Knower of all minds and hearts ; You are
Omnipotent and Omnipresent.

You are Knowledge Infinite, Power Infinite,
and Bliss Infinite.

You are the Ocean of Knowledge, All-Know-
ing, Infinitely-Knowing ; the Knower of
the past, the present and the future, and
You are Knowledge itself.

You are All-merciful and eternally benevolent;

You are the Soul of souls, the One with
infinite attributes ;

You are the Trinity of Truth, Knowledge, and
Bliss ;

You are the Source of Truth, the Ocean of
Love ;

You are the Ancient One, the Highest of the
High; You are Prabhu and Parameshwar;
You are the Beyond - God, and the
Beyond-Beyond-God also ; You are
Parabrahma ; Allah ; Elahi ; Yezdan ;
Ahuramazda ; and God the Beloved.

You are named Ezad : *i. e.*, the only One
worthy of worship.

REPENTANCE & PRAYER FOR FORGIVENESS

OM PARABRAHMA-PARAMATMA,
Ya-Yazdan, Ya-Allah, O God, Father in
Heaven !

We repent, O God most merciful, for all our sins, for every thought that was false or unjust or unclean, for every word spoken that ought not to have been spoken, and for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most specially for every lustful thought, and every lustful action ; for every lie ; for all hypocrisy ; for every promise given but not fulfilled, and for all slander and backbiting.

Most specially also, we repent for every action that has brought ruin to others, for every word and deed that has given others pain, and for every wish that pain should befall others.

In Thy unbounded mercy, we ask Thee to forgive us, O God, for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Thy Will.

MEHER BABA — HIS LIFE.

Philosophy and Silence.

AVATAR MEHER BABA'S 36th anniversary of Silence is being celebrated at different places throughout the world by His disciples, devotees, and lovers, today - 10th July in a manner befitting such an outstanding occasion unparalleled in spiritual history. We have met here today to celebrate the occasion.

This Divine Personality of world fame is comparatively known very little in this part of the world. We, who have known Him for years are today making this humble gesture of introducing to you this Divine Personality, His philosophy, mission and silence.

There have always been at all times a limited number of great souls of spiritual eminence and perfection ordained for the management of the Universe. These personalities of spiritual eminence are commonly known as Walis, Saints, etc. while the personalities of spiritual perfection are known as Majzoobs, Qutubs, and Perfect Masters. There are altogether fifty-five

Perfect Masters in each cycle of time, ranging from seven hundred years to one thousand four hundred years. In the eyes of people, they may be Muslims, Hindus, Parsees or Christians, but to them all religions are one. There is not the least intention on their part to convert one's religion or even to lessen his belief in his own religion. Further they will explain to one's complete satisfaction the inner meaning of religion which despite all efforts, one is unable to understand.

In the present age, Merwan S. Irani, commonly known as Meher Baba, embodies in Himself the Divine Eminence and Spiritual Perfection. Born at Poona, India, of poor Persian parents, on the 25th February 1894, Merwan received his education at the town of his birth. Temperamentally, he was extremely loving and genial. He made himself popular among his friends and acquaintances, excelling in sports, literature and poetry.

In January 1914, while still at the Deccan College, Poona, he was touched and blessed by a well-known Muslim Perfect Master, HAZRAT BABA JAN of Poona. She

transformed His life so completely that Meher Baba lost normal consciousness and got merged in the ocean of Divine Love. At that time Baba Jan pointed her little finger and declared :-

“This child of mine will after some years create a great sensation in the world and do immense good to humanity”.

This absorption in God-consciousness led to His being completely unconscious of the things of the world ; and He remained in this transcended state for nine months. After this period He visited certain saints of India until He met SHRI SAI BABA, the great Muslim Spiritual Master of Shirdi who bequeathed to Him the powers of spiritual perfection through Sadguru UPASANI MAHARAJ of Sakori, who brought Him down to the level of human consciousness making Him fully equipped with the all-pervading knowledge of creation, its function and purpose.

Sometime after this, in the presence of a number of people, Upasani Maharaj said :-

“I have given my charge to Merwan. He is the holder of my key. This boy will move

the world. Humanity at large will be benefited at his hands”.

On another occasion, the Sadguru said :-

“I have made Merwan perfect. He is the latest Sadguru of this age. Now you have all to leave me and stick to him. Carry out every command and every desire of his”.

Being in full possession of Universal as well as human consciousness, Meher Baba from 1921 onwards launched upon His work of awakening people to the unity of spiritual knowledge and love. He gathered round Him a band of trusted devotees belonging to different religions who received training in moral discipline, love of God, spiritual understanding and selfless service.

During the year 1922 and 1923, He wrote an account of the Divine experience. This book has not been read by anyone. It will be published after His world manifestation. On completing the manuscripts, He has laid down His pen and has not written a line since, except His signature. The articles were dictated through the medium of His alphabet board.

He is well versed in six languages including English.

On and from the 10th July 1925, Meher Baba began His Silence *i. e.* not uttering a word. Nevertheless, He is intensely active. For conveying His thoughts and ideas, He used an English alphabet board, spelling out speedily every word and thus forming sentences and addressing people, giving messages, dictating replies to letters as and when he found it expedient. From the 7th October 1954 onwards, Baba discarded the use of even this alphabet board. Ever since, He expresses His thoughts through gestures and movements of hands and fingers which the interpreter, being used to, readily translates into audible words.

This is the 36th year of His silence. It is not because of a vow. It is not the 'maun' of a Mauni. He needs no silence for Himself. He is not a seeker. He needs to use no force to control uttering word by mouth. His silence is as natural as speech. In fact it was begun most naturally and easily. There was no ceremony or a general announcement. It is an expression of the

depth of the State. He lives in a state of infinite calm that He enjoys and activates through consciousness. The essential aspect of it is sat-chit-anand which is outwardly represented by a silence from speech.

On his Silence, Meher Baba says :-

“If you were to ask me why I do not speak, I would say I am not silent, and that I speak more eloquently through gestures and the alphabet board.”

“If you were to ask me why I do not talk I would say, mostly for three reasons. Firstly, I feel that through you all I am talking eternally. Secondly, to relieve the boredom of talking incessantly through your forms, I keep silence in my personal physical form. And thirdly, because all talk in itself is idle talk. Lectures, messages, statements, discourses of any kind spiritual or otherwise, imparted through utterances or writings is just idle talk when not acted upon or lived up to.”

“If you were to ask me when I will break my silence I would say, when I feel like

uttering the only real Word that was spoken in the beginningless beginning, as that Word alone is worth uttering. The time for the breaking of my outward silence to utter that Word is very near”.

“My mission is to utter this Word of Truth which will pierce the mind of the world and go to its very heart. It will convey the simple Truth in its utter and indefinable simplicity. It will mark the moment of fulfilment of the Divine Life. It will throw open new gates to Eternity. It will bring new hope to despairing humanity.”

“The word that I will speak will go to the world as from God, not as a philosopher ; it will go straight to its heart. With the dawn of the realisation of the Unity of all life, hatred and dissension will come to an end. There will be unfaltering love and unfailing understanding, and men shall be united in an inviolable brotherhood based on the realised Oneness of God”.

“When I break my silence, the greatest miracle of all times will happen. Be worthy

to receive the Divine Grace and for that be prepared now to receive the Grace”.

“I really am, as always was, the slave of my real lovers”.

“I must break my silence soon. You all who have come into contact with me will have some glimpse of me. Some will have a little, some a little more and some still more. When the power house is switched on, wherever there are electric bulbs and if they have connection with the power house, there will be light. If some of the bulbs are of small candle-power, the light will be dim; if some of the bulbs are of high candle-power, the light will be bright. If the bulb is fused, there will be no light at all. I perform no miracles, but when I break my silence, the first and the last miracle will be performed”.

Let us examine also what Meher Baba says in his spiritual message which He gave some time ago.

“I have come not to teach but to awaken. Understand therefore that I lay down no precepts.

Throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practising the compassion He taught, man has waged crusades in His name. Instead of living the humility, purity and truth of His words, man has given way to hatred, greed and violence.

Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric Form, I observe silence. You have asked for and been given enough words - it is now time to live them. To get nearer and nearer to God you have to get further and further away from "I", "My", "Me", and "Mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by My Grace. I have come to release that Grace.

I repeat, I lay down no precepts. When I release the tide of Truth which I have come to give, men's daily lives will be the living

precept. The words I have not spoken will come to life in them.

All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened ; and what has to happen will happen. There was and is no way out except through My coming in your midst. I had to come, and I have come. I am the Ancient One.

Other characteristics of Meher Baba are that he frequently retires into seclusion and observes fasts. These periods of seclusion are of intensive spiritual working on the higher planes of cosmic consciousness for the good of all humanity. Alternating with periods of complete retirements, he leads dynamic life of activity.

An important part of Meher Baba's work is his silent contact with "Masts" *viz.* spiritually advanced souls having partial or no normal consciousness, and with the mad and the poor. Meher Baba sums up different

states of consciousness in relation to “mind” thus :—

Mind stopped is God,
Mind working is Man,
Mind slowed down is Mast,
Mind working fast is Mad.

Among publications by Meher Baba, there are his “Discourses”, “Divine Theme”, and his numerous messages. His latest and by far the best is “God Speaks” published in America.

Baba has made several journeys both to America and to England, Europe, China, Japan, Iran and Australia. The primary purpose for which he undertakes to travel far and wide is in conformity with his inner working which is wholly spiritual and universal.

In “Meher Baba’s Call” which He gave on 12th September 1954, Baba said :-

“Age after age History repeats itself when men and women, in their ignorance, limitations and pride, sit in

judgement over the God incarnated man who declares his Godhood, and condemn him for uttering the Truths they cannot understand. He is indifferent to abuse and persecution, for, in His true compassion He understands, in His continual experience of Reality He knows, and in His Infinite Mercy He forgives."

Do we hope to realise who He is ? His Birthday Message of 25th February '61 came to us impregnated with the power of His silence and seclusion, of His love and His suffering and of His intensive inner work for the relief of human suffering.

Here is His Message :-

"I am the One who is always lost and found among mankind. It is your love for yourself that loses Me and it is your love for Me that finds Me. Love Me above everything, for now while I am in your midst, I am most easily found as I really am".

Love and God

There can be no greater folly than that the aspirant quarrel with another over the pros and cons of this way or that, instead of concentrating on his own onward march. One road may be steep, another full of potholes, a third torn by racing rivers. Similarly, one man may walk best, another may be a good runner, a third a fine swimmer. In each case the things that should really count are the destination and the progress that each individual makes. Why should one who runs like a hare come in the way of another who is more likely to succeed at the pace of a snail?

Spiritual progress is like climbing through hills, dales, thorny woods and along dangerous precipices to attain the mountain top. On this path there can be no halting or return. Everyone must get to the top, which is the direct realization of the supreme Godhead. All hesitation, sidetracking or resting in halfway houses, or arguing about the best route, only postpones the day of final fulfilment.

The aspirant cannot be too alert about the path. The slightest lingering in the false world of shadows is inevitably an invitation to suffering that could have been avoided if the eye had been steadily fixed on the supreme goal of life.

The best of all forces, which can overcome all difficulties on the way, is the love that knows how to give without need to bargain for a return. There is nothing that love cannot achieve, and there is nothing that love cannot sacrifice. There is nothing beyond God and there is nothing without God, and yet God can always be captured by love. All other essential qualities will come to the aspirant if he follows faithfully the whisperings of the unerring voice of love that speaks from his own heart, shedding light on the path.

To lose hold of the mantle of this guide is to find only despair. The heart without love is entombed in unending darkness and suffering, but the heart that is restless with love is on its way to realization of the unfading light that shines on the unfathomable sweetness of life divine.

Pure love is matchless in majesty ; it has no parallel in power, and there is no darkness it cannot dispel. It is the undying flame that has set all life aglow, yet it must be kindled and rekindled in the abysmal darkness of selfish thoughts, selfish words and selfish deeds. As it is fired anew it bursts out in magnificent light to serve as a beacon for those who still grope in the darkness of selfishness, be that darkness deep blue or all black.

Human love, regardless of its limitations, should never be despised. It is bound eventually to break through all limitations to initiate the aspirant into eternal life in the truth. Then the lover may lose his separate, false self and become united with God, who is the one matchless and indivisible ocean of unsurpassable love.

God does not listen to the language of the tongue and its japs, mantras, devotional songs and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He only listens to the language of the heart and its message of love, which

needs no ceremony or show, only silent devotion for the Beloved.

This love can be expressed in various ways all of which ultimately result in union with God. The practical way for the average man to express love is to speak lovingly, think lovingly and act lovingly towards all mankind, feeling God to be present in everyone.

Love is dynamic in action and contagious in effect. It is only the spiritually alive and enlightened who can feel the significance of the ancient adage, so cheaply bandied about by some preachers and philosophers, that "love begets love".

The way of love is not free from sacrifices. Just as heat and light go hand in hand, so do love and sacrifice. The true spirit of sacrifice springs spontaneously, like humility, and cannot be aware of itself nor reserve itself for particular objects and special occasions.

Love means suffering and pain for oneself, and happiness for others. To the giver it is suffering without malice or hatred. To the receiver it is a blessing without obligation.

Just as it can never be too early or too late to learn to love for the sake of love, so there can be nothing too small or too big to be sacrificed or sacrificed for. The flow of life, the flow of light and the flow of love are as much in the drop as in the ocean. The smallest thing is as big as the biggest and the biggest thing is as Small as the smallest. It all depends upon the particular yardstick used.

The spirit of true love and real sacrifice is beyond all ledgers and needs no measure. A constant longing to love and be loving, and a noncalculating will to sacrifice in every walk of life—high and low, big and small, between home and office, streets and cities, countries and continents—are the best measures man can take to be really self-ful and joyful.

Love is different from lust. In lust there is dependence upon the physical object, and thus spiritual subordination of the soul to it. Love puts the soul into direct, coordinate relation with the reality which lies behind the form.

Therefore lust is experienced as being heavy, but love is experienced as being light.

In lust there is a narrowing down of life, while in love there is an expansion in being. To have loved one soul is like adding its life to your own. Your life is multiplied and you live virtually in two centers. If you love the whole world, you live vicariously in the whole world. But in lust there is an ebbing of life and generation of a sense of hopeless dependence upon a form which is regarded as another.

Thus in lust there is accentuation of separateness and suffering, but in love there is a feeling of unity and joy. Lust is dissipation, love is recreation. Lust is a craving of the senses, love is the expression of spirit. Lust seeks fulfilment, but love experiences fulfilment. In lust there is excitement, in love there is tranquility.

Divine love is qualitatively different from human love. Human love is for the many in the One, and divine love is for the One in the many. Human love leads to innumerable complications, but divine love leads to freedom. In divine love the personal and impersonal aspects are equally balanced, but

in human love the two aspects are in alternating ascendancy. Human love in its personal and impersonal aspects is limited, but divine love with its fusion of the personal and impersonal aspects is infinite in being and expression.

If, instead of seeing faults in others, we look within ourselves, we are loving God.

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves as more fortunate than many, many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as His will, we are loving God.

If we understand that the greatest act of devotion towards God is not to harm any of His beings, we are loving God.

To love God as He ought to be loved we must live for God and die for God, knowing that the goal of all life is to love God and find Him as our own self.

Therefore let us become the soldiers of God. Let us struggle for the truth. Let us live not for ourselves, but for others. Let us speak truly, think truly and act truly. Let us be honest as God is infinite honesty. Let us return love for hatred and win others over to God. Let the world know that above everything the most dear to our hearts is God—the supreme reality.

Besides keeping God before ourselves in our daily lives and loving Him by loving our fellow men, we can love God by surrendering to the Sadguru or Perfect Master who is God's personal manifestation, or to the God-man, who is God descended directly into form. To surrender to any of these is to surrender to God Himself.

This is my song :

For the rich, I am the richest ;
For the poor, I am the poorest ;
For the literate, I am the most literate;
For the illiterate, I am the most
illiterate.

Thus I am one of you, one with you
And one in you and we are all one.

To have my real darshan is to find me.
The way to find me is to find your
abode in me.
And the only one and sure way to
find your abode in me.
Is to love me.

To love me as I love you, you must
receive my grace.
Only my grace can bestow the gift of
divine love.
To receive my grace you must obey
me whole - heartedly.
With a firm foundation of unshakeable
faith in me.

And you can only obey me
spontaneously as I want
When you completely surrender
yourselves to me
So that my wish becomes your law
And my love sustains your being.

Age after age, many aspire for such a
surrender
But only very few
Really attempt to surrender to me
Completely as I want

He who succeeds ultimately
Not only finds me
But becomes me
And realizes the aim of life.

The final way to realize God is to love Him and to lose oneself in Him through intense longing for union with Him. To love God wholeheartedly is to lose oneself eventually in the Beloved and enter the eternal life of God.

Like a tree, such love has branches—branches of whole-hearted devotion perfect selfless service, self-denial, self-sacrifice,

self-renunciation, self-annihilation and truth. In this love are embodied all the yogas known to saint and seeker. The highest aspect of this love, which surpasses love itself, is that of complete surrender to the will of the Beloved. This means complete obedience to His wishes regardless of the cost.

The Perfect Masters are always immersed in the joy of this union with God and can never be snared in the mazes of the illusory universe. Therefore they do not ordinarily pay any attention to the universe other than to divert the attention of humanity from the shadow to the substance.

Divine love makes the individual true to himself and to others. It makes him live honestly, comprehending that God is infinite honesty. Divine love is the solution to all difficulties and problems. It frees man from all bindings. It makes him speak truly, think truly and act truly. It makes him feel one with the whole universe. Divine love purifies the heart and glorifies one's being.

When one truly loves God, that love is based on the desire to give up one's whole being to the Beloved. When one loves a Perfect Master, one longs to serve him, to surrender to his will, to obey him whole-heartedly. Thus pure, real love longs to give and does not ask for anything in return.

When the individual truly loves humanity he longs to give all for its happiness. When he truly loves his country he longs to sacrifice life itself, without seeking reward and without the least thought of having loved and served. When he truly loves his friends he longs to help them without making them feel under the least obligation. When he truly loves his enemies he longs to make them his friends. True love for parents or family makes him long to give them every comfort at the cost of his own.

Trust God completely and He will solve all difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself. And as you love, your heart must love so that even your mind is not aware of it. As you love God whole-heartedly and honestly, sacrificing everything at the altar of this supreme love, you will realize the Beloved within you.

MEHER BABA.

Gems from the teaching of Meher Baba

1. God does not listen to the language of the tongue. He does not listen to the language of the mind. He responds to the language of the heart. The language of the heart is the song of love for the Beloved God. Love God. Keep Him ever consciously present with you. Let Him form the basis of all your thoughts, speech and actions. Remember Him in every little thing you do; the responsibility will then rest with Him.

2. Do not listen to the voice of the mind. Listen to the voice of the heart. The mind wavers, the heart does not. The mind fears, the heart is undaunted. The mind is the home of doubts, reasonings and theories. The heart, when purified, becomes the dwelling of the Beloved. Rid your heart of low desires, malice and selfishness and God will manifest in you as your own Self.

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

4. Trust God completely, and He will solve all your difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and He will reveal Himself to you. This love needs no ceremonies and show. Your heart must so love that even your mind is not aware of it.

5. Do not get disheartened and alarmed when adversity, calamity and misfortune pour in upon you. Thank God, for He has thereby given you the opportunity of acquiring forbearance and fortitude. Those who have acquired the power of bearing with adversities can easily enter the spiritual path.

6. The purpose of life is to realise God within ourselves. This can be done even whilst attending to our worldly duties. In everyday walk of life and amidst intense activities we should feel detached and dedicate our doings to our Beloved God.

7. If you have rock-like faith in God and flame-like love for Him, nothing in this world will affect you. Misery will not

trouble you. Flattery will not touch you. Happiness will not humour you. Such faith and love will cause you to rise above the imaginary phenomenon and make you understand that God alone is real.

8. Don't run away from the world ; run away from your own lower self. Don't renounce the world ; renounce your own lower self. Don't seek solitude anywhere but within your ownself. Silently cry out within your ownself, "Beloved one, reveal yourself to me as my own real Infinite Self."

9. I belong to no religion. Every religion belongs to Me. My own personal religion is of My being the Ancient Infinite One and the religion I teach to all is love for God.

10. I am the One so many seek and so few find. No amount of intellect can fathom Me. No amount of austerity can attain Me. Only when one loves Me and loses one self in Me, am I found.

11. People generally think that the blind are unfortunate. You may also

sometimes think so. But it is people with eye-sight who are truly unfortunate. They think that all the things they see are real ; but they never see God, who alone is real.

12. The only place that can hold Me is the heart. Keep Me close with you—I am always there.

13. To express your love for God, you must live a life of love, honesty and self sacrifice. Merely to chant the Arti, to perform puja, to offer flowers, fruits, and sweets, and to bow down, can never mean that you love God as he ought to be loved. Our very life should be such as to be God's message of Truth in the world. In our everyday life of worldly duties, if love, service and honesty are manifested, renunciation is achieved without renouncing the world. Let your own life of love for Baba be the message of Baba's love for one and all.

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