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(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

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(Continued on 3rd cover page)

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'Do not worry. Love Me more and more. Hold on to My daaman, whatever the trials and difficulties you may be passing through. You are sharing in My universal working and are fortunate to do so.'

—MEHER BABA.

* DRINKING SONG

by Francis Brabazon

If you wanta go crazy, well that's fine;
Drink the world's liquor—but don't then whine
When you get shicker and the world's unkin':
But if you want Truth, then get in line.

Get in the line to God-Man's door
And when you get there DON'T knock and
don't implore:
For He's a touchy sort of Man
And easily gets sore.

If you wanta go crazy, go right ahead;
You'll get there quicker if your manhood you shed,
Become a slicker, eat another's bread:
But if you want Truth, get in line instead.

Get in the line to God-Man's door.
And if He gives you something, DON'T
ask for more :
But become a proper sort-of-a-man—
And with your eyebrows sweep His floor.

If you wanta go crazy, don't delay;
Drink plenty liquor—for *that* you earn your pay ;
But don't then snicker like a pony in a dray:
But if you want Truth, line up for the Way.

Get in line to God-Man's door.
And when you get there don't bellow, don't roar
If He whacks you on the head and you
drop down dead:
He's only wiping off the score.

* With the kind courtesy of the author, from 'Let Us The People Sing'.

If you wanta go crazy, so you should—
 Till you're sicka yourself and all falsehood :
 God-Man's eyes' flicker—when He's in the mood
 And you're in line—can give you your highest Good.

Get in the line to God-Man's door.
 Stand silent like the stone you were once
before:
 His Grace can change you from a mere "man"
 Into your SELF for sure.

A Humble Request

May we request you, to contribute to our "Building Fund and Printing Works Special Donation" Scheme, and associate yourself with the task of establishment of a permanent abode of humble and dedicated workers of Meher Baba, the Avatar of the Age, in the historical city of Hyderabad, sanctified by Beloved Baba by His many visits and stay during His Mast-Work and also during the Mano-Nash period. In order to enable one and all, whether rich or poor, the system of issue of tickets of various denominations, viz., Rs. 1, 5, 10, 25, 50, 100, 500 and 1000 has been adopted. Those who desire to send their love-contributions may kindly do so by *Postal Money Orders or Bank Cheques on Andhra Bank Ltd., or State Bank of India, (Hyderabad - A. P., India)* to the undersigned and oblige.

With loving regards,

Yours fraternally,

SWAMI SATYA PRAKASH UDASEEN
 Managing Trustee, The Meher Vihar Trust.
 3-6-441, Himayatnagar, Hyderabad - 29,
 A. P., INDIA.

Editorial:

OUR DEAR I. V. SESHAGIRI RAO RETURNS TO HIS ETERNAL HOME

Beloved Baba hath said: "I tell you with My Divine Authority that whosoever—any one and every one—takes My Name on his lips at the time he (or she) breathes his last '*Comes to Me*'. Therefore do not forget to remember at the time when you would be breathing your last. Unless you take My Name on your lips (remember Me constantly) and keep it up continuously, you cannot keep My Name on your lips at the time you drop your body. Even if you take My Name once a day with all your heart and soul it is sufficient. You will thus ultimately '*Come to Me*' ... (come back to Me)."

We find this literally true when we note, how our dear brother, I. V. Seshagiri Rao breathed his last. It was a fact that he had heart attack previously three or four times and had been unconscious too for days together; but by Beloved Baba's Grace, he was spared to us till now. On this occasion, i.e., the 11th of October 1966, after taking his usual morning meal and spending his time with his grand children in musical concert till noon, singing Beloved's praise and after a brief interval of heart attack and respite, he left his mortal coil in prayerful benediction of the Beloved's Grace, which so lovingly took charge of his inner soul and took him in absolute comfort to his original 'Home' at the Lotus Feet of the Beloved Lord, Avatar Meher Baba. In reply to the prayerful intimation

of Bro. Subba Rao, (Bro. Seshagiri Rao's son-in-law) Beloved Baba hath sent an Express wire communication saying: "Inform all concerned that My dear I. V. Seshagiri Rao has returned Home after faithfully discharging his duties. Seshagiri Rao is very dear to Me and has come to Me. He is blissfully happy in My Love. My love blessing to Seshagiri's family, to Dhanapaty Rao and to you. —Meher Baba."

Bro. Dhanapathi Rao Naidu has lost such an ardent supporter and lieutenant that he cannot be easily replaced. His love and loyalty have no parallel; and his single-minded devotion to Baba has been the cause of his unstinted attachment and reverence for the Grand Old Man of Andhra. His rock like faith and flame like love for Beloved Baba have ever sustained him in all vicissitudes of life and also in serving His cause unto the last breath of his life and have ultimately won for him the victory of life-eternal and bliss immortal. He knew for certain that only the God-Man is conscious of being both God and Man and that serving Him is serving the universe.

Beloved Baba says: "What else is life meant for, but to love God and become One with Him. God is the only reality. One has to go on and on until we arrive at a stage, when we must love God, because we know all life leads to Him...". Indeed Bro. Seshagiri Rao has come to that stage of realisation of the purpose of life and had the conviction that God is the only reality and went on loving Beloved Baba, God in human form till he breathed his last. Baba once said: "When one loves God, one is eternally young. because God is eternally young, infinite and everlasting, and to love Him and know Him, as He is, is the goal of life. To love God, to feel God, to know God, to be one with God, is the only thing that matters in life." And Bro. Seshagiri Rao though seventy one years old had been ever young and active in

servicing Beloved Baba's Cause to the last breath of his life and had lived a dedicated life in which nothing matters, praise or abuse, appreciation or depreciation, honour or dishonour. His only comfort was to do the work of Avatar Meher Baba Andhra Centre from the early hours of the day till he used to go to bed for rest, day in and day out and with his surrender to Beloved Baba with absolute faith in Avatarhood. He proved by precept and practice that there is no 'sadhana' greater than love, and that there is no law higher than love. In his case the loving words of our Beloved, "You are one of My rocks on whom I can depend. I can promise you definitely that you will always be near Me until you become One with Me." have been amply justified and proved beyond doubt. Beloved Baba hath once said: "Out of millions. only one loves God, out of millions of lovers, only one succeeds in obeying, and, finally, in surrendering his whole being to God, the Beloved". Indeed our dear Bro. Seshagiri Rao has been the chosen one of such rare lovers of the Avatar of the Age, God in human-form and we hail his fortune.

We have pleasure in quoting from the letter dated 14th of October 1966, addressed to Bro. V. V. Narayana Rao (I. A. S., Retd., Barakatpura, Hyd - 27) by Bro. Eruch, which runs thus: "Blessed is our I. V. Seshagiri Rao to have breathed his last in the living presence of the Beloved Avatar. He has come to Beloved Baba to rest in Him eternally and in Bliss. Baba said that His dear Seshagiri Rao lived for Him and died for Him. Kindly convey this to his dear family in Kakinada."

Bro. Seshagiri Rao has endeared himself very much to every one of the members of Baba-family. His family is doubly blessed to have inherited such a legacy of Divine Blessings and loving dedication which secured for him the eternal blissful place at the Lotus Feet of the Avatar of the Age. Long live Seshagiri Rao in the Beloved's Love

and in the eternal memory of His lovers. May we all share His Love and may we all deserve the Beloved's Blessings following his ideal of complete dedication and surrender unto Him!

Jai Avatar Meher Baba ki Jai !

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Follow Meher Baba

BY MARTHA HELEN TILLEMA

When you're a child, mother would say
"Love God truly and follow His Way.
Cling to the Bible, your footsteps He'll guide
Only God matters, put all else aside."

Childhood's beauty so precious and gay
was soon outgrown and we lost our way.
As time marched on and our lives we'd view
"What's of importance in this world for you?"

Search for God—that's what I'll do
For only God can my life renew.
Search for God! Where do I start
Libraries, Churches or within the Heart!

Books, yes books—begin to read
Sunday services you will need.
Your heart, your heart you must unveil
pull out the weeds, or again you'll fail.

So each day you toil and pray
Trying to walk the King's Highway.
Day after day forgiveness you ask
I must persevere, for this is my task.

A new day dawns—of a Master, we hear
Yes, follow Meher Baba and be sincere.
Do all you can for His good pleasure
and God-Realization will be your treasure.

Sufism Reoriented

By DANA FIELD, U.S.A.

(Continued from September, 1966 issue)

Baba's Divine Call for "Maya-drugged" humanity to awaken it from the gross-conscious stupor, will do awaken the entire mankind when the appointed time comes, which will not be some imaginary and far-off Day of Resurrection of the dead, but the opening of the spiritual vision in our own time. During the Avataric period of Jesus it was necessary to manifest God's power by making the blind to see, for thus only would people believe. But in this age (Kaliyuga) it is the heart that has to be opened, to a greater realization of God-love than ever before. Baba therefore says, "I have not come to make the blind see, but to make people blind to illusion." The Prophet Mohammed said to His followers that unless one becomes deaf, dumb and blind to the world he cannot see Reality. This can be done by the God-Man's grace.

Pride of intellect, pride of possessions and social status, spiritual pride, prejudice due to pre-conceived notions and religious conditioning, as well as sheer ignorance from existence at a low level of consciousness—these are some of the reasons that people do not heed the Divine Call of the Avatar today, as always. *The second

* Baba was questioned: "Why is it necessary to have the aid of a Perfect Master in order to attain to Perfection?" His answer contained the whole idea of the Yoga of Love:

"Only a Perfect Master, who is the veritable incarnation of Divinity, can awaken in the individual the fire of Divine Love, which consumes in its flames the lesser desires of the body, mind and world, all of which must be completely relinquished before Perfection can be realized." (The Awakener, Vol. 3, No. 3, P. 7)

All the more reason for people to flock to the GOD-MAN, who is greater than Perfect Masters, especially when He says to humanity now: "COME ALL UNTO ME."

Coming of Christ is described graphically in the New Testament, but the image is a mystical symbol, not to be taken literally:

"And then if any man shall say to you, Lo, here is Christ; or, lo He is there; believe him not ...

"But in those days, after that tribulation ... then shall they see the Son of Man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Baba points out that the gathering of the Elect refers to the reincarnation and final assembling of His close disciples and followers. All the great mystics have understood the word 'clouds' as a symbolic expression for states of consciousness or spiritual planes. When the Christ descends from the Infinite, i.e., Seventh Plane, He brings with Him to earth the infinite goodness, wisdom, power and love, and also the powers, signs and experiences of the six lower planes (of the Path). In the words of a great Sufi saint:

'Behold the sky, and clouds and the world; First is God, then the planes, the last is earth; but all three are linked.'

*'Asman o Abro dunya basta neen
Avval in Haq bad manzil pus zamin.'*

("Questions and Answers," P. 10)

A Baba lover sent 'GOD SPEAKS' to a Protestant minister. To this, he replied that as regards Christ's return the Bible says, "As the lightning shineth from the East unto the West, so shall the coming of the Lord be." Well, Baba's Effulgence (NUR) is shining from the East, but people will not lift their heads from their petty lives to

behold it. Baba interpreted a Quawali song referring to His Advent, "the One who is expected"

"When he comes, all are blind to it. None can know about it. But he brings with him a thick cloud of Compassion that bursts and gives a shower of compassion. All expect him—men, wind, clouds, trees, all—but none sees him, all are blind to him; but he showers his Love and Compassion on all beings and things."

(The Awakener, Vol.5, No.3, p.47)

The "thick cloud" is also Baba's infinite humility that veils His Majesty. Although Baba could easily reveal His God-identity to one and all, He limits Himself to just making the claim, in order to awaken deeper faith and love in those who are meant to recognize Him in this Incarnation:

"The greatest greatness and the greatest humility go hand in hand, naturally and without effort. When the Greatest of all says, "I am the Greatest," it is but a spontaneous expression of an infallible Truth. The strength of his greatness lies, not in his raising the dead, but in his great humiliation when he allows himself to be ridiculed, persecuted and crucified at the hands of those who are weak in flesh and spirit. Throughout the ages, humanity has failed to fathom the true depth of the humility underlying the greatness of the Avatar, gauging His Divinity by its acquired limited religious standards. Even real saints and sages, who have some knowledge of the Truth, have failed to understand the Avatar's greatness when faced with His real humility!

"Age after age, history repeats itself when men and women, in their ignorance, limitations and pride, sit in judgement over the God-incarnated

Man who declares His Godhood, and condemn Him for uttering the Truths they cannot understand. He is indifferent to abuse and persecution for, in His true Compassion He understands, in His continual experience of Reality He knows; and in His Infinite Mercy He forgives." (The Awakener, Vol.2, No.2, pp. 3-4)

Though most people do not go to the lengths of persecuting the God-Man, let it not be said of them that they were indifferent to Him. This will not happen if they open their hearts to Baba's Divine Message and His pleading Call.

BABA and SUFI SONGS

In this Avatarhood, Baba has made abundant use of recorded music, when live music was not available. These audio-aids gave Baba an opportunity to make His lovers conscious of Who Baba Is. Baba once said, "I like *Quawalis* best. There is a depth to what they say and to the words they use. The *Quawalis* are all based on Me." While a few records of these songs were played, He continued:

"Here are four Indian records. If you cannot follow them, remember Indians don't appreciate English music! The first record is in praise of Kwaja, the Guru of the age. The people come to Ajmer to pay homage to his shrine. The singer sings in praise of Kwaja, that means he sings My praise. Another song is in praise of Mohammed: 'God's beloved King on earth in human form who has found his own glory in all the flowers and birds.' It has a deep significance ... "

Baba did not attempt to explain it, but we felt the beauty of those words. Again He continued:

"Here, the singer speaks of *Nur*, of the brilliant effulgence of God. One can't describe *Nur*. The brilliance of the sun is but the seventh shadow of God (i.e., the shadow of a shadow of a shadow, etc.), The word *Khuda*, is used for God. So he tells of *Khuda*, which is infinite effulgence. The singer tells of the infinite effulgence of God being contained in human form as Mohammed, as Jesus Christ, as Baba—the Infinite bottled up in human form. If one can understand the depth of the words, one can appreciate the depth of what is being said, especially in *Quawalis*: "The God-Man is the ocean of Unity, and the saints are the pearls in the ocean."

Baba then stated that *Quawalis* are not religious, but spiritual songs. He said:

"They are devotional songs, and have nothing to do with religion. Like the Christian mystics, each one of whom was My gem, each was a lover of God: He was their theme. Jesus was their Beloved, and they did nothing but loved their Beloved. They were burning with love that burned their sins to ashes."

Another record:

"Here the singer sings of the *Qutub* of that age. Do you all know what *Qutub* means? He is the Perfect Master, the pivot, the center of the whole universe. Sadguru has the same meaning; Upasni Maharaj was *Qutub*, Man-God. Have you learned all these terms? The singer says: 'I need not go begging anywhere from anyone. If anyone can give me anything, it is the *Qutub*. So I fall at his feet and beg for nothing.' We hear the Word '*mana*'; it means to ask, to beg. He says,

'I don't want to ask or beg anything from God, because *Qutub* has divine Knowledge and will give me anything, including God!' He says, 'Ask anything from the *Qutub* and he will give it to you, but be wise and ask him for God, because he is the only one who can give Union with God.'"

(The Awakener, Vol. 5, No. 3, pp. 46-47)

Baba is bringing about a resurgence of Sufi music and lore that will be the heritage of posterity. * Wine in the cellar might as well not exist, for all its ability to intoxicate, unless it is used. The tradition about the God-Man is there but when He comes He finds people with holy books, with religious symbols, and less tangible values—though good in themselves—hiding Him from their sight, from their hearts and minds. So Baba gives us still another wonderful Discourse on Who He Is. Like children listening to a story, we want to hear some more.

"When God manifests on earth in the form of man and reveals His Divinity to mankind, He is recognized as the Avatar—the Messiah—the Prophet. Thus God becomes Man.

* Whatever is done for Baba, especially in His presence and vicinity—as in co-operation with His Mandali—takes on immense proportions in the subtle or formative and causal spheres of the individual's mind or consciousness. Thus if one is to do considerable work of importance for Baba in future, Baba gives him something to do, to be active while with Baba. The frequent artistic programs performed in Baba's presence means that these fields will be greatly advanced and spiritualized, in time. This is aside from the blessing and spiritual benefit received by the performers—Baba's grace on them for their service to Baba and His Cause.

Baba has said, after a musical program, "My unique experience of the Beyond State is so unique that I simultaneously experience being everything and beyond everything. I am the song, its words, and its melody, and I am the singer. I am the musical instruments and the players and the listeners. And on Your level I explain to you the meaning of what I, the singer, sing. (The Everything and The Nothing, P. 57)

"And so Infinite God, age after age, throughout all cycles, will through His infinite Mercy effect His presence amidst mankind by stooping down to human level in the human form, but His physical presence amidst mankind not being apprehended, He is looked upon as an ordinary man of the world. When He asserts, however, His divinity on earth by proclaiming Himself the Avatar of the age, He is worshipped by some who accept Him as God, and glorified by a few who know Him as God on Earth. But it invariably falls to the lot of the rest of humanity to condemn Him, while He is physically in their midst.

"Thus it is that God as Man, proclaiming Himself as Avatar, suffers Himself to be persecuted and tortured, to be humiliated and condemned by humanity for whose sake His infinite Love has made Him stoop so low, in order that humanity, by its very act of condemning God's manifestation in the form of Avatar should, however indirectly assert the existence of God in His Infinite Eternal state.

"The Avatar is always One and the Same, because God is always One and the Same—the Eternal, Indivisible Infinite One, who manifests Himself in the form of man as the Avatar, as the Messiah, as the Prophet, as the Ancient One—the Highest of the High. This eternally One and the Same Avatar repeats His manifestation from time to time, in different cycles, adopting different human forms and different names, in different places, to reveal Truth in different garbs and different languages, in order to raise humanity from the pit of ignorance and help free it from the bondage of delusions.

"Of the most recognized and much worshipped manifestation of God as Avatar, that of Zoroaster is the earliest—having been before Rama, Krishna,

Buddha, Jesus and Mohammed. Thousands of years ago, he gave to the world the essence of Truth in the form of three fundamental precepts—Good Thoughts, Good Words and Good Deeds. These precepts were and are constantly unfolded to humanity in one form or another, directly or indirectly in every cycle, by the Avatar of the Age, as he leads humanity imperceptibly towards the Truth. To put these precepts of Good Thoughts, Good Words and Good Deeds into practice is not as easily done as it would appear, though it is not impossible. But to live up to these precepts honestly and literally is as impossible as it is to practice a living death in the midst of life. *

(The Awakener, Vol. 2, No. 1, P. 2.)

Need of an Avatar and His Mission

It has been asked why, when so many inspired religions already exist, are additional revelations of God as Avatar required? Baba has explained that it is to give a Spiritual Push to consciousness to all creatures in all states of being. Religions tend to deteriorate into outward shows and lip-service to God. Without the spirit of Truth, materialism and intellectualism take over and selfishness becomes the rule.

Baba when asked to what religion He belonged, He replied that all religions *belonged* to Him. Still does He not belong to every religion, with Love as His principal agent? Baba says:

"The Infinite One can be attained only through love and selfless service. Dogmas and doctrines, rites and ceremonies, do not constitute true religion. To realize God in every phase of life—in art, science, beauty, nature—that is Baba's religion."(Questions and Answers, pp. 47-48)

* This is what Perfect Masters do.

In reply to a question whether the Avatar's work, like Christ's, will be missionary in character, Baba stated:

"He will establish no new religion, yet His work will embrace all religions in their essence and spirit, particularly in their mystical and spiritual aspects, and be absolutely unconcerned with their ceremonial side and dry dogmas. His work, therefore, will not be missionary in the narrowest sense of the word, but will permeate through all religions." (Ibid.)

Baba's mission is to infuse new life into the old religions and to unite them in the One Truth, which He will do through His Divine Love, as He is concerned with the spiritual upliftment of humanity. Asked if Baba is interested in politics, He said:

"Spirituality touches all the problems of religion, politics, sociology and economics. It concerns each and every phase of life, and as Meher Baba is spiritually Perfect, He directly or indirectly is interested in all the various aspects of life." (Ibid. p. 49)

Questioned about the Avatar's Silence, Baba said:

"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 Meher Baba Speaks He will manifest the Divine Will, and a world-wide transformation of consciousness will result. (Ibid. pp. 45-46)

By His abundant and clear information regarding the significance and ways of Avatars, Baba has removed much

of the confusion in people's minds about them. The Avatar is God Himself, and yet He is crucified, suffers through accidents, etc. How and why is this? It is the Divine Game of Unlimited God to limit Himself infinitely in order to make His limited creatures Limitless. Baba tells us in a few words:

"The Avatar, with His Universal Mind can, through His own individual actions, effect a universal change or benefit. During His Avataric periods He, to put it in idiomatic parlance, gives a PUSH to GOOD and a "kick" to EVIL. Although the Avatar is perpetually on all planes, in order to refute Temptation He stations Himself on the fourth plane, deliberately invites Evil to give it a blow."
(The Awakener, Vol. 3, No. 1, P. 46)

The God-Man is above temptations of whatever nature and magnitude. Thus it is figuratively said that Zoroaster was tempted by Ahriman, Buddha by Mara, and Jesus by Satan.* Baba has also distinguished between the Avatar, the Perfect Masters (Sadgurus) and the Perfect Ones. It must be understood that the God-Man (as distinct from Man-God) has never gone through evolution nor through Involution of consciousness, as do all spiritual aspirants. He is the direct descent of Paramatma, God the Father. When a Perfect Master passes away physically, he does not take any more incarnations—only the Avatar does, to redeem humanity.

* Baba says:

"The truth is that Jesus was not tempted by Satan, but that Jesus *got Himself tempted*, and He overcame the temptations. There was a great purpose behind this. He had to get himself tempted; thereby he shouldered the burden of the forces of temptation that predominated in the world. Jesus then overcame all the temptations and in that way created a tremendous force which acted as a great set-back to the forces of universal temptation. The same was true in the case of Buddha, and it is the same every time in Avataric periods. Whenever God manifests on earth as Avatar, His Godhood gives a universal push and the result is universal, *i.e.*, not only humanity but everything in the whole creation reaps the benefit of the universal push (to consciousness). (God Speaks, Footnote, pp. 60-61)

Baba says:

"Both the Sadguru and the Avatar, who have complete God-consciousness, plus full consciousness of the *gross, subtle and mental worlds simultaneously*, and who do universal work, * have no difficulty in retaining normal human consciousness.

"Unlike the Sadguru and Avatar however, the Paramhansa and Jivanmukta (Perfect Ones, called by Sufis, Salik-Majzoob and Majzoob-Salik, depending on whether they are more active or more "drowned" in God), who have no duty to perform, have at times great difficulty in keeping their consciousness down to normal, and have to compel their minds to come towards material things and activities." (The Awakener, Vol.3, No.1, p.45)

Baba has explained many other details of difference between Perfect Masters and the Avatar, e.g., whereas the Perfect Master *acts* the part of a human being after having become God, the Avatar *is* everything and everyone; **

* For which they use Universal Mind and Universal Body.

** Baba's Sister, Mani, says of Him: "Often we have seen Him during His Seclusion, looking tired and bowed down as with the weight of the world's suffering." This infinite suffering, Eruch, Baba's interpreter said, is the opposite of Baba's infinite Bliss; it is only the Bondage of infinite suffering that keeps Baba in the human form, or else He would revert to His state of infinite Bliss, *i.e.*, Freedom, and God's universal work would remain undone. Baba says:

"The Sadguru has attained absolute freedom and therefore (as Man-God) has merely to play the part of a king or a beggar while enacting it. On the other hand, the Avatar takes on bondage, and therefore (as God-Man) actually "becomes" the role He has assumed, and has really to suffer." (47th Family Letter, P. 2)

Baba says that the suffering of the ordinary man is for himself and has little significance; but the suffering of the God-Man, which is vicarious for all creation, has universal significance.

whereas the Perfect Master's primary duty is to humanity, the Avatar's Authority and work is with the whole creation; whereas the Perfect Master's inner circle of disciples is of twelve men, that of the Avatar has also two women, plus nine other concentric circles of men and women disciples; whereas the Perfect Master establishes his circle from amongst those who were closely connected with him right from the evolutionary stages of their consciousness . . . it is the individualities of their particular offices (i.e., Peter's, Judas', etc.) that come with every advent of the Avatar.

In a single sentence in GOD SPEAKS, Baba reveals the mechanism of God's appearance on earth, as the living Christ:

"The then existing and functioning five Perfect Masters, at the appropriate time of the Avataric period, individually and conjointly bring about the advent of the Avatar; and exercising their infinite mercy and love for all in ignorance living the illusory life in Creation, use their infinite power and grace to precipitate this advent and make manifest the infinite Reality of the eternal, infinite God-Consciousness in the Beyond state, onto this earth, into Illusion; and they bestow, through their infinite power, knowledge and bliss, onto the Reality a most suitable "Cloak" of Illusion in the shape of a human male form, so that the Divinity of the Reality may be made most presentable, in the world of Illusion." (pp. 144-145)

In a special Discourse of great beauty, Baba reveals the *nature and character* of the God-man. In it Baba describes realistically our times as the 'Avataric period'. He works and suffers infinitely that we might awaken. He is here for our salvation.

"In Avataric periods the Avatar, as a supreme Sadguru, takes His place as the head of this body

(of five Sadgurus) and of the spiritual Hierarchy as a whole (7,000 beings).

"Avataric periods are like the springtide of creation. They bring a new release of power, a new awakening of consciousness, a new experience of life—not merely for a few, but for all. Qualities of energy and awareness, which had been used and enjoyed by only a few advanced souls, are made available for all humanity. Life as a whole, is stepped up to a higher level of consciousness, is geared to a new rate of energy. The transition from sensation to reason was one such step; *the transition from reason to intuition* will be another.

"This new influx of the creative impulse takes, through the medium of a Divine Personality, an Incarnation of God in a special sense—an Avatar. This Avatar was the first individual soul to emerge from the evolutionary process as a Sadguru, and he is the only Avatar who has ever manifested or will ever manifest. Through Him, God first completed the journey from unconscious divinity to conscious divinity, first unconsciously became man in order consciously to become God. Through him, periodically, God consciously becomes Man for the liberation of mankind.

"The Avatar appears in different forms, under different names, at different times, in different parts of the world. As His appearance always coincides with the spiritual birth of man, so the period immediately preceding His manifestation is always one in which humanity suffers from the pangs of the approaching birth. Man seems more than ever enslaved by desire, more than ever driven by greed, held by fear, swept by anger. The strong dominate the weak; the rich oppress the poor; large masses of people are exploited for the benefit

of the few who are in power. The individual, who finds no peace or rest, seeks to forget himself in excitement. Immorality increases, crime flourishes, religion is ridiculed. Corruption spreads throughout the social order. Class and national hatreds are aroused and fostered. Wars break out. Humanity grows desperate. There seems to be no possibility of stemming the tide of destruction.

"At this moment the Avatar appears. Being the total manifestation of God in human form, He is like a gauge against which man can measure what he is and what he may become. He tries the standard of human values by interpreting them in terms of divinely human life.

"He is interested in everything, but not concerned about anything. The slightest mishap may command His sympathy; the greatest tragedy will not upset him. He is beyond the alternations of pain and pleasure, desire and satisfaction, rest and struggle, life and death. To Him, they are equally illusions which He has transcended, but by which others are bound, and from which He has come to free them. He uses every circumstance as a means to lead others towards Realization.

"He knows that men do not cease to exist when they die, and, therefore, is not concerned over death. He knows that destruction must precede construction; that out of suffering is born peace and bliss; that out of struggle comes liberation from the bonds of action (i.e., gross impressions). He is only concerned about concern.

"In those who contact Him, He awakens a love that consumes all selfish desires in the flame of the one desire to serve Him. Those who consecrate their lives to Him, gradually become identified with

Him in consciousness. Little by little, their humanity is absorbed into His Divinity and they become free.

"Those who are closest to Him are known as His Circle. Every *Sadguru* has an intimate circle of twelve disciples, who, in point of Realization, are made equal to the *Sadguru* himself, though they differ in function and authority. In Avataric periods, the Avatar has a Circle of one hundred and twenty (plus two women-mandali) disciples, many of whom experience Realization, and work for the liberation of others.

"Their work is not only for contemporary humanity, but for posterity as well. The unfoldment of life and consciousness for the whole Avataric Cycle (700 to 1,400 years), which has been mapped out in the creative world (the subtle spheres) before the Avatar took form, is endorsed and fixed in the formative and material worlds during the Avatar's life on earth.

"The Avatar awakens contemporary humanity to a realization of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the spirit in His time. For posterity is left the stimulating power of His divinely human example, the nobility of a life supremely lived, of a love unmingled with desire, of a power unused except for others, of a peace untroubled by ambition, of a knowledge undimmed by illusion. He has demonstrated the possibility of a divine life for all humanity, of a heavenly life on earth. Those who have the necessary courage and integrity can follow when they will.

"Those who are spiritually awake have been aware for some time that the world is at present in the

midst of a period such as always precedes Avataric manifestations. Even unawakened men and women are becoming aware of it now. From their darkness they are reaching out for light; in their sorrow they are longing for comfort; from the midst of the strife into which they have found themselves plunged, they are praying for peace and deliverance.

"For the moment, they must be patient. The wave of destruction must rise still higher, must spread still further. But when, from the depths of his heart, man desires something more lasting than wealth, something more real than material power, the wave will recede. *Then peace will come, joy will come, light will come.*

"The breaking of My Silence—the signal for My public manifestation—is not far off. I bring the greatest Treasure which it is possible for man to receive—a Treasure which includes all other treasures, which will endure forever, which increases when shared with others. Be ready to receive it!" (Discourses, Vol. 1, pp. 3-7)

The above is obviously a universal message, an explanation for everyone interested in a better world. The next Discourse is addressed in particular to those who have recognized and accepted Baba for what He is—the Highest of the High. With that acceptance they are faced with the challenge of Baba's Godhood: how to act towards Him, what attitudes to take, what to do about their inability to meet Him who is Love in terms of perfect love, humility and selflessness—to be worthy in some degree of the divine privilege. One must not go back to one's usual way of life and thought, which has made this a selfish and unhappy world. How can one be renewed in mind and spirit, so as to help with Baba's work and to alleviate His infinite vicarious suffering?

(to be continued)

He Who Helpeth in Silence

by Dr. H. P. Bharucha, Navsari

How often has someone not extended help and yet pretended to have done so. How often has someone helped another and made a mountain out of a mole hill. How rare has someone helped, and yet, never made it known. How rarely has man practised what Thomas A. Kempis said, "Be content to be unknown".

Meher Baba has given us to understand that when the Self in man comes out of the ego-shell and enters into the infinite life of God, its limited individuality is replaced by unlimited individuality. Now, all his actions are the outcome of his love for those steeped in ignorance; for he sees them as his own Self. For such a person, no action is binding. Such a person could never hate or punish anyone for his bad actions, for he would be hating or punishing his own Self in them. He is the ocean of forgiveness, compassion and love. He is the true guide, helper and redeemer of mankind. The overflow of his being is a blessing to life in other forms. His service is a spontaneous expression of his continuous experience of the true nature of his Self. Such a one, who can help others both spiritually and materially is called a Perfect Master or a Sadguru.

Meher Baba has told us, "The Sufis differentiate between Qaza (destined occurrences) and Qadar (impulsive or accidental happenings). Every happening in the Universe is a materialization of the divine Original Whim.

That which is seen on the screen in a movie theatre, is exactly the same as that which is contained in the film in the projection room. Similarly, all that is seen on the screen of this universe, is the effect of the Original Whim. Perfect Masters and the Avatar can change the happenings which were destined by the Original Whim so as to give beauty and charm to a rigid determinism. When a Perfect Master intervenes in the Divine Plan, his intervention is on a limited scale. The Avatar's intervention is on a Universal scale. The Avatar does not change individual destinies, but may do so in exceptional cases from His all-encompassing point of view." His love for man is so great, but so hidden, that more often than not, man is ignorant of His help. His compassion may at its surface level seem cruel, a crude punishment for man's sins, but in the depth of His love for man, His action is a blessing in disguise for the eventual good of the person concerned. Very often a surgeon would advise an amputation of a gangrenous limb. It may seem cruel, yet, in the depth of his understanding and knowledge, the amputation will save the patient's life. Meher Baba's greatness is in His not making known His help to man. The help is so subtle that one hardly feels or imagines it has come from Him. How can the human mind even fathom the depth of the motive behind His actions. The mind wants to know that which is beyond mind. To question Baba as to why He does a particular action is absurd. It may be easy to ask Baba a question, but it needs past preparation to grasp what Baba explains. Baba says, "Those who have the authority to ask and the capacity to understand do not ask. They understand that God is un-understandable and beyond the reach of the questioning mind."

I give below a very touching incident in the life of a Baba lover, as related by him and in his own words. On its face value, Baba may seem to be a powerful, cruel God-Man. But, since His action is the outcome of com-

passion and an expression of Perfection, it is perfect in its aim and result.

"My sister B was a very intelligent, beautiful and loving girl. She had part of her education abroad and had a string of academic qualifications. She married a person who would never allow her to indulge in spiritual matters for fear of her renouncing him and the world. She showed interest in saints and also Meher Baba. After a few years of married life, there started mis-understanding with her husband. Petty quarrels resulted in her leaving her husband's home, and she went to live in a hotel. Her husband wired to me that B had left her home. Just before I received the telegram, my sister M and I were reading the chapter on suicides from 'Listen Humanity'. My mother asked me to go to Bombay and bring my sister B to my home. All this happened on the 6th of July 1959. On the 9th of June of the same year, Baba. had given me a very simple order, "Do not leave your town for three months from today." The order seemed very easy to obey. I had not thought of its repercussions. When mummy asked me to go to Bombay to fetch my sister, I told her I could not leave because of Baba's orders.

"My mother and sister M left for Bombay immediately. I waited on the 7th and 8th for news from them, but in vain. On the 9th of July, exactly a month after Baba had given me that simple order, a trunk call message from my sister M announced: "B is dead. She has committed suicide. Her funeral is tomorrow morning." The news was like a bolt from the blue.

"Baba's simple order now seemed to have turned into a dilemma. I resigned myself to His will and decided not to go to the funeral. In the evening I got a telegram from Baba asking me to go to Bombay to attend the funeral of my sister and then come to see Him for two minutes at Poona. My sister M had informed Baba about the death of my sister B.

"I went to Bombay to find my mummy and my sister M in a state that is unforgettable. There lay my dead sister, white as snow, lying peacefully, but leaving behind a sorrowing husband and a heart broken mother and sister. My brother-in-law, J, asked what would happen to her after her death. It suddenly came to my mind what I had read in 'Listen Humanity' a couple of days back. I said B would not get another human body for a very long time and that she would have to suffer in the hell state. He was very cut up and asked me what he should do. I said that Baba was the only one who could tell him where and how B was. He asked me if he could see Baba. J had never desired to talk or hear about Baba until then. When his wife had wanted to go for Baba's darshan, he had flatly refused. Now J was prepared to see Baba.

"We left by car on the third day after B's death for Poona. J was driving at break-neck speed. Baba saw J and me in the side room at Guruprasad bungalow. Baba asked J whether he had faith in Him and would believe what He said about B. J said, "Yes". Baba said, "Because your brother-in-law loves me very much and because I was informed within three days of her death, I have saved B. She will not suffer in the hell state and I will give her another body soon. She will have to take another birth as she loves you very much." I returned from Poona with J, who was busy thinking of what had transpired at Poona.

"A year later, J was in Guruprasad. My mother and sister M came to meet Baba. Baba, in the course of a discourse said, "Perfect Masters have the power to bring back to life a person who may have died 300 years back." When my sister and mummy met Baba, they said, "If Perfect Masters can bring back to life a person dead 300 years back, you are the Avatar. Bring back B in the same form." Baba told them, "I shall tell you in a dream about B."

"The next year, when my mother and sister met Baba at Poona, they asked Baba the same question. Baba smilingly replied, "B has been reborn in the family of one of my lovers. She has been brought to me here in Guruprasad and has played on My lap!"

The Compassionate Father had apparently caused a painful happening in the family of a Baba lover, yet, in reality that which happened was for the best. J would never have allowed his wife B to come to Baba. Now, not only had J come to Baba but the cherished desire of B to meet Baba was fulfilled by her playing on His lap.

A Master takes infinite pains to win over a disciple to a spiritual life. He may remove many obstacles in the life of His disciple; He may humour the individual nature of His disciple; He may even seem to feed the ego of the disciple. This is all part of giving a long rope to the ignorance of the disciple and is only a preparation for the final removal of the ego. The Master is Himself beyond good or bad and is not perturbed by the failings of the disciple. He tolerates them with patience, knowing fully well, that once the disciple gets established on the Path, these failings will take no time to be washed away. Once the disciple is firmly established on the Path, He sets about to cleanse the mind of the disciple of all blemishes. He often achieves this task even at the risk of appearing ruthless. But all such measures are really in the interest of the disciple and the disciple cannot fail to see this ultimately. Hence he is never weaned away from his Master but comes closer to Him by the process of cleansing, even though it might have been irksome or painful to him. The usual method of the Master, however, is as sweet and agreeable to the disciple as sugar-coated tablets to a patient.

"Hold on to Baba's Daaman"

By

Group Captain M. M. Sakhare, Dehra Dun

Delhi was looking gay with banners and buntings, and was astir with activity. The Republic Day Parade was only two days ahead and feverish preparations were going on. I had secured a couple of complimentary passes for the dress rehearsal of the Folk Dance Festival. I was taking a friend of mine, a new Baba-lover, for the dance rehearsal. Some of the roads were blocked because of the parade rehearsals and the others were jammed with traffic. With great difficulty we wended our way and managed to reach the National Stadium in time.

The Stadium was packed with people, the privileged ones, officials and their families, diplomats, foreigners, press reporters and photographers, as the dress rehearsal is as good as the final performance but less crowded, more relaxed and comfortable. The elevated stage was in the centre of the Stadium with a number of movie and T.V. cameras set on high platforms in two corners. The crowd was milling around it and people were finding places to suit themselves. Numerous pushcarts and vendors selling a variety of wares, chocolate candy, sweets, toys, whistles and colourful balloons were wandering around.

Just as the first item was about to commence, we saw a small child holding on to her mother's 'daaman' (hem of a garment), tugging her towards the line of vendors pleading to her "Mummy sweeties, Mummy ice-cream." The mother tried to get him away from them saying,

"It is not good, Beta! At home I have some very nice ice-cream and jelly in the fridge."

But then his attention was drawn by the colourful toys and balloons of the toyman nearby. "Mummy car I want that aeroplane Mummy, I want balloons."

"No Beta! It is such a small ugly thing. At home you have a nice big aeroplane and your own car." So saying the mother tried to pacify him.

Meanwhile, the chocolate vendor was passing by. The child started crying, "Mummy Chokie, Mummy chokie."

Just then with an announcement on the mike, the colourful Rajasthani troupe raced on to the stage to the beat of the drums and jingle of bells. The loud talk and chatter slowly subsided and all eyes were turned towards the stage. As everything quietened down, the youngster was looking around wondering what was happening. The mother bent down and pointing to the stage said, "Look at these lovely dancing dollies."

The whole setting was gay and the background music and chorus song melodious. With the rising tempo of the drums and the cymbal, the dancers in their colourful costumes started swinging and swirling with gay abandon. Their rhythmic movements and clapping of hands to the regular beat of the drums fascinated the youngster. Unwittingly, he let go his mother's 'daaman' and started nodding, clapping and dancing with joy. A couple of movie cameramen with large cameras on tripods pushed their way through to get a closer angle. A press photographer holding his camera upside down high above his head was following the crowd closing towards the stage. In these manoeuvres, the youngster got an opportunity of running towards the stage for closer scrutiny. After a while the tempo of the dance slowed down and the dancers waving

to the crowd departed from the stage amidst thunderous applause from the crowd. The music and the drum-beat stopped and the chatter started. Suddenly the boy looked about and found his mummy missing. With a frightened scream he started running helter skelter, tugging at the sarees and looking at the faces of the ladies standing by, sobbing, "mummy, mummy". A spectator nearby tried to pacify him. "Mummy is just here, she is coming just now, Beta (son)! Don't cry, here have some sweets." So saying he offered some candy from his pocket.

"I do not want sweets, I want Mummy!" the boy cried. He tried to divert the child's attention by pointing at the toy man, "There, look at those lovely toys, come have a balloon, have a whistle, Mummy is coming just now."

"I do not want whistle, I do not want balloons, I want Mummy." the boy pleaded.

"What is your name?" The gentleman asked. "Mummy." The boy sobbed.

"What is your Mummy's name?"

"Mummy" was the only answer the youngster gave.

Eventually, the gentleman picked him up in his arms and took him to the announcer on the stage. The announcer in turn asked the child, "What is your name, Beta?" "Mummy" was again his only answer.

He picked him up in his arms and gave a call on the mike for the mother of the young child to come over to the stage and collect him. Looking around and finding no response from any quarter, the announcer gave another call. In the meanwhile, the sobbing child shrieked on the mike, "Mummy, Mummy." Just then in the far corner a lady, who had heard her child's voice, was seen pushing people aside and running towards the stage. Suddenly the child's tearful face brightened. The fear and the anguish were gone. He was all smiles. He freed himself from his captor and

jumped on the stage and ran across it. As the lady came nearer with outstretched hands calling, "Beta! Mera Beta!" (my son, my son!), the child took one jump and was in her arms shouting "Mummy, Mummy".

My friend was visibly moved by this human drama. It was then that I told him, "This is what Avatar Meher Baba means by His message 'Hold on to My Daaman now more than ever.' Enamoured by the glamour of the worldly passing show, the dance and the drama of this materialistic mayavic life, do not forget Baba-God. He is everything in life just as the mother is to the child. Even if you forget Him, He will not forget you but you will suffer the agonies of separation as the child did. Eventually it is He who will search for you and get you in His fold as He loves you more than you love Him." My friend became contemplative. The message seemed to have sunk in deep.

APPEAL TO OUR DEAR SUBSCRIBERS

The Subscription for 'Divya Vani' for the current year, commencing from July, 1966 to June, 1967 is payable in advance. We would, therefore, request all our subscribers to kindly send the amount as early as possible, so as to enable us to serve them promptly and diligently in Beloved Baba's Cause. Now, as we have our own press, we assure our readers that there will be no delays in future.

We specially request our subscribers, who have not paid so far, for the previous years also, to send the amounts due, immediately.

Editor & Publisher

*Meher Baba and My Spiritual Path

by COUNTESS NADINE TOLSTOY

(Continued from August '66 issue)

Only the soul that goes through such agonies alone can understand my struggles for light and more strength. I asked, I prayed constantly for help, for a miracle to happen, for a true Master as a real guide. Several years passed in such suspense. Dear souls, some close spiritual friends have been so good and helpful to me, but I needed greater souls with higher power.

Most fatal *Karmic* conditions began to develop from all sides. I prayed as never in my life to lift the dark shadows, trying amidst the agony of conflict to hold on to truth and faith as best I could.

A letter came from a friend of mine, Mr. Schloss, who had an occult book-shop in New York, asking me to come and meet a Perfect Master who had just come for the first time to America and was in Harmon in New York. He said that the Master changes the character of men and spreads the Divine contagion of Love around him.

The Perfect Master! Immediately I was there at the appointed time. As I write this here I have to pause in gratitude of joy for mercy for that great turning point in my life.

I wish I could bring back those days on one condition, that I would come to *Him*, not as I was then, but as I

* Reproduced from "Meher Baba Journal" July 1941 issue.

should be, as I hoped to see the Master for the first time. To come to Him with the first momentum of my soul, with all accumulated agony of an ardent seeking heart.

At last I came! I ran! My intuition was unquestioning and sure. Guidance at last! A God-realized! One who can penetrate beyond the mortal coil, who will lift, purify and will help to remove the obstacles along the Path. He will at last give Peace, Light and Love. *Peace! Light! and Love!*

I dragged my broken wings though my feet had swiftly lifted me up the steps into His upper room. I remember chanting "OM". I entered in the room

Deep in the rear, stretched on the couch was that mysterious, long expected Being, the Divine Enigma—the True One!

Simple, light, thin, small, sparkling and youthful, so unpretentious but strangely mysterious and clear. So different from certain scenic appearances of ascetics.

Truth needs no emphasis. It is—it works! Almost a boyish look, but gazing from high and afar, unfathomably deep, yet smiling with pure light in His shining eyes! Impenetrable, impersonal transparency! Purity! He reminded me of something—of somebody I knew far off, but could not catch the vision. I felt as if He were challenging my inner memory, and His whole posture and atmosphere was asking, "Can't you remember? Don't you remember me in the past?"

One of the first things He spelled out on the board (as he was silent for years): "It is long since you are waiting for Me. I will help you"—beamed at last the saving promise! Together with His unforgettable warmth, encouragement and compassionate understanding, I felt He was my life, my resurrection.

"I will help you", He said again and again. When I wanted to tell Him about myself He interrupted saying: I know all,— I will help you." During the short meditation with Him, I knew He was helping me, reading me. All the time I felt His deep seeing eyes beyond that which we can see, reading the open book of me—working within me. He was my Master. Among many precious points of immediate practical advice, He said: "It is not for the West"—He meant I should not continue the disciplines I was practising before. With a determined and very serious look, He repeated again—"not for the West, not for me".

Immediate recognition of my soul created a feeling of absolute confidence. Comforted, I already knew that He is the True One, who knows, who can. He was like the shining sun, that we do not question. He simply and naturally entered into my life and into my hidden being. Exalted feeling of happiness, uplift and security lifted "my wings". I was so happy and so unhappy at the same time. For, as I was then, it was not given me to enter the closest sanctuary of His being. As I left Him, suddenly it became clear that He was Krishna. All the time the image of Krishna was before me. This happy serene appearance and all His manner and "something" undefinable that I seemed to know. The truth of His loving understanding, the immediacy of direct response given with so much love and the practical instructions that He gave me to follow (meditation and its period) has been a gift of God to me, setting my heart at peace.

I had an absolute confidence that now my Path is found and the supreme *Guru* is here.

In a few months He had to return again. During His absence I had to go through a terrific inner upheaval, through the darkest night of readjustment and undoing. During about nine or ten days (it was a regular purgatory of sorrow), of inner conflicts and despair for all the

difficulties, which had to come along my path. I used to roam around the woods, avoiding all human sight, in dark evening seeking solitude, haunted by restlessness of a lonely soul,—bearing it all alone,—with no one to understand, except One! His presence I was invoking, trying with superhuman efforts to find peace and strength to fulfil His inner orders of adjustment.

I knew my Master was with me,—in me! I have seen Him many many times in dreams, looking into me with His unique penetrating soulful expression which reaches deep into one's unknown depths. I used to see Him in shining raying light, so smiling, so divinely loving: once He appeared near the large window, another time near a flower bush on the hill, when I conquered myself, such love and joyous peace had brought His presence closer. He was then like the Sun raying His luminous substance, renewing and sustaining in those moments of greatest inner spiritual need. The inner touch, more peaceful bliss and tranquil balance, serene detachment, and *feeling* of His presence,—this was of importance and those experiences I consciously and unconsciously cherished and cultivated most. They meant the purer glimpses of direct contact with the source and guiding spirit or Meher Baba and His love.

In a few months Meher Baba returned to Now York. This time it was the greatest feast of my heart. I longed for Him all those endless months of painful process of rebirth. But the greatest pain holds the promise of a highest joy! Suffering and bliss are inseparable twins. Supreme joys are born of utmost longing. So, I have brought to my precious Master, my very heart, my best aspirations and willingness of surrender. Unforgettable will ever remain the divine experience of seeing and contacting Him again. I came in the early morning, hoping to appear at any time of His calling. I had to wait long hours; but they seemed to me a granted blessing for I could sit in stillness seeking deeper communion with Him,

attuning my whole being for the sacred moment; happy to breathe His atmosphere filled with blessings and love. Breathless, I left at the threshold of a pure sanctuary.

It is very difficult to speak of one's most sacred moments of life. And it is still more difficult to express the deep impression of Baba, as I saw and felt Him this time.

I saw Christ before me, as He was seated on the couch, in the expression of all His figure and His divinely lit up face, in His eyes beaming love, that no words can describe as they radiate the flame of His mystical power! It was a fulfilment of a long-awaited meeting! The climax of my life, for now I was conscious what His guidance meant to me. His Christ-like luminous and healing power brought me to His feet; on my knees, I sobbed in tears of repentance, joy and gratitude. All what I had to undo and realize, to stand and what I could not yet fulfil, brought my heart to surrender. As I was all in tears, blood rushed from my nose, which He instantaneously stopped. He was more a Christ and a God-Man than a human, so ethereal and luminous as He patted me, comforting and giving peace.

I came whole-heartedly to offer Him my life, asking Him to use me at His service—for His cause, as best He finds me fit; for I could no longer stand the uselessness of life.

He asked me, 'Will I do what He says'. I said, "Yes". He ordered me to go back home to my husband. (I soon discovered the great all-seeing wisdom of my Master.) Among other very sacred and revealing things concerning my future, He spelt out on the board the unforgettable phrase: "I will repay you for all your suffering! I will give you permanent bliss, you will see things as they are—as you see things now here—in this incarnation. You are a beautiful soul."

At a certain moment I suddenly heard His voice directly in my ears. This was a new experience. I whispered in His ears: "At last a true One."

As the Master gave me the sign to leave, I immediately stood up and in profound respect to His divinity and in order to prolong the precious moments so short and so eternal, I began to leave backwards, looking in His eyes, which were flaming love and light, reaching the deepest recesses of my being—fortifying, sustaining, giving speechless promise of greater future life and light! He smiled, revealing Himself as Christ. As I was going out, all of a sudden I stopped and with a great force of inner recognition, spontaneously, unaware to my own intent, declared as loud as I could: "Jesus Christ"! with all the solemnity of those great words. Something within me recognised in this dear shape of Meher Baba the incarnation of Jesus Christ of Nazareth. So, the unbelievable became a revealed fact,—the path was clear from now on. I gave my will to His will, my life to His cause of truth and love, knowing that to *love* the truth means to live it. I obeyed the order of my Master unquestioningly, ready to go back.

The next day was the most important day, as my husband, Count Ilya Tolstoy, had decided to come to meet Baba. He brought to the Master his burning question, for so many years tormenting his mind and his heart He asked the Master: "How can one love when there is so much evil in this world?" The Master looked at him with love and impressively ordering, He said: "You have to take love in your heart." And He spelt out to him, "Fine man".

Exalted, touched, eyes full of tears, the Count came out towards me and I saw him embracing his friend who came with him, asking his forgiveness. As soon as he came home, he called up his friends, and told them: "It

is the first time in my life that I meet a man, who *has Divine Love.*"

After seeing Baba, the whole next day I spent alone in my room drowned in bliss and peace, in a deep aloof state of heavenly serenity and love. Happy, at last, under the shelter of the 'God-realized' One! I saw firmly and clearly my supreme destination.

Two years afterwards, my husband passed away.

I owe my Master all the superhuman help which enabled me to go through the greatest trials which lasted for so many months. At the same time he removed from my life certain obstacles which have been a great source of misery and struggle. Only a Divine source could give my husband and myself that marvellous heroic strength and calm serenity, when we had to face the sad and trying events at the moment of my husband's fatal illness.

Quietly efficient and full of unquestioning faith I was packing things of the whole apartment to move out, not knowing where,—my husband sick in bed. All of a sudden a friend comes from the country to New York, saying that he has felt compelled to turn his automobile and come and see him at once. So he took my husband to his house, at the same time other friends, the dear Mrs. and Mr. Ralph Brodsky (known dentist in New York) had invited me to stay with them.

It would take too long to tell all the consequent events that piled one upon another, and also many wonderful, helpful happenings which came to our rescue. My husband was a changed man in those two last years of his life; I have witnessed a real surrender and a most divine Patience and serenity. Lacking all usual comforts that are legitimate mercy for a sick person, he was absolutely uncomplaining of anything and anybody. I have never heard him express a single sign of condemnation or of

bitterness against anyone. Alone without the least comfort for a long time; and myself busy going back and forth to procure necessary means. Also attending to some affairs which I hoped would make his life possible in the country; running in and out I realized what a big soul was unfolding in this solemn calm and aloof detachment. At times he seemed so tranquil and sweetly serene, as if he was non-existent. Not allowing myself, any weakness, struggling at times with hidden tears, I was visiting him, with a smiling face and encouraging words, ready for all I could do, to be a real support in those sublime months of approaching death. He wanted to fast many times, desiring to quicken the inevitable, as he felt it would be such a wonderful, quiet passing into the other world—then when the worst was not yet there, as later he had to go through terrific agonies.

The closest friends had arranged new conditions and moved him back to New York, nearly collapsing. So his life was prolonged. He had to face the unbearable pain and crumbling of the physical, wonderfully strong structure, as two cancers and chronic abscesses in the liver and gall-bladder stones developed in his body.

Repentance, constant tears and tenderness of heart made him pathetically sublime. Non-resisting, non-asking, calm, he looked like an inspired prophet.

Only during the last few months, the general agony had been at times too hard to stand, so he was impatient and often wanted to commit suicide. I was imploring him to stand it all, and to fulfil God's will to the very end, showing him Baba's writings: on incarnation of the soul, and giving other spiritual, ultimate reasons for the necessity of surrender.

He was now showing a most touching tenderness of love; helping and protecting my moments of meditation, reminding me of its time and waiting with his meals,

knowing that it was the sacred order of my Master. I remember once coming from a blissful meditation and strongly feeling the presence of the Master, as I was sitting near his bed. I opened the eyes, drawn by a beautiful look of my husband, whose face was illumined by shining, sacred love. In his deep understanding he uttered the first new words, that at last revealed *that*, for which I was so lonesome all my life, 'the deep heart and soul union'. He said: "Oh, my luminous serene one."

When he was all ready to go, he said: "All is gone, all has crumbled, only my love is unshakable." Once he said, when he seemingly had been developing a change of consciousness, "No more words—unnecessary words! This cannot be expressed in words! Now silence! Only Silence!" And he closed his eyes, drowned within and extremely quiet. I remember when his love would make him hopeful for recovery and possible life, he said, "If I have to live, we will live *only to make others happy!*"

Once he said to a large group of visitors and doctors, "The most important thing is, that my wife and myself have a perfect spiritual understanding—this is of greatest importance!"

As I was reading once the book of the life of St. Francis of Assisi, feeling an irresistible urge to find the book in the library just a few days before his death, I stood there near his bed. As I entered quietly, thinking he was asleep, all of a sudden he opened his eyes, and with a voice vibrant with deep love said, "Oh, it is you Dinochka, and you did not say anything that you are here." I said I did not want to awaken him thinking him to be asleep. He said, "Me asleep, when you are here? No, even if I die, I will be watching you from there and I shall always guard you from mistakes, because we always have to pay for them such a terrible price." Later, as I was reading the book, and he did not know anything

about the book, he suddenly said, "This is your path." At that moment, I was reading the passage about Santa Clara who gave up all her possessions, living in poverty and also the phrase about St. Francis of Assisi saying, "What he hated most he embraced with love." When he was getting impatient for some trivial reasons, not being able to check his old habit of impatience, immediately he felt sorry, and I remember two or three days before his death, how he suddenly cried after his rudeness to me and said, "Oh God, why is it I cannot help hurting her?" And then he cried for loving me so much. He used to lift his lean body which became a bunch of weak bones, hardly held together, to hold me in his last embrace before he would lose entirely his strength.

For about eight of the last years of our mutual life, we have been merely good friends, and this was a real test of his true and noble affection for me. So his love had taken its purest form and was really a sacred treasure which unfolded its deepest beauty through life and death, revealing more and more the divine within him. At the very last, love he became and love opened before him the eternal light and peace. He died as a true disciple of Meher Baba, although he was still too proud to realize fully what he owed to the Master. We can only regret that his father, Leo Tolstoy, did not have this unique opportunity of being helped by such a living and Perfect Master as is Meher Baba. The divine contact would bring the full awakening and an actual fulfilment of his ideal within himself, and bring about the climax of full victory of love and peace,—sparing him the sorrows of his last tragic years and days.

(To be continued)

MASTER !

by K. H. Shendre, B.A., LL.B.,
Jabalpur

O Master!
The Lord of our life,
And existence,
The essence of our very being,
The Fountain-head
And the Source
And The Main-spring
Of all power
And strength,
Let Thy Blessings
And Grace
And good Wishes and Will
Pour down
And shower on us—
—The weaklings,
And the impure,
And the fallen
And the meanest of the mean—
So as to see,
That we are
So drenched
In Thy rains
And ocean of Love
And be so cleansed
And purified
As
Never to forget Thee,—
Thee,
The very life and breath of life
The embodiment of everything

That is all noble,
 And divine,
 And Thy Lotus Feet.
 O Baba!

The Highest of the High,
 The Omnipresent,
 And Omnipotent,
 Protect us from all evil,
 So as to enable us
 To lead a life
 Of purity and goodness
 And to be finally
 With Thee
 And in Thee
 O! Master!

The Good Shepherd

BY DELIA DE LEON, U. K.

Thou only, art
 The good Shepherd
 and we, Thy sheep
 However steep
 The way may be,
 Do follow Thee.
 For Thy beauty,
 Not for duty,
 Do we follow—
 But we follow
 For we love Thee,
 and implore Thee.
 Keep safe Thy sheep,
 To us, Thou art
 The Good Shepherd.

A W A K E N I N G

by P. Anjiah, B.A., Hyderabad

'I have come not to teach but to Awaken.'

—*Meher Baba*

Is there any religion in the world which does not approve Teaching (Tabligh), which does not prefer to speak in words rather than in deeds, which does not seek anything but silence, the only means for the love of the Beloved? Yes! there is a religion called Sufism, which is not for spreading its creed by means of teaching; but is deservedly known as, *'ILME AMAL'*, meaning a cult of action. Sufism, unlike other religions begins with action and ends with action, so that silent action is the be-all and end-all of this religion.

In the study of religions, we come across two conspicuous attributes in all the religions. One is *Action* or practical application and the other is *Teaching* or theoretical aspect of all the religions. Action in Sufism means nothing but loving God. While teaching in all other religions aims at enlarging their folds through propaganda for the so-called emancipation of the followers. We will perhaps be missing the spirit of Baba's Message, i.e., knowing and experiencing 'Awakening', if we fail to appreciate the incidence and impact of these two concepts.

Practice or action in Sufism leads us to 'awakening' directly, whereas the teaching in other religions is a prolonged process and some times misleading too, for the cause of realisation or awakening. According to Sufis and also

Vedantins, there are three stages which an aspirant has to pass through, before the teachings taught are made awakened in or realised by him.

The first stage is complete when the theories and dogmas taught stand to our reason; when the mind feels them extremely appealing so much so, it accommodates them within itself to form part and parcel of already existing store of the knowledge. This is the end of the sphere of teaching known as mental domain and beginning of 'Anthahkarana' Zone, Sufism and Vedanta. We are aptly reminded here of what Swamy Vivekananda had once observed, 'My religion (Vedanta) begins where all religions of the world end'. Second stage is complete when the knowledge so acquired in the first stage is appreciated deep within the heart or the Inner eye (Khalb-o-Nazar). This indeed entails some experience unlike the first stage. Again the third stage is complete when we virtually realise the truth and the convictions brought home in the teaching. Not only do we realise them but also identify ourselves with them and be one with them. This is the stage of 'SAKSHATKARA' of all experience; of *awakening* and incidentally the aim of this article.

All the arts and sciences, religions and their schools of thought can, by means of their instruction and teaching take us barely to the first stage, as indicated above. To go beyond that is beyond their flight. It is only through the blessings and grace of a Sadguru or a God-Man, access to the second and third stages is possible. Hence the necessity of Avatar Meher Baba and the great significance in His *Firman*, 'I have come not to Teach but to Awaken'. Jai Baba!

News in Brief

MADRAS: At a special meeting convened at the residence of Sri Karlapati Appa Rao, Zamindar, on 26th September '66, Sardar Amar Singh Saigal, M. P., inaugurated Avatar Meher Baba Tamilnad Centre, Madras, before a large gathering of devotees. Kavi Yogi Sri Shuddhananda Bharati was also present on the occasion. Sri Saigal spoke on the Avatarhood and glory of Beloved Baba for more than an hour, and thrilled the audience. Sri Shuddhananda Bharati translated portions of Saigal's speech into Telugu and also gave his own impressions of Baba. Sri K. Appa Rao presided over the function. Sri M. Vadivelu, a prominent Baba lover rendered Prayers. As appealed by Bro. Saigal, the new Centre proposes to undertake the translation of Baba's literature into Tamil, for spreading His Name and Messages in the South. Some of the Baba lovers of Vijayawada Centre also attended the function.

Bro. Saigal, who arrived on 25th itself, visited the family of late Sampath Iyengar in Saidapeta and also paid his respects to the tree, which was planted by Beloved Baba, and where Baba used to sit, while He was in Madras. He also visited the ashram of Yogi Shuddhananda Bharati. Along with Yogiji and another Baba devotee Sri C. Canniah Naidu, he also met His Excellency the Governor Ujjal Singh. Sri C. Canniah Naidu presented Baba literature with a photo to the Governor.

MANDYA (MYSORE STATE): On 27th Sep '66, a public meeting was held in the Mysore Sugar Club, under the presidentship of Sri T. R. Subbarayan, General Manager, Mysugar Co., Mandya. Sardar Amar Singh Saigal spoke on Avatar Meher Baba, with suitable illustrations from Gita, Ramayana, etc., experiences of several persons

including that of Mahamahopadhyaya Gopinathji and also the declarations of the five Perfect Masters of the age. Earlier, Sri N. Dharma Rao introduced the speaker to the audience. Sri Subbarayan in his presidential remarks stressed about the universality in the teachings of Baba and the need to accept and follow them in our daily lives.

On 28th, Sardar Saigal addressed the meeting arranged by the Govt. College Students Association, and presided over by Sri K. S. Nanjundiah, Principal of the College. He spoke on the duty of the students towards humanity and the aspect of love in the light of Baba's teachings. He also addressed another meeting at the Rotary Club, presided over by Sri Papaiah. While explaining about Raba and His Avatarhood, Bro. Saigal said that by strictly following the four ideals of Rotary, one will be very near to Avatar Meher Baba's teachings.

AVATAR MEHER BABA CHANDA CENTRE: Dr. C. D. Deshmukh visited Chanda and addressed a meeting on 8th Sep '66, held under the presidentship of Sri Lal, General Manager, Ballarpur Paper Mills. He made an ardent appeal, saying: "Let us all unashamedly and unitedly strive to speedily bring the whole world in tune with Beloved Avatar Meher Baba's Message of Truth and Love." Sri K. V. Suryanarayana, Mechanical Engineer, (S. E. Rly) also addressed the gathering. On 9th, Dr. Deshmukh addressed the students and staff of the local Janata College, Sri Bund, Principal of the College presiding over the meeting. On the same night, Dr. Deshmukh performed Baba's Kirtan arranged at the residence of Sri M. N. Nimbarbey, at Ballarpur, before a large gathering.

At Nagbhir, Dr. Deshmukh inaugurated a new Baba Centre during a programme arranged by Sardar Ganesh Singh, Mechanical Engineer, S. E. Rly. It is hoped

that Sri Suryanarayana, Mechanical Engineer, will be in charge of this new Centre.

NAGPUR: At Nagpur, during 'Shardotsava' celebrations on 17th Oct '66, Dr. C. D. Deshmukh, gave a talk on 'Yoga as Art of life and the Message of Avatar Meher Baba'. He said: "The highest form of Yoga does not consist of laborious and painful practices or performances of miracles. It is the art of living in the Truth in unfettered spontaneity, which is characteristic of any really creative art. The spiritual goal of life is '*Sahajawastha*', as often explained by Avatar Meher Baba. It is a state of unlimited freedom and true creativity, released from the perennial spring of happiness and Divine Truth, within everyone." Since *Sharda* is the Goddess of all arts, he made an appeal to the audience to understand the highest art, which covers the entire span of life. Avatar Meher Baba has, time and again, emphatically declared that this needs the awakening of divine love. All disciplines and Yogas automatically follow in the wake of devotion and love, as has been made abundantly clear in the 'Gita'. Thus it is only the awakening of divine love, which can ensure individual peace and enlightenment, as well as world peace and progress of the humanity.

MEHER VIHAR (HYDERABAD): A special gathering of Baba lovers and their families was arranged at Meher Vihar on 7th Sep '66, in commemoration of the 63rd birthday and 16th anniversary of 'Sanyasa Deeksha' of Swami Satya Prakash Udaseen, the founder-President of the Vihar. Incidentally, this day also happened to be 'Krishnashtami'—the day, when Lord Krishna was born thousands of years ago, but whose birth anniversary is celebrated every year all over the world. On this happy occasion, Sri Swamiji rededicated himself in absolute surrender at the lotus feet of Beloved Baba and resolved to continue to strive more and more in His Cause. Swamiji also received the Avatar's blessings in the following telegraphic message:

"YOUR REDEDICATION AND FIRM RESOLVE MADE ME VERY HAPPY. MY LOVE BLESSINGS TO YOU. KEEP HAPPY IN MY LOVE AND CONTINUE TO DEVOTE HAPPILY YOUR TIME AND ENERGY TO SERVE THE AVATAR —MEHER BABA"

VIJAYAWADA: Sri Kakaraparthi Bhavanarayana arranged a gathering of Baba lovers at his residence on 29th Sep '66 (Poornima Sammelan). Sri Annapragada Lakshmi narayana, Head of Commerce Dept., Govt. College spoke on Avatar Meher Baba and His Messages. Love Blessings to all those who gathered in His Love on this occasion were received from beloved Baba.

AVATAR MEHER BABA BAPATLA CENTRE: At Bapatla, a public meeting was held at N.G.O'S Assembly Hall on 6th August '66 under the presidentship of Sri G. Venkata Reddi, Revenue Divisional Officer, in connection with the opening of 'Avatar Meher Baba Library'. Sri M. B. G. Sastry, Executive Engineer donated a good number of books for the library. Sri B. V. S. Patrudu, lecturer delivered a very thrilling and inspiring lecture on the life and philosophy of Avatar Meher Baba on this occasion. A large number of persons, about 400 participated in the function and received blessings from Beloved Baba.

AVATAR MEHER BABA MALKIPURAM CENTRE: On 30th August '66, the Poornima Sammelan of the Centre was held at the residence of Sri Madhura Yaganna, at Mulikipalli, a village 8 miles from Malikipuram. Besides 30 lovers from Malikipuram and Gudimellanka, about 70 local lovers participated in the function. Meher Bhajan Mandali of Mori village thrilled the audience with Baba's bhajans. Sri K. Sriramamurthy spoke on Baba's life and His Mission.

AVATAR MEHER BABA ANDHRA CENTRE, KAKINADA: The Poornima Sammelan of the Centre

was held on 30th Aug '66 at the residence of Sri V. Venkateshwar Rao. Sri B. Bhaskara Raju of Tadepalligudem rendered Baba's Songs melodiously to the accompaniment of instrumental music. Smt. Ammayamma and Smt. Jagadamba also performed Baba Kirtan with great love and devotion. Later Sri Bhaskar Raju delivered a beautiful speech on Baba's message of Truth and Love. After tracing the evolution and involution of consciousness and explaining the special significance of Baba's Avataric work when compared with the previous Avatars, he said that the only miracle that Baba will do when He breaks His Silence would be to annihilate ego in human minds and establish the Kingdom of Love and Compassion in the entire world.

In commemoration of the anniversary of 'Baba discarding the use of His Alphabetical Board', there was a function held in the Centre's Office on 7th October '66, attended by many Baba lovers. Sri D. Rama Swamy, ex-M. L. A. presided over the meeting. After narrating his experiences, he said that he had no doubt that Baba is the Avatar. On this memorable occasion, the President also released the Telugu publication "Blending all religions into One is the essence of the teachings of Meher Avatar" compiled by Smt. P. Sreelata Vishnu Rao, B. A. While expatiating on the merits of the book, he congratulated Smt. Vishnu Rao. Sri T. Krishna Brahma Sastry, a staunch Theosophist and also well versed in Vedas and Upanishads, read a few passages from the book and expressed his appreciation of the attempt by Smt. Vishnu Rao. In this connection, Bro. Adi K. Irani in a letter to her writes:

"Baba indicated His happiness on seeing the Book and on His own autographed one copy for you ... Baba wants me to send you and your dear father, His Love Blessing. Baba also sends His Blessings for the occasion of releasing this publi-

cation on the anniversary of "Baba discarding the use of His Alphabetical Board" to be held on 7th October '66. In addition, Baba sends His Blessings to all those who will attend the anniversary concerned including the learned Brother who will preside on the occasion.... "

Earlier during the meeting, Dr. T. Dhanapathy Rao Naidu, spoke on Baba's Silence, its beginning, use of the slate, and then the use of the Alphabetical Board and finally discarding it on 7th Oct '54, after invoking the Grace of the Five Sadgurus, who have brought Him down to the earth. Sri P. V. L. Narsimha Rao also spoke on Baba's greatness. The meeting ended with arti and distribution of 'prasad'.

AVATAR MEHER BABA VIJAYAWADA CENTRE:

Sardar Amar Singh Saigal, M. P., addressed the special meeting on 7th Oct '66, convened to celebrate the anniversary of Baba discarding the Alphabet Board. He gave a very inspiring speech on Baba's unique Silence. Sri A. Lakshminarayana presided over the meeting and also translated Sri Saigal's speech into Telugu. Earlier, Sri Chinta Sarva Rao, introduced Sri Saigal to the audience.

SAD NEWS:

We regret to announce the sad news of the demise of much venerated grand old lady, mother of Bro. N. S. Murthy, Branch Manager, L. I. C. of India, Tirupathi, on the night of the 20th September '66 (3-30 A.M. on 21-9-66) at the age of 71 years at Hyderabad. She leaves behind a big family, sons, daughters, and grand children, besides a large number of devotees to mourn her loss. She was a great lover of Baba and a sincere and dedicated worker in His Cause. Her motherly affection for one and all has been an attraction for many ladies and children to gather around her and to form many Baba Centres throughout Andhra, Her zeal and organisational

capacity were admirable and so she richly deserves the Blissful Blessings of Beloved Baba, as communicated to her son, Bro. N. S. Murthy in these words:

"YOUR MOTHER LAKSHMI BAIMMA HAS COME TO ME TO REST HAPPILY IN MY LOVE. SHE IS BLESSED. YOU, DHARMA RAO AND FAMILY REMAIN HAPPILY RESIGNED TO MY DIVINE WILL.
—MEHER BABA"

We convey our heartfelt condolences to the bereaved family and share the loss. —Editor.

VIJAYAWADA: We also regret to announce the news of the sudden demise of one of our veteran Baba lovers of Vijayawada (Andhra), Bro. G. Kanakayya Naidu, Retd. Dy. Commissioner of Excise, at 1-00 P.M. on the 21st Sep '66 due to heart attack. We pray that Beloved Baba may bless his soul with eternal peace and happiness and also convey to the bereaved family our heartfelt condolences. —Editor.

KAKINADA: Sri I. V. Seshagiri Rao, an ardent and staunch Baba lover and Vice-President of Avatar Meher Baba Andhra Centre, breathed his last at 1-30 P.M. on 11th Oct '66 at the age of 71 years at his residence in Kakinada. After completing his education, he joined Govt. service in the Revenue Department and rose to the rank of a Deputy Collector. He made a name as an efficient and honest officer in the Govt. service. After he retired from service in 1951, he worked for some time as Dewan to the Zamindar of Yelamarru in Krishna Dist., and later took to selfless service in the Cause of Beloved Baba. During the last ten years, he inspired many by precept and living, in the Avatarhood of Baba, and spared no time or energy in His Work. The telegrams exchanged in this connection read as follows and it will be gratifying to all concerned to note the Special Blessing of our Divine Beloved;

which he has earned by his whole-hearted surrender and dedicated service. We heartily pay our homage to him.

—Editor.

X 1348 V 34 Kakinada 11 18 RPPDRS three

AVATAR MEHER BABA AHMEDNAGAR

I. V. SESHAGIRIRAO EXPIRED HEART ATTACK
1-30 P.M. 11th INSTANT. PRAY BLESSINGS.

—SUBBARAO

**COPY OF TELEGRAM FROM AVATAR MEHER BABA:
EXPRESS SUBB**

"INFORM ALL CONCERNED THAT MY DEAR
I. V. SESHAGIRIRAO HAS RETURNED HOME
AFTER FAITHFULLY DISCHARGING HIS DUTIES.
SESHAGIRI RAO IS VERY DEAR TO ME AND HAS
COME TO ME. HE IS BLISSFULLY HAPPY IN MY
LOVE. MY LOVE BLESSING TO SESHAGIRI
FAMILY TO DHANAPATHY AND TO YOU

—MEHER BABA"

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(Continued from 2nd cover page)

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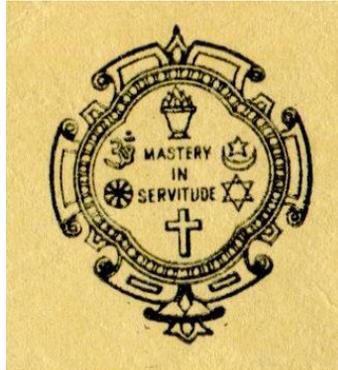
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441/1 Somwar Peth, Poona - 2.



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