

AVATAR MEHER BABA'S

Three Visits to

Saidapet, Chennai (Madras)

(March 1930, February 1934 and April 1947)

Messages given

MEHER ASRAMAM TEMPLE OF SILENCE

3, Brahmin Street, Saidapet, Chennai - 600 015

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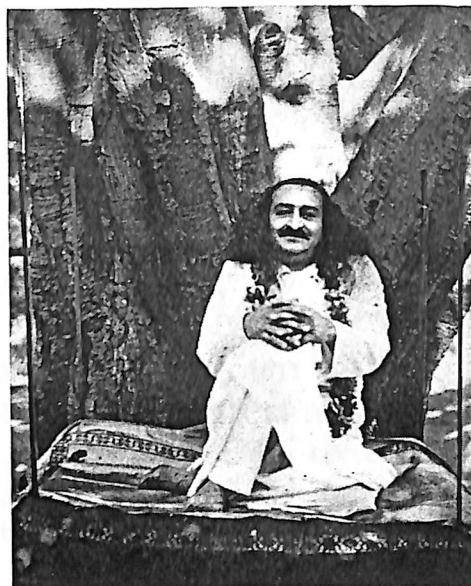
MEHER ASRAMAM TEMPLE OF SILENCE

3, Brahmin Street, Saidapet, Chennai - 600 015

UNIVERSAL PRAYER*

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 colour, 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-Knowing, 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;

TEMPLE OF SILENCE



"I am always with you. Still I have been very happy for these few days that you have been with me.

You may feel that I am now going away but you should never find that I have gone away. It is for you to hold on to Me now and forever.

On My part, I and My Love will never leave you here or hereafter.

May you be aware of it deeper and deeper from day to day.

My Blessing to you all".

[Message delivered by Meher Baba at Meher Asramam in April 1947]

You are the Source of Truth; the Ocean of Love;
You are 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, Paramatma; Allah; Elahi; Yezdan; Ahuramazda; God Almighty; and God the Beloved.
You are named Ezad; the only One worthy of worship.

PRAYER OF REPENTANCE*

"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 especially 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 back-biting."

"Most especially 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 your Unbounded Mercy, we ask you 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 Your Will."

* Dictated by Baba

Avatar Meher Baba

(Brief life sketch)

"When mankind becomes completely deaf to the Thunder of His Silence, God incarnates as Man".

"Age after age, when the wick of righteousness burns low, the Avatar comes yet once again to rekindle the Torch of Love and Truth".

Merwan Sheriar Irani, popularly known as Avatar Meher Baba (meaning Compassionate Father) was born in Poona on 25th February 1894 to Persian Parents of Zoroastrian faith. He was drawn to the Five Perfect Masters of the Age - Hazrat Babajan of Poona, Sadguru Narayan Maharaj of Kedgaon, Hazrat Tajuddin Baba of Nagpur, Hazrat Saibaba of Shirdi and Sadguru Upasani Maharaj of Sakori.

In 1913-14 Merwan met Hazrat Babajan of Poona who made Him aware of His 'I am God State' by implanting Her Divine Kis on His forehead and she declared that the whole of humanity will be benefitted by Him.

In 1915 when Merwan met Sadguru Narayan Maharaj at Kedgaon, he garlanded Him and made Him sit on his throne. Later in the year Merwan met Hazrat Tajuddin Baba at Nagpur who caressed Him and remarked 'My Heavenly Rose'.

In December 1915 Merwan went to Shirdi to meet Hazrat Saibaba, who, on seeing Him, uttered loudly 'O Parvardigar' (meaning God Almighty, The Sustainer) in a deep voice three times and inwardly directed Him to Sadguru Upasani Maharaj.

Thereafter Merwan met Sadguru Upasani Maharaj at nearby Khandoba Temple. Maharaj flung a stone which hit Merwan at the same spot on the forehead where Babajan had kissed Him and gave Him Divine knowledge. Later he proclaimed Merwan as the Avatar of the Age.

Avatar Meher Baba began His Spiritual Mission in 1922 at Poona and disciples were readily drawn to Him. In January 1925 He decided to settle down in a place near Arangaon, a village six miles from Ahmednagar and people started calling the place Meherabad. His work in the initial period embraced running Free School, Free Hospital and Dispensary and Ashram for God - intoxicated Souls.

From 10th July 1925 Avatar Meher Baba observed complete silence and maintained it for 44 years till He dropped His body on 31st January 1969. His Messages and all works published under His Name and discourses were dictated by means of an English Alphabet Board and recorded by His close followers. After 7th October 1954 even the alphabet board was abandoned and He communicated only by gestures which were interpreted by His disciples.

Avatar Meher Baba made thirteen visits to the West (U.K., Europe, U.S.A and Australia). The first visit was in 1931 and last was in 1958. He travelled extensively throughout India and gave His Personal Touch to the thousands who flocked to Him during Public Darshan Programmes and thus elevated their consciousness.

An important part of Avatar Meher Baba's work was to personally contact 'Masts' - advanced pilgrims on the spiritual path who became God intoxicated from the direct awareness of God. He gave them a Spiritual Push in their Journey to God. This Phase of His work was unique to this Avataric Advent.

His work during these journeys even to the remotest parts of India and covered by train, bus, car, bullock cart and on foot, included also the care of lepers, washing the feet of thousands of poor and giving them grain, cloth or money.

Avatar Meher Baba declared:

"I am not come to establish any cult, society or organisation; nor even to establish a new religion. The religion that I shall give teaches the Knowledge of the One behind the many. The book that I shall make people read is the book of the heart that holds the key to the mystery of life. I shall bring about a happy blending of the head and the heart. I shall revitalize all religions and cults and bring them together like beads on one string".

His most frequent words to people were:

"Love God whole-heartedly. Dont worry, Be Happy"

and He demonstrated in Himself and encouraged in others this ever-present Selfless Love as the most natural Theme of everyday life.

Avatar Meher Baba dropped His Body on 31st January 1969 and the Holy Tomb-Shrine of the Avatar is at Meherabad, 8 kms from Ahmednagar in Maharashtra, on Dhond-Manmad Railway Line and is a Sacred Place of Pilgrimage for His followers all over the World.

Meher Asramam - Temple of Silence
3, Brahmin Street, Saidapet, Chennai 600 015

Avatar Meher Baba Declared

"Whenever I visit a place and stay there, for however short a time, its spiritual atmosphere is greatly elevated".

Meher Asramam is a Temple which was inaugurated by Avatar Meher Baba when he visited Madras in March 1930 and He gave Darshan at this place during His 3 days stay on March 1, 2 & 3. He also planted a Peepul Tree in Commemoration of His visit.

In February 1934, Avatar Meher Baba condescended to make a **Second visit** to this place and gave Darshan on Feb 17, 18 & 19. Baba lovers at Madras had also the rare privilege and Blessings of celebrating His 40th Birthday in His presence on February 18th 1934.

In April 1947, Avatar Meher Baba was pleased to visit this place again for the **Third time** and gave Darshan on April 2, 3, 4 & 5 1947, sitting on a raised platform under the Peepul Tree He had planted in March 1930.

Part of His farewell Message provides the guidelines for the importance of this place which He inaugurated in March 1930 and is sanctified by His Divine Presence.

"I am always with you, still I have been very happy for these few days you have been with Me. You may feel that I am going away but you should never find I have gone away. It is for you to hold on to Me now and for ever.

"On My Part I and My Love will never leave you here or hereafter."

"May you be aware of it deeper and deeper from day to day. My Blessings to you all".

During Avatar Meher Baba's 3 visits to Saidapet, Madras in March 1930, February 1934 & April 1947, He stayed for a total of 10 days at the residence of His disciple Mr.C.V.Sampath Iyengar (Madras Judicial Service), at 'Meher Bhavan', 26, Brahmin Street, Saidapet, Madras, lying just opposite to Meher Asramam and sanctified this place also by His Divine Presence and Grace.

Meher Asramam - Temple of Silence is a Unique place inaugurated by Avatar Meher Baba and dedicated to Him. The sacred place offers a rare opportunity to observe SILENCE as a mode of worship as Avatar Meher Baba's SILENCE is the Key note to this place. As per His exhortation the SPIRITUAL ATMOSPHERE OF MEHER ASRAMAM is greatly elevated due to ***His stay in the place for a total period of 10 days in 1930, 1934 & 1947.***

From the authentic records, valuable information is available for Baba Lovers about His 3 visits to Madras and activities of Meher Asramam and Meher League and Publication of Meher Gazette during the early periods (1930-38).

Even before the above 3 Public Darshan Programmes, Baba arrived at Madras on 3rd August 1924 by Train and stayed at Sheik Siddique Choultry Rest House near the Madras Central Station on 5th August. He left for Nilgiris and returned to Madras on 8th August & later left by Train for Calcutta on the night of 9th August 1924.

Mr. C.V. Sampath Iyengar (Madras Judicial Service) who was one of the earliest disciples of Baba from Madras and other devotees were earnestly requesting Him to visit Madras and He condescended to Grace Saidapet, Madras, with His Holy Presence on 1st March 1930.

Mr. C.V. Sampath Iyengar had also bequeathed his property No.3, Brahmin Street, Saidapet, Madras for Baba's cause and requested Meher Baba to open it as 'Meher Asramam' during His visit so that it could be a centre for propagating Baba's teachings of Love and Universal Brotherhood.

Avatar Meher Baba's First Visit to Saidapet, Madras (1st to 3rd March 1930)

At the end of February 1930, Baba left Nasik for South India by Private Bus with a party of 14 Mandali Members - (Buasaheb, Dadachanji, Chhagan, Gusatadji, Vishnu, Kaka Shahane, Kalemama, Manek Shroff, Rao Sahib, Sadhashiv Patel) and he visited Poona, Kolhapur, Belgaum, Dharwar and Hubli en route.

Along the way Baba asked " Where should we go? Should we go to Madras or not? If we don't go Sampath Iyengar and his family will be extremely disappointed". Iyengar was a close disciple from Madras and his whole family was dedicated to Baba. Baba decided to proceed to Madras and a telegram was sent to Iyengar with instructions not to detain Him for more than one day.

Baba then went to Saidapet with the object of opening **Meher Asramam** and to give darshan to His devotees Mr. Dastur, Baba's disciple, had arrived in advance and both he and Mr. Sampath Iyengar went to Conjeevaram (about 50 miles from Madras) where Baba was halting. Baba accompanied Iyengar in his car and Baba's party followed in their bus and they reached Saidapet at 9.p.m. There was Arti followed by Darshan Programme and a Cosmopolitan Dinner.

Baba stayed at Meher Bhavan the residence of Mr.C.V.Sampath Iyengar, from 1st March to 3rd March 1930.

On Sunday, 2nd March 1930, Meher Baba was pleased to open Meher Asramam at 8 A.M. and planted a Peepul Tree Sapling in the premises. Later he visited a Baby Welfare Centre conducted by Mrs. V.T.Lakshmi, daughter of Mr.Sampath Iyengar and gave bath to a child and sweets to children. He then sanctified a slum for the so called depressed class and tasted rice water of a poor inmate of a hut and returned at 12 noon. Thereafter He was pleased to initiate child Kasthuri (4 years), grand son of Iyengar, and helped him write his first letters on a slate.

A group photo with Baba was also taken in Meher Asramam after its inauguration.

In the afternoon Baba visited the houses of His 3 dear Bakthas - Mr. K.S.Srinivasan (Chartered Bank) Mr. M.Vadevalu Mudaliar (Mechanical Engineer) and gave some flower to Mrs.Pankajam Ammal who was very ill.

In the evening there was a grand Public Meeting at Goschen Hall, near Napier Park, Chintadripet, Madras, followed by darshan and Arti at Saidapet in the night.

At 9 P.M. there was a Business Meeting in Baba's presence when He approved the formation of the

'**Meher League**' with the following office bearers with the object of promoting Universal Brotherhood. A decision to publish **Meher Gazette** as a Quarterly from Madras with Sister V.T. Lakshmi as Editor was also approved by Baba.

Meher League:

| | | |
|----------------|---|-----------------------------------|
| Patron | : | Shri Meher Baba |
| President | : | K.J.Dastur C.V.Sampath Iyengar |
| Vice President | : | M.Vadivelu Mudaliar |
| Secretary | : | K.Srinivasan V.T.Lakshmi |
| Treasurer | : | C.V.Ramanujacharlu |

It was also decided that a Free Reading Room and Library be opened for the public at Meher Asramam.

On the morning of 3rd March 1930, Baba and party left for Mysore in their Bus.

Some of the activities conducted in Meher Asramam in Baba's cause have been elicited here from early records.

On 21st April 1930, The Meher League was officially formed and about 100 poor children were fed. In the evening the Meher Free Reading Room was formally opened by the local Municipal Chairman Khan Bahadur Abdul Razack MLC.

The Meher Reading Room became very popular and had over 300 spiritual books and during the 3 months since its inception, about 2500 people used it and the Library attached to it.

Meher League also was growing in strength and had about 400 members who attended the Congregational Meetings at Meher Asramam.

Members assembled at 8 A.M. on the first Sunday of every month and Meditated and Practiced during the month the following Virtues.

| | |
|----------------------|-------------------------------|
| January - Devotion | February - Equilibrium |
| March - Perseverance | April - Contentment |
| May - Courtesy | June - Compassion |
| July - Patience | August - Control of speech |
| September - Courage | October - Discretion |
| November - Tolerance | December - Magnanimity |

Mr.C.V.Ramanujacharlu, Treasurer Meher League and cousin of Mr.Sampath Iyengar, was fully in charge of Meher Asramam and its activities. He distributed rice to the poor regularly. He also published a Booklet of 40 Verses - At the feet of My Sadguru His Holiness Shri Meher Baba - priced at 2 annas and the sale proceeds went to Meher League.

Meher Gazette was published from June 1930 and the circulation was nearly 1000 by December 1930.

It was sent free in the initial stages but from August 1933 to September 1938 it was published as a bi-monthly for an annual subscription of Re.1/- (with postage). It had on an average of 16 to 24 pages of matter and the contents included the following:-

Editorial, Sayings of the Master, The Master's Messages, News about the Master, Biography of Meher Baba, Master's visits to the West, Poems to Beloved Baba, Practical Lessons on Yoga, Upanishads, Vedas, Quotations from Religious Scriptures, Ladies Page, Harijan Page, Childrens Page, Article on Social problems and in Birthday supplements articles by Eastern and Western lovers (F.H Dadachanji, C.D. Deshmukh, C.V.Sampath Iyenger, V.T.Lakshmi, Elizabeth Patterson, Nadia Tolstoy, Jean Schloss, Malcolm Schloss, Kitty Davy, C.B.Purdon, Swami Sivananda of Rishikesh etc.).

"OM Babaji" was the watch word of Meher League.

In December 1930, Bro. Raphael Hurst, English Journalist and Bro. Bikku Prajananda, English Buddhist Monk, both Baba's disciples, stayed at Meher Asramam for more than a fortnight. They addressed a meeting on 7th December. Meditation classes were held regularly on Sundays.

The first Direct Message from Meher Baba on "Highest Consciousness" appeared in the April 1933 issue of Meher Gazette.

Swami Paramananda, disciple of Swami Sivananda Saraswathi of Rishikesh, held Yoga classes at Meher Asramam from 19th to 23rd June 1933 and also in July and August 1933.

In December 1933 (3rd to 6th) Bro.F.H. Dadachanji, Meher Baba's Secretary, visited Meher Asramam and gave 2 interesting talks on the Tours of Beloved Master.

On 7th June 1934 Geetha Day and Lord Jesus Day were celebrated at Meher Asramam. There was prayer and meditation in the morning followed by distribution of rice and money to the poor by Mr.Ramanujacharlu. In the evening there was a public meeting.

The 37th Birthday of Shri. Meher Baba was celebrated at Meher Asramam, Saidapet, Madras on 17th February 1931. The special Birthday message of Baba published in the Meher Gazette is as follows:

"So long as people will continue attending to the empty shows of Customs and Ceremonials, they will fail to grasp the essence or substance of Religion. Though creeds and theologies are many, religion is strictly speaking only one and this one religion includes in its essence Sublime Character, Mental Purity, Love to God and Longing to realise the Truth. In order that this religion may be applicable to all, caste-class tyranny and priest-craft must be eradicated root and branch.

The day began with congregational meditation and puja in the morning. It was followed by children's treat when nearly 300 children belonging to depressed classes were given cakes, fruits and sweets. Then there was poor feeding on a grand scale when 500 persons of both sexes were sumptuously fed with many dishes. Later there were two musical performances by Mr.Devarajan and Lakshmi Ratnam.

In the evening, at 5.30 P.M., there was a public meeting presided by Rao Bahadur Dr.C.Natesa Mudaliar M.L.C. After prayer by Mr.Ramanujacharlu, Mr.Sampath Iyengar, read the special message sent by Shri Meher Baba for the occasion. Mr.Vadivelu Mudaliar, Mr.Ratnasabapathy Mudaliar, Mr.Sampath Iyengar, Mrs. V.T.Lakshmi spoke about Beloved Baba.

After night fall Shri Meher Baba's beautifully decorated Photo was taken in a grand procession with music, fire works and Bhajan party and was followed by religious discourse in Tamil by well-known Brahmasri Vengalathur Subramania Sastrigal



40th Birthday

18-2-1934 (Madras)

**Avatar Meher Baba's Second Visit to Saidapet,
Madras (17th to 19th February 1934)**
(40th Birthday Celebrations in His Holy Presence)

For some time Mr.C.V.Sampath Iyengar had been especially requesting Baba to permit Madras devotees to celebrate His Birthday in His Presence. Accepting the invitation Baba left Ahmednagar by Train on February 16th 1934, accompanied by 11 of His Mandali - Bros. Adi Sr, Dada Chanji, Naval, Pendu, Sailor, Rustomjee, Ramjoo, Sidhu, Sayyed Sahib - and reached Madras at 5 P.M. on 17th February. Mr.Sampath Iyengar and other disciples received Baba at the station and after a traditional Ceremonial reception at 'Meher Bhavan', Saidapet, Baba gave Darshan to hundreds of persons who were waiting for His Blessings. There was Arati Ceremony thereafter.

Meher Baba stayed at Mr.Sampath Iyengar's residence, 'Meher Bhavan', from 17th to 19th February as he had done during His earlier visit in 1930.

Under the auspices of Meher League founded by Baba in 1930, the 40th Birthday of Beloved Master was celebrated in His Presence with much eclat on Sunday 18th February 1934 at 7 A.M. at Meher Asramam. After prayer, programmes of Bhajan and Arti singing were held. Sweets were distributed to children and about 100 persons were fed at the local Annadana Samajam.

Two Group photos were taken with Baba and others who had assembled at Meher Asramam. At the request of Mrs. V.T.Lakshmi and Mrs.K.Janaki, daughters of Mr.Sampath Iyengar, two more photos of Beloved Baba were taken dressed as Lord Shiva and Lord Krishna. There was Vocal Music by Veena Dhanam's daughter, Mrs. Lakshmi Rathnam and grand daughter which was very much appreciated by Baba.

At 6 P.M. there was a Public Meeting presided over by Dewan Bahadur J.Venkatnaraya Naidu C.I.E. After prayer by Mr.Ramanujacharlu, the President spoke about Baba followed by speeches by Mr.Sampath Iyengar and Sister Lakshmi.

After Dinner, Beloved Baba acceded to the request of His Gujarathi disciples and attended a function at George Town, Madras where Bro.Kesavan Gnani, Arya Samaj Missionary, spoke in Hindi and English about Baba.

On the morning of 19th February 1934, there was prayer and Arti at Meher Asramam in Baba's Divine presence and He left for Meherabad by the Bombay Express.

During His short stay at Saidapet, He gave two powerful Messages - 40th Birthday Message and Message on Maya. These are published at the end of this article.

Meher Gazette issued a special 40th Birthday supplement of 16 pages.

Meher Gazette which was published bi-monthly from April 1933 as per Baba's instructions provided news about Him and His movements and Tour programmes in each issue, especially by reproduction of detailed extracts from the diary of Baba's Secretary, Bro. F.H.Dadachanji.

On the eve of His departure to the west on His 8th Tour on 15.11.34 by SS Tuscania, the following Message was published in November - December issue of Meher Gazette:

" Those who are united in Love know no separation. Wherever I am, wherever you are, I am always with you. My Love and Blessings to you all - M.S.Irani".

On His return to India via Colombo after 8th Tour to the West, Baba gave darshan to His devotees on 15th February 1935 at Madras Egmore and Central Stations, before boarding the Bombay Express for Dhond-Ahmednagar.

Baba's 41st Birthday was celebrated with love at Meher Asramam, Saidapet, on 16th February 1935.

Baba's 42nd Birthday was not celebrated in 1936 as per His instructions but a wonderful incident took place at Mr.C.V.Sampath Iyengar's residence at **Bangalore** on that day and also at **Ahmednagar**,

which will be of great interest to Baba Lovers.

Before moving to Mysore, Baba had emphasized to the Mandali and others not to observe His 42nd Birthday since he would be in Seclusion. Accordingly it was not observed in Meherabad, Ahmednagar, Nasik, Mysore, Madras and at all places.

Baba visited Bangalore on Sunday February 16, 1936, the day of His 42nd Birthday as per Zoroastrian Calendar. He stayed at the residence of His disciple, Mr.Sampath Iyengar, at 66, 3rd Cross Road, Sankarpuram, Bangalore. He had already informed Iyengar and his family that His Birthday was not to be celebrated and He would be visiting only to see the family.

Leaving Mysore by car at 8.30 A.M, He reached Mr.Iyengar's residence at Banaglore 3 hours later. Bros. Jal and Dadachanji accompanied Him. The Iyengars graciously received Baba with love but according to His wishes no Arti or worship ceremony was performed. Baba permitted the family members to discuss and sort out their problems in His Divine presence. Mr.Sampath Iyengar and family were overwhelmed by Baba's Love and Mr.Iyengar said to Baba "We have received the highest Boon on your Birthday today and have had chance of tasting the nectar of your Love. We are deeply grateful to you".

As a gesture of their gratitude they beseeched Baba to have both lunch and dinner with them to which He

consented. A family group photo was also taken with Baba.

While Meher Baba was visiting the Iyengar family at Bangalore on 16th February 1936, a strange and wonderful event took place in Ahmednagar the very same day.

Upasani Maharaj unexpectedly arrived by car at Khurshru Quarters, Ahmednagar, on 16th morning. Maharaj entered the room in which he was staying in the bungalow in 1921 and it was always kept unoccupied for him. In that room, Gulmai, Adi Sr's Mother had kept a ghadi-seat especially for Meher Baba and Upasani Maharaj and kept their Photographs on it. Upasani Maharaj's usual custom was to occupy his ghadi and allow people to bow down to him.

But this time he stood before Meher Baba's Photograph and began uttering a Prayer with folded hands. He stood praying motionless for 5 minutes, looking straight into the eyes of Meher Baba's photograph. Then He told Adi Sr. "I like this photograph of Merwan. He is great. He is matchless-unique. I bow to Him. Let me Pray in His Presence. Convey my salutations to Him". Adi Sr. was amazed at the extraordinary Love of the Master towards His disciple.

Maharaj then told Gulmai "Bring me the Arti tray and lamp. I wish to perform Merwan's Arti today. Tell

Merwan that I came here on His Birthday and I prayed in front of His picture and performed His Arti". Gulmai brought the necessary items and Upasani Maharaj began doing Arti, chanting manthras as he waved the Arti tray in His hand before Baba's photograph. After that He brought it to his forehead and then put it down.

Maharaj had specially come from Sakori to Ahmednagar for this specific purpose. When the Mandali and other lovers were informed of Upasani Maharaj's visit and what he had said, they understood why Baba had forbidden any celebrations on His Birthday that year.

Through the Body and Mind of Upasani Maharaj the whole universe worshipped Meher Baba on His Birthday.

The following day, 17th February 1936, Baba left Bangalore by train for Nasik, accompanied by Bro. Jal and Bro. Dadachanji was sent back to Mysore in car. From Nasik, Baba proceeded to Ahmednagar to meet Gulmai.

It will be of interest to note that besides the above visit, beloved Baba was pleased to sanctify the Bangalore residence of Mr. C.V. Sampath Iyengar several times as detailed below:

18th April 1934 - Baba arrived at 7 P.M. with four of His Mandali. He stayed for the night and took rest

and left for Nandi Hills, Mysore, on 19th April 1934. Mr.Iyenger accompanied Him.

27th April 1934 - Baba and Party stayed for the night on their return from Nandi Hills.

1st May 1934 - Baba visited the residence to Bless Vasumathi and Mehernath, grand children of Mr. Iyengar, who were ill.

4th Jan 1936 - Baba's unexpected visit on His way to Mysore and stay for a short time.

16th February 1936 - Baba's 42nd Birthday as per Parsi Calendar - not celebrated as per His instructions. Particulars of visit already mentioned above in detail. Baba left for Nasik on 17th February.

24th April 1938 - Baba stayed for a short time on His way to Mysore.

March - April 1938 - Issue of Meher Gazette was a special 43rd Birthday issue of 52 pages with Baba's Birthday message given at Nasik.

Besides the regular features it contained the following special articles:

| | |
|-----------------------|-------------------------|
| Impression of Rahuri | - Elizabeth C Patterson |
| Shri Meher Baba | - Nadia Tolstry |
| When the Master Calls | - Jean Schloss |

| | |
|-----------------------------|-----------------------|
| Redemption | - Malcolm Schloss |
| Birthday Greetings | - V.T.Lakshmi |
| Sonnet | - C.V.Sampath Iyengar |
| Shri Meher Baba's Movements | |
| - diary (15 pages) | - F.H.Dadachanji |

July - September 1938 issue (Vol.VII - No.3) was the last issue of Meher Gazette. As per Baba's instructions it was decided to discontinue Meher Gazette since '**Meher Baba Journal**' was to be published in the immediate presence of Meher Baba at Ahmednagar from October 1938 onwards. At the meeting held in Baba's 'jopri' at Meherabad, Ahmednagar, on 11.07.1938, it was decided the Magazine be edited and published by an Editorial Committee consisting of the following 8 members.

1. Princes Norina Matchabelli
2. Elizabeth C Patterson
3. Abdul Kareem Abdullah
4. F.H.Dadachanji
5. Dr.S.A. Gani
6. Eastella Gayley
7. Adi K Irani
8. C.V.Sampath Iyengar

"The Magazine will henceforth be called 'Meher Baba Journal' and will be published as a monthly at Ahmednagar from October 1938".

Meher Baba Journal was published monthly from November 1938 to October 1942.



42nd Birthday 16-2-1936 (Bangalore)

Meher Gazette was printed and published from June 1930 to September 1938 as given below:

1930 and 1931 - Printed at Saroja Press (Meher & Co.) 19, Avadanam Pappier 2nd Lane, Chindadripet, Madras. Editor V.T.Lakshmi, M.A.,L.T.

1932 - Not printed

April to August 1933 - Printed at The Guardian Press Ltd., 158-B, Broadway, Madras. Editor - Mr.C.V.Sampath Iyengar.

September 1933 to December 1935 - Printed at The Solar Printing Works, No.64, Jeenis Road, Saidapet, Madras. Editor - Mr.C.V.Sampath Iyengar.

January 1936 June 1937 - Printed at Vokkalagira Sangha Press, Bangalore City - Editor Mr.C.V.Sampath Iyengar, 66, 3rd Cross Road, Sankarpuram, Bangalore.

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Avatar Meher Baba's Third Visit to Saidapet, Madras (2nd April to 5th April 1947)

After closing the Mast Ashram at Mahabaleshwar in January 1947, Meher Baba broke His long spell of Seclusion by giving Darshan to His devotees.

Mr.C.V.Sampath Iyengar had passed away in 1943 and Mrs. Sampath Iyengar and her two daughters, Mrs.V.T.Lakshmi and Mrs. K.Janaky and all family members were earnestly requesting for Baba's Darshan at Madras. Consenting to the constant appeals and fervent desires of His Madras lovers, Baba agreed to visit Madras on 2nd April 1947.

Baba left Poona by Madras Express on 1st April 1947 and the Mandali of 16 Members accompanied Him (Kaka Baria, Bro. Jal, Dr.Ghani, Dr.Donkin, Adi Sr, Ramjoo, Meherjee, Pendu, Sidu, Eruch, Baidul, Gustadji, Jal Kerawali, Khak Saheb etc.). Gadekar joined them at Sholapur and Bal Natu at Khurdwadi.

Beloved Baba arrived at Madras Central on the night of 2nd April 1947 and was received by His devotees. No special reception was held at the station due to Government prohibitory orders in force at that time in the city.

Baba stayed at 'Meher Bhavan' Saidapet, Madras from 2nd April to 5th April 1947, in the room on the eastern side of the building on the first floor and the adjoining room was provided with bath and toilet facilities. This was the very same place where Baba was pleased to stay during His earlier two visits in March 1930 and February 1934. The Mandali occupied the big hall in the first floor and the adjoining two rooms on the western side as well as the open terrace on 2nd floor.

The programme for the visit to Madras was organised by Mrs. Sampath Iyengar and her two daughters Mrs. V.T.Lakshmi and Mrs. K.Janaky along with other devotees. A large pandal was erected in Meher Asramam.

Baba then gave Darshan to the assembled lovers and members of Iyengar Family and to His dear ones who had come from outstations. (Manek Mehta, Meherbai, Homai Merchant, Tehmini Umrigar, Dina Talati, Dr.Deshmukh, Pankhraj, B.B.Kapse, Nana Kher, Dr.Daulat Singh, Minoo Kharas, Adi P Dubash). Bro.Bal Natu who had come from Khurdwadi was permitted to stay at Meher Bhavan with the Mandali.

The Darshan programme on 3rd April 1947 commenced at 8.30 A.M.in the decorated hall in the ground floor of Meher Bhavan. Baba had given strict instruction to Mrs. Lakshmi and other organisers at Madras that no one should touch His Feet or embrace Him. Baba's seat was in a corner of the big

hall, facing the door and He sat on a throne like structure with a seven headed cobra and a peacock on either side. Two of the Mandali were posted at the entrance to instruct people not to touch Baba's Feet or bow to Him but simply to take the Darshan from a distance with folded hands for a few seconds and leave without asking questions. Garlands and offerings were to be placed on the floor near His seat. The specially designed seat prevented people from touching His Feet and going near Him. People streamed to the hall in thousands. Many people stood with rapt expressions on their faces and some stood with eyes closed and tears tumbling down their cheeks. A band squad was in attendance at the entrance to Meher Bhavan. Manek Mehta of Bombay and his party sang Bhajans during the darshan period including songs of Mirabai and Kabir.

Darshan hours for the day were: 8.30. to 10.30 A.M., 3.00 to 5.00 P.M. and 8.00 to 10.00 P.M. Later in the morning Baba moved to Meher Asramam, right across the road and sat on a Pedestal (cement platform) under the Peepul Tree He had planted in 1930 and gave Darshan to the public. The Tree had grown very big and spread its branches and shade across a vast area and symbolised that for generations to come people will find Shelter under the cool shade of Baba's Love.

Baba gave Darshan at Meher Asramam on the morning and evening of 4th April also. As Baba could not be easily seen by the throng of people,

while sitting, He stood up and lifted His joined Hands in Namaskar. Thereafter Baba's Message with His Photo was distributed. Two Beautiful photos of Baba sitting on the Pedestal adjoining His Peepul Tree were also taken.

Baba's work under the auspices of Meher League including service to the poor and depressed class of people was carried out in Meher Asramam since its inception in 1930. During the period of World War II (1939-1945) the place was also utilised for Air Raid Precaution (ARP) efforts besides Social Welfare Activities.

Since 1987, Meher Asramam Temple of Silence, which is dedicated to Baba's Silence, is open daily from 7.00 to 9.00 A.M. and 4.00 to 6.00 P.M. Baba Lovers visit Meher Asramam for Prayer, Meditation and for Reading Baba Books and Literature. There are gatherings of Lovers on important Baba Dates - Amar Tithiday, Birthday, Silence Day etc.

Darshan Programme on 4th April 1947 commenced in the morning in the Hall at Meher Bhavan and eager lovers clamoured to have a glimpse of Baba. Manek Mehta and party continued to entertain Baba with Bhajans and Devotional songs.

Baba gave the following Message to the gathering:

"From all types of bondage - physical, mental, spiritual, social, political and moral - emancipation of

man is possible sooner or later. But the redemption of mankind from its self-imposed shackles of intellectual self-sufficiency and idealistic or religious inheritance is very different indeed and the task, if ever attempted is almost superhuman.

The institution of slavery in the Middle Ages was already bad enough, but the irresponsible slavery of this industrial age of ours is worse. Emancipation of mankind from such types of physical and economic slavery is comparatively an easy affair. But the most cruel and destructive form of slavery is an intellectual bigotry of possessing the monopoly on Truth, exclusive of others. It is such types of people, when they happen to wield temporal power on earth, who hasten the downfall of a laboriously built civilization or the disintegration of a living religion.

Intellect is, so to say, reserved by nature for man. One has to be a man to have intellect, but however keen and quick it may be it will always be just one of the stepping stones to wisdom, inspiration, illumination, knowledge and realization of Truth, which is above all these.

To keep playing on the stepping stone, however polished and shining it may be, is like sitting tight over an idle heap of hoarded wealth.

Like everything else, intellect can be used as much as misused or abused. The deeper the intelligence, the greater the responsibility for discrimination between

essential and non-essential service and disservice, going forward or backward.

May you succeed in transcending the limitations of understanding and crossing into the domain of Real Knowledge, where nothing remains as unknown, unseen and unheard of; nay, everything becomes self-identified. My Blessings to all".

During the programs at Madras, **thousands took Darshan and filed past Baba**. One man took darshan on the night of April 3rd and was about to walk away when Baba interrupted the flow and called him back. Baba spelt out to him, "I know you". But none of the local lovers were acquainted with this gentleman.

The next morning, Baba went out for a drive with some of the mandali. He gave directions to the driver, as if he were a long-standing resident of the city. After a few minutes, they came to a building, where Baba stopped the car. He got out and climbed the stairs to the second floor and knocked on a door. No one answered. Baba ordered the Mandali to push the door open.

Baba entered and they saw the same person Baba had called back the day before at the darshan programme. The room was his prayer room. On the walls hung pictures of Ram, Krishna, Buddha and other past Avatars and saints. There was only one chair in the room and Baba went straight to it and sat down.

The gentleman rose and went to Baba, sobbing and laying his head on His feet. The Mandali watched, amazed. After he calmed down he narrated a remarkable story. For years, he had used this room as his place of offering devotions. He sincerely felt that if the Avatar were to take form again in this age, he would come and sit in this chair in his prayer room. No man had ever sat on it until Meher Baba came. He now knew for certain who Meher Baba was.

Baba looked at him with compassion and gestured:

"Ask for anything"

He replied, "I want shanti - eternal peace".

"Ask for anything but shanti", Baba spelt out.

He repeated, "Shanti".

Baba again cautioned against asking for it, but the person shook his head and repeated his request. He put his head on Baba's Feet and wept bitterly.

Baba placed His hand on the man's head and gave him '**Shanti**' and his soul found peace - and he dedicated his life to Baba.

Baba also gave the following Message to the congregation.

"What is wrong with the world today and with India in particular? Such and allied questions are bound to arise in thinking minds, but the answers are not altogether honest and straight. The diagnosis given and the remedies adopted have all been biased and

one-sided; the whole situation stands hopelessly vague and undetermined.

"The crux of the situation lies in the correct understanding and interpreting of the ancient word 'religion'. The West has very little of religion and whenever we hear of it, it is subservient to politics, or at best a handmaid of material life.

"The East is suffering from an overdose of religion and consequently, it is desperately hankering for a material antidote thereto. Religion in the West is synonymous with scientific progress, which is destructive in its manifestation. In the East and particularly in India, religion, instead of establishing the Kingdom of God on earth, has gone underground in the guise of crude ceremonies, rude rituals and dead dogmas.

"Instead of engendering the seeds of peace and plenty, the under-driven religion tries to shoot out communalism, fanaticism, nationalism and patriotism, which have become bywords for leadership and greatness, suffering and sanctity. In short, religion, as a living force, has become obsolete! The urgent need of today, to resuscitate religion, is to dig it out of its narrow and dark hidings and coverings and let the spirit of man shine out once again in its pristine glory.

The most practical thing to do in the world is to be spiritually-minded. It needs no special time, place or

circumstances. It is not necessarily concerned with anything out of the way of anyone's daily life and day-to-day routine. It is never too late or too early to be spiritual. It is a simple question of having a right attitude of mind towards lasting values, changing circumstances, avoidable eventualities and a sense of the inevitable.

"Spirituality is neither restricted to, nor can it be restricted by, anyone or anything anywhere at any time. It covers all life for all time, yet it can very easily be achieved with selfless service and pure love that knows no bondage and seek no boundaries. A mighty surge of this spirituality is about to sweep over the world. My Blessing to you all".

Although Baba did not meet the public during his stay in Madras, he did have interviews with his intimate lovers. One was Nana Kher of Nagpur. In 1945. At the Damania and Jessawala wedding in Ahmednagar, Nana Kher had asked Baba about his own possible marriage and Baba had informed him he would instruct him after two years. Now, in Madras, Baba broached the subject again, reassuring Nana, "If you want to marry, then marry. I give you my permission and blessings. "Never! "Nana answered "Then why don't you marry me?" Baba advised. "If you have-sexual thoughts, don't worry; but do not put these thoughts into action".

Another incident at Meher Bhavan, Madras is worth mentioning. On the afternoon of 4th April,

Bro.Bal Natu, from Khurdwadi, who was permitted to stay at Meher Bhavan, was called to Baba's room in the first floor. Baba gestured to him **"You will have liberation (Mukti)"**. Bal Natu was amazed to hear this when Bro Adi Sr. who was also in the room conveyed the following Message from Baba".

"Let your love flow on ceaselessly like a stream from the mountains on its way to the ocean. Obstructions there will be of pleasures and pains. Pass by these as passing phases. There will be flowers and thorns by the bank in the flow. Do not get attached. Do not get affected. On and on, let the stream become a river. Doubts will assail you. Self complacency may lure you, but with love in the heart, roll on, flow on to Me, the Ocean. Worry not, fear not. I am the Ocean of Love. Now go and have tea".

After lunch and an hour's rest Baba commenced His programme of visits. He first visited an institution run for the rehabilitation and welfare of young girls who were rescued from prostitution. The rescue home was in charge of Mrs.V.T.Lakshmi who was associated with Social Welfare Activities for over two decades. Baba was seated under a tree and was garlanded with love by Mrs.Lakshmi with two beautiful garlands of gold embroidery. Thereafter He blessed the girls who filed past Him in queue. Part of the Message given to them is as follows.

"Love for God, love for our fellow beings, love for service and sacrifice - in short Love in any shape and

form is the finest give and take. Ultimately it is Love that will bring about the much desired levelling of human feelings all over the world, without necessarily disturbing different diversities of details about man kind.

"It is infinitely better to hope for the best than to fear the worst. Time is as much made of nights as of the days. The world is approaching a glorious period once again in its inevitable course of Ups and Downs. My Blessings to all".

Wearing the two glittering garlands offered by Mrs.Lakshmi, Baba got into a car and sped to Mr.Vadivelu Mudaliar's house. The whole family beamed with joy at Baba's arrival. While the arti was performed, Baba held a skein of cotton yarn in His fingers. He looked deeply absorbed. When the arti was over one of the devotees offered Him a garland of sandalwood. Calling Dr.Donkin, who was a bit late for arti, near to Him, Baba took the two garlands he was wearing and handed them over to him, along with skein of cotton yarn and sandalwood garland. Baba instructed Donkin to send these three garlands as His Prasad to Mary and Will Backett in England. Mary was to hold the skein of yarn in her hand for a while and thereafter keep it in a safe place and not use it for anything, ever. Baba also asked Donkin to write a description of the proceedings of the Madras Darshan programmes and send them to the Backetts.

Baba explained to Donkin who was late for the arti, that when He gave something at the time of Arti, the power generated by the Arti goes with it and there is a special power that goes with the gifts.

Baba met Mary and Will Backett in April 1932 at London and in a way celebrated the fifteenth anniversary of these meetings by remembering them and sending His Prasad.

From Mr.Vadivelu's house, they proceeded to Sun Theatre at T.Nagar, for a Tamil matinee movie. All the seats in the balcony were reserved for Baba people. The owner of the theatre Mr.Sundara Rao Naidu, who was Mayor of Madras, requested Baba to view this picture, a film based on the life of a lover of God, a mythological story. After some time Baba left the theatre and proceeded to Meher Bhavan Saidapet.

When they arrived the arrangements for the public Darshan programme were complete. Soon the road was over crowded with people-men, women and children. To pacify the Darshan-hungry crowd Baba stood up. His regal face beaming with love. He folded His hands to the people. He dictated on His alphabet board.

"I am very happy to see you all. Every one of you is in one form or the other of the Divine manifestation. You are all in Me, I am in you all. The only way to realize God is through Love".

Baba visited the homes of some of his devotees on that afternoon of Good Friday, April 4th and gave this message to a group of Harijans and labourers:

"To believe today that birth and profession are necessarily the basis of any difference between man and man is to insist upon living in the past and remaining dead to the present. Cleanliness of mind and body, which is practical spirituality, has never been and can never be, the monopoly of any one particular class or creed. It should be aspired to by everyone and can be acquired by anyone -man or woman.

"To maintain this purity in the face of rising opposition from circumstances entails suffering. The spiritual status of any country or people on this globe is in direct proportion to its potentiality to suffer. Suffering should be intelligent and far-reaching. When a country or a people develop a spiritual outlook of life, it automatically raises its potentiality to suffer. India is primarily a land of spirituality. But the surface difference have, for a time, blurred its ultimate destiny.

Selfishness, multiplied by population, results in wars, exploitation, persecution and poverty. Selflessness, multiplied by population, brings about peace and plenty. All the modern fads that are stalking the world today, in the guise of politics economics, materialism, communalism, nationalism

and socialism, have to be judged on the criteria of selfishness or selflessness.

Whether you are religiously suppressed or politically oppressed, whether you are economically exploited or industrially sweated, the suffering that results should determine your spiritual claims and status. Man-made differences, like all other things made by man, take no time to change with the changing time. A great changeover is near at hand. Rights must be restored and will be restored, but responsibilities have also to be shouldered.

It is, indeed, great to be a man, but it is far greater to be man to man.

Irrespective of their birth labels and belief tables, my blessings to all those who feel themselves to be oppressed, depressed and suppressed from any cause whatsoever".

A Devotee, Mr.S.M.Fossil arranged for Baba to visit a local high school. For students,local artists, social workers and those associated with Madras' public institutions, Baba gave the following Message:

" Literacy is not education and education is not culture and all these cumulatively do not represent Gnan or Gnosis, which stands in a class by itself, independent of any concomitant factors.

"Illiteracy and ignorance invite exploitation. Literacy also becomes a willing tool in the hands of those who exploit. Education devoid of culture is inherently destructive, although it apparently simulates advancement and progress.

"Since all types and classes of people have claimed it for their political and material greatness, culture with them is a vague and undefinable something. But true culture is the result of spiritual values assimilated in life.

"The student world of India, therefore, while evolving morally and mentally, must keep before their mind's eye the unfoldment and development of their intrinsic spiritual culture which, once developed, imparts life and beauty to all undertakings educational, technical, industrial, social, moral and political - and gives a unifying effect to their differences. This is what is termed as the highest character for a nation or an individual.

"There is an unquestionable equality about all men in the flesh, yet no two men are alike. Inspite of the one Sun that shines upon the one world, the sunshine is not the same all over the world. Men are just the same everywhere, in their hopes and in their fears, yet at the moment, one is opposed to the other.

"Day by day, things are getting darker and darker; that by itself should make thinking people hasten their preparations to receive a sudden outburst of

Light that will very soon dissipate all darkness. The cleaner the reflector, the more brilliant will be the reflection. My Blessings to you all".

One contact on April 4th was Mr.A.C.S.Chari, age forty three, an advocate of Madras. Chari had met Baba briefly in Nasik in 1932 and at that time Baba had given him a glass of hot milk as prasad. The next day, Chari went to see Upasani Maharaj, who casually asked him, "Did you have any hot milk today?" Only years later did Chari realize the close connection between Maharaj and Baba and remembered Maharaj's innocent, casual query.

Fifteen years later, at this meeting in Madras, Chari asked Baba to bless him to do his work better. Baba answered by spelling out on the alphabet board, "Try to get over lust and greed".

A tall, stoutly built person was among the crowd attending Darshan at Meher Bhavan. He approached Baba for Darshan and Baba smiled exceptionally lovingly at him. The person neither asked for anything nor did Baba tell him anything. But Baba's smile bound him for life and revealed to him the way to freedom. This was none other than Dr.Thota Dhanapathy Rao Naidu (age fifty seven), the person who would eventually spread Baba's name across the southern state of Andhra Pradesh. Dr. Naidu had first heard of Baba in December 1941, when he read Purdom's book The Perfect Master and had been waiting to meet Baba for six long years. After the

Darshan, Dr.Naidu began disseminating Baba's messages in Andhra, with the result that many came forward to share in the Master's cause. The fire of Baba's **LOVE** spread throughout Andhra, earning the distinction of having the greatest number of lovers and devotees in India-and probably the world.

On April 4th, the last day of His Darshan at Madras. Baba called Minoo Kharas and Adi Dubash to Him. They had been attending the programs during the day and sleeping at the Theosophical Society at night. Baba ordered them to sleep at the men mandali's quarters that night. They were thrilled to obey. Baba occupied a room on the first floor and the mandali a larger room connected to it. Adi and Minoo slept on the floor with the men and then travelled with Baba by train to Bombay the next day.

From 8.00 A.M. till late in the night there were several programmes on the 4th April. It was an unforgettable site to see Baba, with compassionate poise and delightful equanimity, accommodating Himself to the needs of various persons.

At the Darshan Programmes at Meher Asramam Saidapet, during His visit in April 1947, Beloved Baba sat under the very Tree which He had planted during His first visit to Saidapet in March 1930. He himself had referred to the Tree with the following words from His alphabet board:

"Like the Sapling which, after My planting, has grown into a large sturdy tree, the work which I have started will also grow on, spreading to all quarters or the World".

"While in Madras, Baba rose at 5.30 A.M., took His breakfast of tea, cream and bread at 6.30 A.M. and then gave Darshan from 8.00 A.M. onwards. After a short rest at 11.00 A.M. He would take a simple lunch of dhal, rice and two vegetables and drink tea at 2.30 P.M. There was Darshan again from 3.00 P.M. and dinner was served at 6.00 P.M. From 7.00 P.M. Baba available to His close Lovers and devotee till 10.00 P.M.

Baba and party left Madras for Poona on the morning of April 5th 1947 by the Madras Bombay Express; as the time for Him to leave Meher Bhavan was drawing close the family members looked sad and were in tears. Generally Baba did not allow people to touch His Feet, but as a token of His appreciation and Love for the late Sri.C.V. Sampath Iyengar, He permitted the family members to wash His Feet with Milk and Honey-a rare privilege.

Meher Baba explained the symbolic significance of this act as follows:

"The feet, which are physically the lowest part of the body, are spiritually the highest. Physically, the feet go through everything good and bad, beautiful and ugly clean and dirty, yet they are above everything.

"Spiritually, the Feet of a Perfect Master are above everything in the universe, which is like dust to them.

"When people come to a Perfect Master and touch His Feet with their heads, they lay upon Him the burden of their sanskaras, those subtle impressions of thought and emotion which bind the individual soul to recurrent earthly lives. This is the burden which Jesus meant he would assume when he said, "Come unto me all who labour and are heavy laden and I will give you rest".

"A Perfect Master collects these sankaras from all over the universe, just as an ordinary person, in walking, collects dust on his feet. Those who love him deeply...wash His Feet with honey, milk and water representing different types of sanskaras and place at His Feet a coconut, which represents the mind and symbolizes their complete surrender".

Prior to His departure on Saturday, April 5th, 1947. Beloved Baba gave this farewell Message to His Madras devotees on 4th April at Meher Asramam:.

"To the disciples and devotees of Madras and surroundings, my message to them can befittingly be epitomized in one supremely, sweet word **LOVE**.

"Love, as you all know, is dynamic in action and contagious in effect. It is only the spiritually alive

and enlightened who can appreciably feel or experience the true significance of the ancient adage 'Love begets love', which is so cheaply branded about by religious preachers and moral philosophers.

"In the world of today, particularly India, it has become quite a fashion to sermonize on the sacred word **LOVE**- a subterfuge which barely hides the ulterior motive and meaning. **It makes a world of difference when the Incarnation of Love utters that word.** It at once springs into life, action - spiritual and dynamic.

"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 blessing without obligation.

"I am always with you, still I have been very happy for these few days that you have been with Me.

You may feel that I am now going away, but you should never find that I have gone away. It is for you to hold on to Me now and for ever

On My part, I and my Love will never leave you here or hereafter. May you be aware of it deeper and deeper - from day to day.

My Blessings to you all".

Avatar Meher Baba has declared:

"I am never silent.

The voice that is heard deep within the Soul is My voice - the voice of inspiration, of intuition, of guidance.

Through those who are receptive to this voice, **I Speak".**

"It is possible through Love, for man to become God. And when God becomes man, it is due to His Love for His beings".

Books from which Material for Avatar Meher Baba's three visits to Saidapet, Chennai have been compiled:

1. Meher Gazette - 1930 to 1938 issues
2. Glimpses of the God-Man - Vol.I - Bal Nattu
3. Lord Meher - Vols.6 and 9 - Bhau Kalchuri

Messages of Avatar Meher Baba
Published in Meher Gazette, Saidapet, Madras
(during 1934)

Message on Maya (At Madras -February 1934)

It is like this: If a person wants to take the pearl from the bottom of the ocean, then he should not shout at the pearl to come up while he sits on the beach. If he really wants the pearl, he should try his hardest to plunge to the bottom of the ocean to get it.

Now, say that the water of the ocean is maya and the pearl is God. According to spiritual law, it is then essential that the diver not get wet nor even touch one drop of water while diving. This means it is possible for him to dive and obtain the pearl, but it is impossible for him to not touch even a drop of water in the effort. This impossible aspect of spiritual things really makes the diver worthy of the price.

In order to not touch water, the diver must put on a full diving suit; and after putting on an air tank, he can dive down. Only then will he be able to follow the rule of bringing up the pearl and without getting wet.

To compare the above with spirituality, take the water of the ocean as Maya, the pearl as God, the diver as the seeker, the diving suit as love, or the willingness to renounce the world, and the man on the beach or boat in charge of the air compressor as the Sadguru. Without the help of the Sadguru to manipulate the air compressor, it is thus impossible for one to dive down and take the pearl, which means to free oneself from the clutches of maya while remaining in maya.

A man may discharge his worldly duties and maintain a household with a wife and child. But at the same time, he should remain detached from all this, come what may. This does not mean that he should be neglectful of his duties toward his near and dear ones, but that he should have no attachments to it all. You know that a pen is yours and you use it. But if you lose it, you should not care about it; you should remain detached.

The meaning of God-Realization is emancipation-Freedom from the bondage of maya. But one has to be in maya to come out of it. So remain in maya but do not get enmeshed in it. Keep away from its tricks and snares.

Messages of Avatar Meher Baba
Published in Meher Gazette, Saidapet, Madras
(during 1930 - 1938)

MESSAGE BY THE MASTER
(Bombay 6th June 1935)

As already explained to all my bhaktas, I am leaving this place to-day to retire into mountains in seclusion. My going to the mountains this time is concerned with a great work that is universal, and is the stepping stone to the future manifestation.

The actual spot is decided long since, but is not known to anyone as yet, nor will it be known to any until I am there. I take only two of the mandali with me. All others are given different duties in Ashrams in Meherabad, Ahmednagar, Nasik, Poona, Bombay and so on. Those of you who are in the world have your duties already assigned to you, towards the dear ones of your families and also towards humanity and each of you has to do that duty cheerfully, facing everything that comes boldly and calmly, never trying to shirk or avoid it with any erroneous ideas of 'renunciation' or with a desire to go to the mountains. God, Truth or ultimate Reality-whatever one may term it is not to be found only in mountains or caves. True religion or spirituality is in the proper performance of one's duties toward's one's own and also towards others in a spirit of selfless service and universal brotherhood, facing all the vicissitudes in

life boldly and cheerfully. With Love as the guiding force, all this is easily possible.

The very idea of a long separation is so painful to those who love, and I know how keenly the dear devotees will feel. But love is always like that. It unites in separation. The more the separation, the deeper it grows. It is through tests of separation keenly felt that hearts throbbing with Love are brought closer.

This retiring in seclusion, as explained above, is for the great work for humanity and work must be done. Let none feel sad or despondent, but feel always in harmony and love towards all.

Remember I am always with you and will ever help you internally in your efforts to face and bear everything that comes calmly during the trying period that is ahead.

My Love and Blessings to the dear bhaktas.

(Signed) M.S IRANI

Shri Meher Baba's 43rd Birthday Message (Feb.1937)

The incident of birth is common to all life on earth. Unlike other living creatures which are born insignificantly, live an involuntary life and die an uncertain death, physical birth of human beings connotes an important and if they are extra circumspect about it, perhaps a final stage of their evolutionary progress. Hereonwards they are no longer automatons but masters of their destiny which they can shape and mould according to will. And this means, that human beings, having passed through all the travails of lower, evolutionary processes should insist upon the reward thereof, which is 'Spiritual Birth' in this very life and not rest content with a promise in the hereafter.

No sooner one recoils on himself and is eagerly anxious to elicit replies to interrogative introspection "Whither and Whence", surely such a one may be said to have had 'Spiritual Birth'. This poise of mind once gained, it automatically and unknowingly brings about a readjustment of material surroundings and the man finds himself in harmony and at peace with the world. Conservatism, intolerance, pride and selfishness will be shed off. Everything will put on a new meaning and assume a purpose. Sinner and Saint will appear to be waves differing in size and magnitude, on the surface of the same ocean, a natural outcome of forces in the universe, governed by time and causation. The Saint has neither the

pride of place, nor the sinner the stigma of eternal degradation. Nobody is utterly lost and nobody need despair.

My panacea to the worried world is the effort on its part to get an answer to questions 'Whither and Whence'. The knowledge that all have the same beginning and the same end, with life on earth a happy interlude, will go a long way in making the Brotherhood of Man a reality on earth, and this in turn will strike at the root of narrow communalism and rigid nationalism, which mean wars and economic exploitation. I bless you all for the realization of this, the aim of life.

SELFLESS SERVICE

(Message given by Beloved Master to His Eastern and Western disciples accompanying Him to Europe, on board the S.S."Strathnaver" - 7th August 1937).

God as God alone is not consciously man, and man as man alone, is not consciously God. The God-man is consciously both God and man; so the God-man is both the Lord and the Servant of the universe --- Lord in the state of helping all souls towards reality, servant, as consciously bearing the burden of all. To serve Him who serves all is serving the universe.

Selfless service and love are twin divine qualities. Only the one who loves can serve.

Serve your Beloved God-man and you are serving your own self in every other self.

The service He exacts is for your own spiritual benefit; but this service must be spontaneous, willing, whole-hearted, unconditional and not expecting any reward. His services is an ordeal which tries body, mind and spirit; or else wherein would the perfection of serving lie if it were to be easy and at one's convenience. The body suffers, the mind is tormented but the spirit of the selfless server of the Master experiences the bliss of satisfaction.

Only the one who has can renounce. King's giving up his everything and becoming a beggar, is his true renunciation; and so only the one who without any question and regardless of consequences, serves the God-man, really serves; otherwise it would be just like paid labour.

Shri Baba on His Silence
(10th July 1937)

I have not taken a vow of Silence nor am I observing silence on the basis of a "Tapa" (penance). Had it been so, I would have ended the silence today, which is the beginning of its 13th year. However, it does not necessarily mean that I am not going to speak very soon. I might speak during this 13th year as I like the number 13. And there are favourable signs too. Ahmednagar, which is proverbially dry and had no rain this year, has begun to have a steady and

continuous downpour since 12 O'clock last night, after the expiry of the period of 12 years of my silence. But it is only drizzling, hence it is also a sign of danger. That is why I have today put on a new Red coat. One of you may die-may be X, may be Y, but the one who dies will realise God before giving up the gross body.

MASTER'S WARNING
(January - February 1938 Meher Gazette)

Just as the diver's uniform enables him to be left untouched by water, Divine Love enables the aspirant to dive deep into the sea of Maya and yet be left untouched by it. The chief props and agents of Maya are Kama, Krodh and lobh (lust, anger and greed). Unless and until you subjugate them it is impossible for you to enter upon the path that leads to union with God.

AVATAR

God-realized Masters always do exist on the physical as well as on other planes, but are not always known and seen physically. After cycles of years when spirituality reaches its lowest ebb and materialism is at its highest points and at those critical periods when there is chaos and misery everywhere, the impersonal aspect of Divinity assumes personality, and the world sees the physical manifestation of an Avatar or Prophet. It is the same Divine personality

who manifested as an Avatar in the past times in the different physical bodies and under different names. These Avatars and Prophets, after completing their mission of giving a great spiritual push to humanity, give up the physical body and assume once more the original, impersonal aspect of divinity. But even in their impersonal aspect, they always remain self-conscious of their divinity.

Shri Meher Baba's 44th Birth Day Message
(February 1938)

Do nothing even to please Me or the world, against the dictates of your own conscience. Unhesitatingly do what you think to be right and proper, despite the opposition of the world. Let your mind be as firm as a rock that resists strong blasts of wind from all sides. I am for all.

Questions and Answers
(Meher Gazette November - December 1933)

1. Q.-What is Sri Baba's opinion concerning the ritual or ceremonial observances of religion?

A. - Dogmas, creeds and conventional ideas of 'heaven' and 'hell' and of 'Sin' are perversions of Truth and confuse and bewilder the mind.

Rituals and ceremonies, instituted by the priest-ridden churches, have concentrated on outward forms and have ignored the essentials of spiritual life. The elementary virtues-Love, obedience, humility and sincerity are represented by allegorical statues and the way to Eternal Life is forgotten in their sumptuous and magnificent temples. Man seeks life and is given a stone.

India is, at the moment, ridden with caste prejudices, innumerable cults and ceremonies, which ignore and contradict the spirit of their religious teachings. And this in a country, which has wonderful spiritual traditions, stretching back thousands of Years!

2. Q.- What way of approach does Sri Meher Baba recommend for those who aspire to Perfection?

A.- All ways: Divine Love; the various Yogas: Religion: Science: Art: Household duties. Up to a certain point, all paths are useful.

At a certain point, the usefulness of each ceases. At that point, the aid of a Perfect Master is needed, if further progress is to be made.

3. Q- Which is the right process to attain 'wider consciousness'?

A.- No general rule or process can be laid down for the attainment of the Ultimate Reality, or as you term it, 'the wider consciousness'.

Every individual has got to work out his or her own salvation and for the matter of that, he himself has to create and choose the 'path', which is mostly determined and expressed by the total effect or momentum of impressions (called 'Samskaras' in Sanskrit) acquired in previous life. The panacea the world hears about, the pseudo religious for the guidance of humanity, do not go far towards solving the problem. As time goes on, the Founder, the One who supplied the motive force, is thrown and relegated more and more into the background of time and obscurity, the aftermath of his manifestation, usually a religion or an organisation, gradually, loses its glamour and attractiveness. Finally, a mental revolt against the old order of things arises and with it is felt a thirst for the Way, the Truth and the Life. The demand has to be met and will be met.

4. Q- What discipline or qualification is necessary to enter the Path?

A.- To say that 'decent living' is the only requisite for attaining 'wider consciousness' is but giving one side of the picture. What you are to-day is the result of your 'decent' or 'indecent' living as well. Occult, religious and spiritual training serves merely as means to an end and is the threshold to entering the Path.

But the moment one has the fortune to contact a 'Perfect Master' no such disciplinary process is necessary. The only requirement is complete surrender to his supreme will, perseverance, love, courage and trust in him.

5. Q - What relation will Sri Baba's 'speaking' have to the transformation of human consciousness, which has been predicted and why has He been silent for eight years?.

A. - Humanity, as at present constituted, uses three vehicles for the experiences of three states of consciousness. These three vehicles are:-

(i) The Mental Body, in which thoughts arise as the result of impressions from past experiences. These thoughts may remain latent in the mental body as seeds, or they may be expressed. If they are expressed, they take first the form of desires and pass first through.

(ii) The subtle body or desire body, which is

composed of the five psychic senses. They may rest there, as in the case of dreams or unfulfilled desires, or they may be further expressed through.

(iii) The Physical body, with its five physical senses.

The three states of consciousness, corresponding to the three vehicles mentioned above are:-

(i) Unconsciousness, as in deep dreamless sleep.

(ii) Sub-consciousness, as in dreamless or obscure, unformed unfulfilled desires:

(iii) Waking consciousness, as in active daily life.

The process by which thought passes from mental through the subtle into physical expression, may be called 'the expression of human will'.

In order that thought may be expressed effectively, all three of the vehicles used in its expression must be perfectly clear and the interaction between them must be harmonious. The 'head' and the 'heart' must be united: intellect and feeling must be balanced: material expression must be understood as dependent on spiritual realization. The God-man neither thinks nor desires. Through Him the Divine Will flows inevitably into perfect manifestation, passing directly from the spiritual body (which, in the

ordinary human being is not developed) into physical expression. For Him, the super-consciousness is the normal state of consciousness. From Him there flows constantly Infinite Love, Wisdom, Joy, Peace and Power.

In order to convey thought to others, man uses speech or writing, or some other physical means of expression; or in some cases as in telepathy thought is transmitted and received through and by the subtle body.

The God-man does not convey thought but Truth, which He either awakens in the individual, whom He is helping, through deep inner experience, or which He transmits directly from the super-conscious to the conscious, from the spiritual to the physical, by means of either the physical eye, the physical touch or "the spoken word".

When He speaks Truth is more powerfully manifested than when He uses either sight or touch to convey it. For that reason, Avatars usually observe a period of silence lasting for several years, breaking it to speak only when they wish to manifest the Truth to the entire Universe.

So when Sri Meher Baba speaks He will manifest the Divine Will and a world-wide transformation of consciousness will result.

Highest Consciousness

(Meher Gazette - 1933 Issues)

So much has been said and written about the "Highest Consciousness" and God-realization that people are bewildered as to the right process and immediate possibility of attainment. The philosophical mind wading laboriously through such literature, only ends by learning a few intellectual gymnastics. The highest state of Consciousness is latent in all. The son of God is in every man, but requires to be manifested. The method of attaining this great consciousness must be very practical and must be adapted to the existing mental and material conditions of the world.

Rituals and ceremonies instituted by the priest-ridden churches have made the process of attainment too dry and that accounts for the lack of interest felt all over the world towards religious things in general. India in spite of its high state of spirituality, at the

present moment is very caste-ridden because of the enforcement by various cults of a plethora of rituals and ceremonies, which maintain the form but kill the spirit. Forms and ceremonies instead of diminishing the Ego, strengthen it. The stronger the Ego, the more aggressive it becomes. In the anxiety to become conscious of a separate self through thinking thoughts such as "I am in the right", "I am the favoured one", "I only have the right to live" one

becomes destructive. The furious race for armaments by the Christian world, evincing an utter disregard for the commandment of Jesus that If one cheek is smitten, the other should be offered, shows clearly what I mean by the Ego. In the evolutionary ascent from the mineral, vegetable and animal life, the latent mind gradually expands and develops till full consciousness is reached in the human form. To create this very consciousness, the universe emanated from the Infinite Ocean of Knowledge and Bliss, i.e., God the Absolute. In the human form, however, a difficulty is confronted to remove which, Prophets and spiritual Masters have periodically visited this earthly plane. Besides full consciousness in the human form, as a result of previous conditions of life, the Ego, the I is evolved.

The Ego is composed of fulfilled and unfulfilled desires, and creates the illusion of feeling finite, weak and unhappy. Henceforth the soul can only progress through the gradual suppression of this finite Ego and its transformation into the Divine Ego, The One Infinite Self, but retaining in full the consciousness of the human form. When man realises this state of Divine Consciousness he finds himself in every one and sees all phenomena as forms of his own real self. The best and also the easiest process of overcoming the ego and attaining that Divine Consciousness is to develop love and render selfless service to humanity in whatever circumstances we are placed. All ethics and religious practices ultimately lead to this. The more we live for others and less for ourselves, the

more the low desires are eliminated and this in turn reacts upon the ego, suppressing and transforming it proportionately. The ego persists to the end. Not till all the six out of the seven principal stages on the path, culminating in the God-conscious state are traversed, is the ego completely eliminated, to appear again on the 7th plane as the "Divine I", the state of Christ-consciousness to which Jesus referred when he said " I and my Father are one" and which corresponds to the State of Living in the Infinite and finite at one and the same time.

The above is the normal procedure for one who works in his own initiative without having come across a living Master. With the help of a Perfect Master the whole affair however is greatly simplified.

Complete surrender to the Divine will of the Perfect One and an unflinching readiness to carry out his orders rapidly achieve a result not possible even by rigidly practising all the ethics of the world for a thousand years. The extraordinary results achieved by a Perfect Master are due to the fact, that being one with the Universal Mind, he is present in the mind of every human being and can therefore give just the particular help needed to awaken the highest consciousness latent in every individual. Perfection however in order to achieve the greatest result on the material plane, must possess a human touch and a keen sense of humour.

I eternally enjoy the Christ state of consciousness and when I speak, which I intend doing in the near future, I shall manifest my true self.

Besides giving a general spiritual push to the whole world, I shall lead all those who come to me towards Light and Truth. This in short is my mission in this world.

The ability to perform miracles does not necessarily connote high spirituality. Anyone who has reached the Christ-consciousness can perform them. People must not come to me merely for help in their physical infirmities or for material purposes. I shall perform miracles when the time and the situation demand and not to satisfy mere idle curiosity. Spiritual healing is by far the greatest healing and this is what I intend to give. The highest is latent in everyone but has to be manifested.

I am not come to establish any cult, society or organisation, nor even to establish a new Religion. The Religion I shall give teaches the knowledge of the one behind the many. The book that I shall make people read, is the book of the heart, which holds the key to the mystery of life. As for ritual, I shall teach humanity to discriminate, express and live rather than utter it. I shall bring about a happy blending of the head and heart.

Societies and organisations have never succeeded in bringing truth nearer. Realization of Truth is solely the concern of the individual. Every being is a point from which a start could be made towards the limitless ocean of Love, Bliss, Knowledge and Goodness already within him. No spiritual Master brings religion to the world in the form which it eventually assumes. His very presence is a blessing and radiates spirituality. He imparts it to others by personal contact.

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. The living spirit being absent, religions or organisations gradually lose their glamour. The result is a mental revolt against the established order. Something more substantial and practical is required which expresses the life of the spirit. There exists at the moment a universal dissatisfaction and an indescribable longing for something, that will end the chaos and misery that is holding the world in its grip. I will satisfy this craving and lead the world to real happiness and peace by making people look more deeply into things hitherto.

As a rule Masters help individually according to the temperament and fitness of the aspirant, but this being an Avataric period, (which means the end of the previous cycle and the beginning of a new one)

my spiritual help to humanity will be both individual and collective. The period of Junction of the old and new cycles usually connotes life and meaning into the old order of things. Besides imparting the highest state of spirituality to a select few, he gives a general spiritual push to the whole world.

The west looks at things only from the standpoint of reason or logic and is sceptical about things which baffle the intellect.

Intellect is the lowest form of understanding and is developed by reading, hearing, reasoning and logic. These processes create an illusion of real knowledge. The highest state of understanding is permanent illumination through which one experiences and sees things as they are. In this state one feels in harmony with everyone and everything and realizes divinity in every phase of life and is able to impart happiness to others. Here one attends to all duties and material affairs and yet feels mentally detached from the world. This is true renunciation. The last and highest state of understanding is the merging of the Soul into the limitless ocean of Infinite Bliss, Knowledge and Power. One who has himself attained this Freedom, can make thousands perfect like himself. I intend bringing about a great spiritual revival in the near future, utilising the tremendous amount of energy possessed by America for the purpose. Such a spiritual outpouring that I visualise usually takes place at the beginning or end of a cycle and only a perfect one who has reached the Christ

State of Consciousness can make such a universal appeal. My work will embrace everything. It will permeate every phase of life. Perfection would fall far short of the ideal if I were to accept one thing and eschew another. The general spiritual push that I shall give to the whole world, will automatically adjust problems such as politics, economics and sex, though these are not directly connected with the original theme. New values and significance will be attached to things which appear to baffle solution at the moment.

The benefits that shall accrue to different nations and countries when I bring about the spiritual upheaval, will be largely determined by the amount of energy each one possesses. The greater the energy however misapplied, the greater the response; the Master merely diverts the current into the right channels. It will be one of my greatest miracles to bring together and blend the realistic West with the idealistic East and the West at the zenith of its material and intellectual attainment and the East at the height of its spiritual Manifestation in the shape of a perfect Master, will meet without shaming or looking down upon each other. I repeat, materialism and spirituality must go hand in hand. The balance of head and heart must be maintained, (the head for discrimination, the heart for feeling), whereby it is possible to realize Infinite consciousness in Art, Science, Nature and in every phase of life.

I have become one with the Infinite source of everything. This is the state of Christ-consciousness. If people call me Messiah, Saviour or Redeemer, it does not affect me.

Terms and names do not matter -what really matters is the state of Christ consciousness that I eternally enjoy and towards which I shall lead all who come to me. When I speak, my original message will be delivered to the world and it will have to be accepted.

Meher Baba on Birth Control

"The use of physical means for preventing the birth of children without mental control is spiritually disastrous for an aspirant. But it is permissible for an aspirant to use, in increasing degree, mental control along with the physical means, if he considers that he cannot undertake the responsibility of children and if he does not in any way slacken his attempts at mental control and sublimation and if he sincerely uses the physical means provisionally and intends to give them up as soon as possible?.

"Birth-control must be essentially self-control (mental control) and nothing else. There should be no second aid to it. And physical means, under no circumstances, considerations or conditions, would be advisable".

Messages of Avatar Meher Baba
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(during 1930 - 1938)

What is Love ?

Just as the one Paramatman has four states, so the one Love has four aspects. Irrespective of the four divisions and sub-divisions from the magnetic to the Divine, all is Love. The divisions and sub-divisions are but different aspects of the one all-pervading love. This necessarily means that every one has love and that love is everywhere.

The fourth aspect: All inanimate things have love in its fourth aspects. The lowest aspect of love may be termed natural love. In some cases it is perceptible; in others it is imperceptible. For instance, in a magnet the lowest form of love, which has the power of attraction, is clearly visible. This lowest aspect of love cannot be sub-divided. It is only magnetic.

The third aspect: There is love in all insects, birds, beasts and in fact, in every creature that lives on earth, but the characteristics of love in them is carnal, simply and purely. This is the third aspect of love and is termed animal love.

Carnal love simply aims at satisfying personal desires and passions. For instance, if a hungry tiger spots a deer, what happens? Love for the deer takes possession of the ferocious animal. How to get hold of that deer becomes the temporary object of his life. This is love, but what a

low form of love! Just as a lover is all restless and thinks only of reaching the beloved, so the tiger in this case, too is very restless and remains so until he catches hold of the deer and becomes one with it. Like human lover, the tiger leaves no stone unturned to succeed in his aim.

The Second aspect: As inanimate things have love it goes without saying the human beings have love too. In human beings love is in a higher aspect in comparison with that in inanimate objects and animals. This is a love in its second aspect and is termed human love. But this human love has four sub divisions: carnal love, which is the lowest; greedy love; selfish love; and selfless love which is the highest aspect of human love. The four sub aspects of human love may be described as follows:-

Carnal human love: All beings have more or less of this kind of love. We have already seen that the object of carnal love is to gratify desires and passions. In human beings it manifests itself in the same way as in the mute creation. When one becomes hungry and thinks of a cake, love for the cake arises in one at once. In such circumstances if one actually catches sight of a cake what will be the result? The love for the cake in that one will be intensified. Like a lover one will become impatient and will be eager to catch hold of that cake and become one with it. The same can be said of any vulgar desire in the man, - his restlessness, for its fulfilment and his satisfaction after becoming one with the desired object. This is also love, but, mind you, the lowest form of love, in the human being.

The greedy human love: This form of love is imbued with desires for revenge, publicity, money. Think of a usurer and his love of money. Until he succeeds in collecting just as much money as his ambition claims, he can enjoy neither sleep nor food. His beloved is money. His passion for money is generally termed avarice, but it is love in a lower form.

The condition of a fame-craving man is the same as that of an avaricious man. You may call him ambitious, but it cannot be gainsaid that he is in love with publicity. And what an ardent lover he is! He will give garden-parties to officials; he will lavish gifts upon pressmen to boom him and of course, he will do such public service as will bring him great fame. One more example: Suppose A calls B bad names without any adequate reason. What will B suddenly get in his head or heart? Anger. Yes, but anger is reversed love and nothing else. The hand of B will feel the same twitches and twinges that a restless lover feels to become one with the most unguarded portion of the person of A. And only when the fists of B have become one with the neck of A will B become satisfied.

Both the above aspects of human love require a beloved in the gross form. The object must be tangible. Hence these two sub-aspects of human love are connected directly with gross objects.

Selfish and selfless human love: These two aspects of human love differ from the two preceding ones in one respect. Unlike the carnal and greedy love, the selfish, as well as the selfless, human love pertain to the mind and therefore it matters little whether the beloved is a gross or a mental object. Consider the love of a father for his son. The father loves the son and is devoid of vulgar desires of

eating or beating the boy. But suppose he loves the boy with this idea, that the boy, when he grows up, will work and earn money for him and thus be a support to him in his old age. Now, if the boy grows into an idle, pleasure loving and troublesome youth the father will most probably turn him out of the house. True he loves the boy, but his love is essentially selfish. The father is in love, not so much with the son, as with the hope of gain through the son.

Now take the example of a mother's love for her child. It is generally seen that the mother's love for her child remains the same whatever happens, even if the child does not rise to her expectations. This is the selfless love, but not the highest since the mother loves her own child. There is self in her love. The highest human love is that which is devoid of all hopes, interests, desires and expectations; in other words, that which is perfectly selfless and disinterested. And such love is found only in those whom we call heroes and heroines. Unless a person is spiritually minded he or she cannot be possessed of this aspect of love.

It will be seen from the above that natural love, animal love and human love with its four sub-divisions, are but different aspects of the all pervading love. Be it noted that all the sub-aspects of human love can be created and controlled by the Jivatman in him.

The first aspect: It must be borne in mind that the highest human love is not the highest absolute love - the divine love is the highest aspect of the all pervading love. One who gets divine love gets God. The divine love itself is a mighty Ocean. It enables the Jivatman to become Paramatman. The divine love is beyond reason and

intellect and so beyond creation. Nobody can create this highest aspect of love in himself, unlike the other lower aspects of love. The divine love is given and not created. It is a gift from the Paramatman in the Shivatman state to the Jivatman. The divine love may be defined as the love for Paramatman by which a Jivatman becomes in the end one with Paramatman.

There are three kinds of certainties-Yakin-regarding existence of God. They are-

- | | | |
|----|------------------------|-------------------------|
| a. | Intellectual certainty | = <i>ilmul Yakin</i> . |
| b. | Sighted certainty | = <i>ainool Yakin</i> . |
| c. | Realized certainty | = <i>haque Yakin</i> . |

The most that philosophy or intellectual gymnastics and shariat (religious rites and dogmas) can achieve is *ilmul Yakin*. They may make one intellectually certain about the existence of God, but it is only the love for God, the divine love, that enables one to find Him, and see Him actually and finally to become one with Him. One gets the sighted certainty (*ainool Yakin*) by seeing God, and the realized certainty (*haque Yakin*) by becoming one with Him.

For the purpose of illustration regard God as water and the longing for water as love; and philosophy or Shariat, as a water-divining rod. With the help of a water divining rod one may become aware of the existence of water, though one may not actually see it. This is certainty without seeing and knowledge without experiencing. If one has no longing for the water one will certainly remain

satisfied with this intellectual certainty only. But if one longs for water one will zealously undergo all the troubles of getting it till one gets it. Needless to say that, after seeing it, the longing for drinking it will become intense and this intense longing will drive one to drink it.

There are millions who believe in God but do not care even to see Him. They are satisfied with merely *ilmul Yakin* (intellectual Certainty). But those who are really spiritually-minded cannot be satisfied with this intellectual certainty, which is, after all, shallow. It is far better to be spiritually restless than to be thus satisfied. One must yearn, not only after *ainool Yakin* (Sighted certainty), but also *haque Yakin* (realized certainty), for God can be seen and realized.

By following the divine path (*tariquet*) one can see God and thereby get the sighted certainty. The realized certainty is got by realizing or becoming one with God. Only a few out of millions see God, and fewer realize him. One's spiritual progress can never be steady and certain without the divine love. It is the real side of religion and the only element which reveals or unfolds the emotionality of the spiritual path(*tariquet*). Unless and until one is possessed of it, one can never feel ecstasy, one can never behold illuminations and visions relating to the different states of the spiritual path.

The divine love knows no law. It is above all rules and regulations, above dogmas and rituals. Nothing can bind it and can set bounds to it. It is fire, an infinite fire, in itself and those who burn in it become purified. The tortures of the separation from and longing for, the union with the beloved sooner or later blaze up and thereby wipe out all *sanskaras*, good as well as bad, of the divine

lover. It is for this reason that one who is endowed with divine love, which, be it remembered, is a God-sent grace, or a gift from a Sadguru, becomes restless. The trinkets of the world cannot tempt the true divine lover.

A worldly-minded man can have no idea of the spiritual agonies of the divine lover. Imagine a man lying on the sands of the Sahara in the scorching sun and longing for water to moisten his parched-up lips and slake his thirst. If you can properly imagine the depth of his longing for just a drop of water when he is on the point of breathing his last owing to thirst, you will get a faint idea of the longing of the divine lover for the unification with the Almighty. Bear it in mind that only the divine love can bring about the annihilation of the Consciousness of the separate self which gives self-realization.

It goes without saying that the divine love is the only true aspect of love. The other aspects of love may be said to be more or less inverse. They must be done away with if one desires to be possessed of the divine love. In other words, the renunciation of desires is a condition precedent to the gift of divine love.

Love as love, considered absolutely, is passive, but in its divine aspect it is fully active. Angels have love but not in its divine aspect and so they cannot realize Paramatman.

Rightly has it been said 'Angels have love but no pain or restlessness of the divine love'.

Just a word about the two sub-branches of the divine love, the primal and the final. The primal is the beginning and the final is the endless end of the divine love. The one is the spark and the other is the flame.

The course of the river of love is long, but the goal can surely be reached.

(Meher Gazette -1935 and 1936)

Prohibition (April 1933 Issue)

I recommend education, not coercion, to introduce reforms. Changes affecting the will of the people can never be brought about by legislation alone. The consciousness of the people must be transformed. They must be made to want something better than what they have. No one has as yet, however, gone to the root of the prohibition question. The problem is not whether prohibition should be maintained or modified or discontinued. People will continue to drink under any of those circumstances. The real problem is why they drink and what would satisfy them instead of liquor.

There is no question but they those who drink habitually do in order to experience release. They want something that will lift them out of their crystallization of thought and action, and free them, if only for the moment, for original expression. The fact that this method of obtaining release may not be the best one does not concern them. They know no other as yet. If they could be made to realise that the liberation that they seek could be more easily and more completely attained by the control of thought and desire they would certainly practise that control instead of drinking. I will teach many how to free themselves from drink'.

Messages of Avatar Meher Baba
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(during 1930 - 1938)

Message to all Faiths conference, NASIK. (1933)

I very much appreciate this idea of coming together of the representatives of different faiths, which in fact, are based but on one and the same principle-faith itself. The medium, the surroundings and the settings maybe different. It may be formed of images or imagination: it may be based on the intellectual conviction or an emotional impression, yet the central jewel of a faith is just the same. There are no two kinds of faiths. Faith is the last thing to be labelled. The only question could be of a strong faith or a weak faith. Some hold it to the point of forms and ceremonies only and some, going beyond this, stick to the kernel eschewing the crust, either believing in one Impersonal Infinite existence or believing in one's own Master. So it is only a question of degree. Unless and until there is complete Realization, which is the goal of all Faiths, faith is faith after all, call it blind or call it otherwise. Once God is realized, there is no question of faith at all, just as there is no question of faith for a man to believe that he is man; because one then, having transcended the boundaries of faith, feels onself identified with the Infinite and finds the One self-manifested everywhere. Please convey my blessings to all".

Disappointment and Remedy
(To Mr.N. a devotee on 15.11.1933)

You say you don't like to live. You feel tired of this life and this body. Unwelcome thoughts, bad thoughts, disturb you and make you unhappy. But life is thoughts, not body. The body is there when you are asleep. You then don't feel the need to end your life. The moment you are awake, you begin to think again. In truth, nobody is satisfied with his lot. Nobody feels completely happy in this world. You know the great position and wealth of XX. Yet when he saw Me, he told Me he was a very unhappy man! Why should you be unhappy? You are neither too tall, nor too fat. You are quite healthy. You can read, you can write. Think of the poor creatures, the paralysed, the lepers and the disabled. The paralytic or the leper knows that he is progressing towards a sure death and is likely to die in a worse state than he is in. Yet, there are thousands like these dragging on their days silently. Why not compare your lot with the dumb, illiterate millions in the country? You are most fortunate. You live with and move in the surroundings of a Master. What is there in the Himalayas and the Jungles? Did you not see the picture "Tarzan" depicting the jungle life, full of strife and struggles? In spite of getting bad thoughts, you do not indulge in bad actions; therefore what higher

life can you 'live than this? It is good to have bad thoughts so long as you do not interpret them into actions, as thereby you get an opportunity to exercise control. If no thoughts assail you, what is difference between you and the stone which has no thoughts at all? Cease the mental tension. Train your mind to pass over thoughts. Don't countenance them until such time that you can surrender the mind itself. No one is doing it. When the mind is surrendered, there is no question of happiness or unhappiness. Because of the thoughts the past lives' sanskaras (impressions) are spent away. They come and go. Mind them not. It is like the wound-up alarm clock. It will ring at the appointed time, but only as long as the winding is there. Let it ring and run its course; but take care not to wind it again by indulging into actions.

Still, if you want to die, die in my 'Naad' (Infatuation) by getting hold of Me firmly. That is salvation. That is real dying. Worldly death is not the thing. However, nobody has so far 'captured' Me. If one really gets Me, I try to free Myself. But so far I have had no opportunity of freeing Myself. On the contrary, it is I who have been trying to catch hold of you people.

Remember this much that the whole world is nothing but a Zero, and everything connected with it is without sum and substance. Mind is the Universe. Mind is the man, the woman, the beast.

Shri Meher Baba's 40th Birthday Message(18.2.34)

The reason of my coming here all the way from one end of the country to the other to participate personally in your celebrations is your Love that has irresistably drawn me to you. Love is a mighty force. It not only enables one to put the ideal of selfless service into practice, but would transform one into God. With Love one can follow any of the Yogas most suitable to his or her temperament. It will enable an aspirant to follow the rigid principles underlying the spiritual path and where and when necessary makes him turn his back to the worldly pleasures for the sake of union with the Beloved. Wherever there is Love there is Oneness, and there can be no question of any particular religion or caste or system, superiority or inferiority, and touchability or untouchability. That these distinctions are not real has been proved in a way by the recent earthquake tragedy. The earthquake in Bihar was simply a manifestation of one of the laws of nature. And that disaster spared none rich or poor, high or low, belonging to this religion or that. It was not divine wrath. It is an eye opener to the fact that where God and His laws are concerned there is no question of caste, creed or country.

But to realize this natural equality permanently one has to submit to the greatest law of God, which is Love. It holds the key to all problems in as much as under this law the Infinite is realized completely for all times in every walk of life, be it science, art, religion, or beauty. May the world realize this highest aspect of Divinity more and more."

