

**DIVYA VANI**  
**Volume 4 Number 5**  
**November 1968**

A periodical Publication of  
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook  
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust  
Ahmednagar, India

**Source and short publication history:**

*Divya Vani* = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.  
Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).  
Issues for July - Oct. 1961 in English or Telugu.  
Editor: Swami Satya Prakash Udaseen.  
Place of publication varies.  
Publisher varies: S. P. Udaseen (1961-1965): S.P. Udaseen on behalf of the Meher Vihar Trust (1965-1969): Meher Vihar Trust (1970-Apr. 1974).  
Ceased publication?

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Monthly:

25th November 1968

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( DIVINE VOICE )

*Editor:*

**SWAMI SATYA PRAKASH UDASEEN**

*Phone: 3 6 2 3 3*

**Volume 4 ]**  
**Number 5 ]**

**"The Meher Vihar Trust"**  
3-6-441, 5th Street,  
Himayatnagar, Hyderabad-29  
(A. P., India)

*Grams: "MEHERVIHAR"*

[ **Price:**  
[ **Re. 1-00**



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AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

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*Annual Subscription: Rs. 12-00*

*Single Copy: Re. 1-00*

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AVATAR MEHER BABA



# " DO AND DON'T "

*By Meher Baba*

As soon as the soul begins to unfold to the first faint consciousness of its Infinite and Eternal State, it is confronted by its own Shadow and immediately gets lost in this Shadow and becomes involved in the interminable 'Play' of illusion. This play and display, show or *tamasha*, persists, in one form or another, throughout the soul's journey to Truth.

Most people play with illusion as children play with toys. If you get caught up in the ephemeral things of this world, and cling to illusory values, suffering is inevitable; but if you have rock-like faith and flame-like love for God, nothing in the world will affect you. Flattery will not touch you. Happiness will not humour you. Misery will not trouble you.

Therefore do not listen to the voice of the mind, Listen to the voice of the heart. Mind wavers, heart does not falter. Mind fears, heart is not daunted. Mind is the house of doubts, reasonings and theories; heart when purified becomes the dwelling of beloved God. Get your heart rid of low desires, temptations and selfishness and God will manifest in you as your own Self.

Be content with your lot; rich or poor, happy or miserable. Understand that God has designed it for your own good and be resigned to His Will. It is not by accident that the people are divided into the rich and the .poor, the pampered and the neglected, the rulers and the ruled, the oppressors and the oppressed, the high and the low, the winners of laurels and the recipients of ignominy,

You eternally were and always will be. You have had innumerable forms as man-woman, beautiful-ugly, strong-weak, healthy-sickly, powerful-helpless; and here you are again with another such form. Until you gain spiritual freedom, you will be invested with many other forms. So why seek temporary relief which has in its wake more bindings? Ask God not for money, fame, power, health, children; but seek for his Grace of Love which would lead you to eternal bliss.

As it is, Reality pulls you towards itself and illusion pulls you towards itself. If you let go the pull of Reality, you get drowned in the ocean of illusion. If you lean towards both, you get crushed. The best is to let go the pull of illusion through love and become one with Reality.

When the soul turns inward and longs to have Self-knowledge, it becomes spiritually-minded. But even then, the habit of wanting to see some spectacle persists for several lives. The soul wants to experience miracles or spectacular phenomena, or, in more advanced stages, it wants to perform miracles and manipulate phenomena. Even spiritually advanced souls find it difficult to outgrow the habit of playing with illusions. Persistent attachment to miracles is only a further continuation of the habit of playing with illusions. It is therefore not miracles, but understanding, which can bring you true freedom. If you have firm faith and unfaltering love, your way to the Abiding Truth is clear and safe. Be ye guided by Love and Truth. Not by endless manoeuvring of illusions, but by loyalty to the Unchangeable Truth, can you hope to be established in Abiding Peace.

Wine is prepared by the crushing and further crushing of grapes, when it acquires the capacity for intoxicating, which usually takes away one's understanding. Close and repeated feeling of love for God also brings intoxication, but this takes you towards understanding. This unders-

tanding is not gained through reason or intellect. As long as you remain separated from God and try to understand Him, He cannot be understood. There is no separation between you and God. Lover and Beloved are one. You yourselves are the Way. You are God.

When you enthrone the Nameless One in your mind-heart, you do not necessarily put an end to the game of duality. You have to play your Divine Role in the drama of creation, without being caught up in it. Restoration of unity does not imply the stamping out of all differences. In the world of forms, there always will be room for a rich diversity of expression; but, when you understand the Truth illimitable, this diversity will in no way be allowed to create discord in the symphony of creation. It will be taken up in the creative harmony which reflects the ageless and infinite spirit. Out of this understanding, there will emerge the spirit of tolerance which is different from apathy; of active appreciation, which is different from passive receptivity; and of life, which is different from the entanglement of attachment. The Unity of Life has to be experienced and expressed in the very midst of its diverse experiences.

Instead of remaining concentrated upon and concerned with one's own march along the path one happens to be on, there can be no greater folly than for the wayfarers to quarrel over the pros and cons of this way or that. One road may be steep, another full of pot-holes, the third torn with rivers; similarly, one man may walk well, another be a good runner, the third a fine swimmer. Yet the things that should really count are destination and the actual progress that each makes. Why should one who can run like a hare come in the way of another who is more likely to succeed with the speed of a snail?

To follow the path of the true Yogas (Karma Yoga, Dnyan Yoga, Raj Yoga, Bhakti Yoga) is the way to up-

root the heritage of evils derived from past impressions, expressed by constant actions and sustained by the continual formation of new ones. In Karma Yoga, one loses one's self in selfless service for others; in Dnyan Yoga, one loses one's self in contemplation and meditation; in Raj Yoga, one loses one's identity with the individual self and establishes Identity with the Universal self by aiming through constant mental poise and non-attachment to be in the world and yet not of it; in Bbakti Yoga, one loses one's self in devotion to God. Even in these Yogas, only when the zenith is reached, can the individuality of the lower self be lost, yet consciousness remain. Thus life is like playing hide and seek in which you have got to find your real self. This success will make you realize life as being at all times a kind of play.

Never before has dishonesty and hypocrisy prevailed in this world as much as today. If the least hypocrisy creeps into our thoughts, words and deeds, God who is the innermost Self in us all keeps Himself hidden. Hypocrisy is a million-headed cobra. There are today so many so-called saints who, even though they tell people to be honest and not hypocrite, are yet themselves deep in dishonesty. Remember therefore, if you cannot love God and cannot lead a saintly life, at least do not make a show of it, because the worst scoundrels are better than hypocritical saints. It is not what the world thinks of us that matters, but what God knows about us.

The way out is to stop hating and to love, to stop wanting and to give, to stop domination and to serve. Trust God completely, and He will solve your difficulties. Faithfully leave everything to Him and He will reveal Himself to you. This love needs no ceremonies and show. Your heart must love so that even your mind is not aware of it.

You have to do your work without worrying about consequences, irrespective of success or failure. Obstacles

and their overcoming, success and failure are all illusions within the infinite domain of Unity; and your task is already done when it is performed whole-heartedly.

Everyone has weaknesses, but we must put all our weaknesses together and erect a tower of strength out of them. For example, one thorn here, one thorn there, can be of no use. When scattered, they only prick. But even thorns, put together, can make a hedge that none can break through. The scattered thorns become a source of protection when formed into a hedge.

Let us become the soldiers of God. Let us face all difficulties bravely and cheerfully. Let us struggle for the Truth. Let us live not for ourselves but for others. Let us speak truly, think truly and act truly. Let us be honest as God is Infinite Honesty. Let us return love for hatred and win over others to God. Let the world know that, above everything, the most dear to our hearts is God, the Supreme Reality.

If we cannot give freedom, that does not mean that we should not liberate those under temporary bindings. If we cannot find food for all, that should not deter us from feeding as many hungry as we can. Help we must, as much as we can, but it is no help to rob Peter to pay Paul. There is also no point in giving relief at one place by creating misery at another. It is equally unhelpful to think about temporary relief at the cost of a permanent one.

To end all starvation of body, mind and heart once for all, is the birth-right of every human being. To think and to make others think about humanity as divided into "Helpers" and the "Helpless" is to deny the birth-right for the "Helpless" and to make its enjoyment all the more difficult for the "Helpers".



# MEHERAZAD NEWS

From one of the Mandali

**1st November 1968**

This unexpected letter following on the heels of the last one, is a momentous messenger carrying momentous tidings: the announcement from Beloved Baba for which His lovers have been waiting, waiting, waiting. That which seemed so far away such a short while ago, is now so close and large that the years of waiting appear small beside it. The first hint Baba gave us of it, was scarcely a month before His announcement was finalised and formulated in a Circular to reach all His lovers. The Circular, issued on 1st November 1968, is being sent out by Adi to all lovers in the East, and given here by me for all lovers in the West:—

LIFE CIRCULAR NO. 70

ISSUED: 1-11-1968

On the 13th October some local workers and a few from other places were called to Meherazad to hear this new circular (Life Circular No. 70) informing Avatar Meher Baba's lovers all over the world of His decision to give them His darshan next year from 10th April to 10th June in Poona.

Baba said: "No doubt you people and my lovers everywhere have been wondering why, when my period of intense Work in seclusion has finished, I have still not allowed my lovers to see me.

"The strain of that 18 months' Work was tremendous. I used to sit alone in my room for some hours each day

while complete silence was imposed on the mandali and no one of them was permitted to enter the room, during those hours every day. The strain was not in the work itself although I was working on all planes of consciousness, but in keeping my link with the gross plane. To keep this link I had to continuously hammer my right thigh with my fist. Now, although my health is good, and I would like to fulfil immediately the longing of my lovers to come to me—many to see me for the first time—it will yet take some time for all traces of the strain to disappear and for me to be 100% fit to see them all; and so because of this, and for practical considerations also, I have decided to give my darshan only to my lovers but not to the general public.

"This is the time for my lovers. The time for the world's crowds to come to me will be when I break my Silence and Manifest my Divinity.

"The 1962 East-West Gathering was nothing compared with what this Gathering will be. For while I was working intensely in seclusion, my worker-lovers all over the world were intensely active telling the world about me, and my Message is spreading in many parts of the West now as a forest fire before a strong wind—as it had already done in many areas of India.

"I will give my darshan daily for two hours in the morning and for two hours in the afternoon to small numbers up to 500 (Five hundred) at a time, but I will not see any of my lovers individually or give private interviews, for it would not be possible. This is my part of the bargain. How the lovers come to Poona and are accommodated will be the concern of each one who comes."

\* \* \* \* \*

The following is the text of the Circular (Life Circular No. 70) which is issued and being sent out to all lovers of Avatar Meher Baba as directed by Him.

All lovers of Avatar Meher Baba in the East and the West, are eagerly awaiting word from Him regarding His giving His darshan "sometime, somewhere, somehow".

Avatar Meher Baba now declares that He will give darshan to His lovers, BUT only on the terms laid down by Him in the Circular.

CONDITIONS FOR DARSHAN  
OF  
AVATAR MEHER BABA

**10th April — 10th June 1969**

- (1) Baba will give His darshan in Poona, for a fixed number of hours each day, from April 10 to June 10, 1969.
- (2) The Darshan will be in the central hall of Guruprasad bungalow at 24 Bund Garden Road, Poona-1 (India).
- (3) The Darshan will be strictly for His lovers, old and new, Eastern and Western. **It will not be an open Darshan for the general public.**
- (4) Baba will give His darshan daily for two hours in the morning to Westerners and for two hours in the afternoon to Easterners separately. Morning hours will be from 9 to 11 a.m. Afternoon hours will be from 2 to 4 p.m.
- (5) (a) The two hours in the morning will be exclusively for His lovers from the West from 9 to 11 a.m. up to 10th June.  
  
(b) The two hours in the afternoon will be for His lovers in the East, including Pakistan, Iran and Africa. None of these lovers should

come to Guruprasad in the morning or wait at the gate in the morning for their time of Darshan in the afternoon, from 2 to 4 p.m. up to 29th May.

- (6) The lovers from the West should stay in Poona for not more than a week. They may see Baba only four times during their one week's stay in Poona.
- (7) The lovers from Pakistan, Iran and Africa should stay in Poona for not more than four days. They should see Baba only twice during their four days' stay in Poona.
- (8) Lovers coming from anywhere in India should stay in Poona for not more than three days. They should see Baba only once during their three days' stay in Poona.
- (9) Lovers residing in Poona should see Baba only once during the Darshan period.
- (10) Baba will not see any one individually.
- (11) Baba will not give any private interviews, and no one should ask Baba for any advice or directive on their personal affairs, group activities or spiritual matters.
- (12) Group-heads may introduce new lovers to Baba. For the purpose of identity of Baba-lovers and to prevent infiltration of the public, group-heads of zonal centres should devise and issue tokens to all in their zone coming to Poona for the Darshan,
- (13) As the Darshan will be given solely in the Hall of Guruprasad bungalow, only a limited number of lovers can be accommodated at a time. Hence the Eastern lovers are divided into zones, and each zonal group must abide by the date allotted to it.

The term "Eastern lovers" includes those coming from Pakistan, Iran and Africa, and they must keep to the dates fixed for their seeing Baba and arrive in Poona accordingly.

To enable all of them to have Baba's darshan, particular dates have been fixed for particular groups in the particular zones. Group-heads in their respective zones should divide the number of Baba-lovers in their zone into one or two or more groups according to the number of groups each zone contains, as follows :

ZONES AFTERNOON HOURS from 2 to 4 p. m.	GROUPS	1969
(a) POONA (and suburbs and Panshet)	Group I Group II Group III	— 10th April — 11th April — 12th April
(b) BOMBAY (and Parel Village & suburbs)	Group I Group II Group III	— 13th April — 14th April — 15th April
(c) GUJARAT	Group I	— 16th April
(d) PAKISTAN (for TWO days)		— 17th & 18th April
(e) HAMIRPUR (and Jalaun Dist. only)	Group I Group II Group III Group IV	— 19th April — 20th April — 22nd April — 23rd April
(f) UTTAR PRADESH (Kanpur, Jhansi, Varanasi, Dehra Dun, Agra, Lucknow, Allahabad, Saharanpur,	Group I Group II Group III	— 25th April — 26th April — 27th April

ZONES	GROUPS	1969
Sultanpur, Mokimpur, Aligarh, Mathura, Roorkee, etc.)		
(g) DELHI, KASHMIR, W. BENGAL, HARYANA, PUNJAB, BIHAR, ORISSA	Group I — 29th April Group II — 30th April Group III — 1st May	
(h) NAGPUR (and Saoner and rest of Maha- rashtra State)	Group I — 3rd May Group II — 4th May Group III — 5th May	
(i) MADHYA PRADESH (Jabalpur, Raipur, Bilaspur, Bhopal, Indore, etc.)	Group I — 7th May Group II — 8th May Group III — 9th May	
(j) ANDHRA PRADESH (Srikakulam, Vizaga- patnam and East Godavari Dists.)	Group I — 11th May Group II — 12th May Group III — 13th May	
(k) ANDHRA PRADESH (West Godavari Dist.)	Group I — 15th May Group II — 16th May	
(l) ANDHRA PRADESH (Krishna Dist.)	Group I — 18th May Group II — 19th May	
(m) ANDHRA PRADESH (Guntur Dist.)	Group I — 21st May Group II — 22nd May	
(n) ANDHRA PRADESH (Hyderabad, Secunder- abad, & rest of Andhra, Madras & Kerala States)	Group I — 24th May Group II — 25th May Group III — 26th May	
(o) IRAN AND AFRICA (for TWO days)	— 28th & 29th May	

- (p) AHMEDNAGAR DIST. (Patherdi, Kup, Bhalawani, Padali, Pimpalgaon, Arangaon, etc., Baba will fix the dates of these places later.)

\* \* \* \*

- (14) Western lovers should try and spread out their arrivals in Poona over the two months of the Darshan period. This is in view of the shortage of good hotels and accommodation suited to Western needs, and to help avoid crowding in Guruprasad Hall at darshan time.
- (15) Baba wants all His lovers, both Eastern and Western, to return home directly on leaving Poona after seeing Him. Therefore, any who plan to do sightseeing in India or outside of India should do so **before coming to Poona.**
- (16) Only those who can afford to make the trip for His darshan should do so, and it must be on their own responsibility in all respects and without risk to health or livelihood.
- (17) No one from abroad should come for Baba's darshan without guaranteed passage for their return home soon after the week's stay in Poona.
- (18) Baba wants all of His lovers coming for His darshan from overseas, to transact their financial dealings through the Indian banks and authorised agents according to the law of the country.
- (19) Baba does not wish any of His lovers to bring gifts for Him or for any of His people.
- (20) No one should seek or expect to receive any special permission or instructions from Baba about coming for His darshan. Any lover who wishes to come, and who can afford to come, and who is well enough in health to come, is free to do so. Each

one visiting Poona for Baba's darshan must understand that he or she comes on his or her own responsibility in every respect.

- (21) Baba does not wish His lovers to write to anyone at Meherazad, or to Adi K. Irani, on any problems or queries regarding their visit to Poona for the Darshan.
- (22) Baba wants all His Eastern lovers visiting Poona for His darshan to make their own arrangements as regards conveyance, stay, food and other personal comforts. These arrangements must be seen to by individuals or their own group-heads concerned without seeking the least aid from Meherazad Mandali or from Adi and his office.
- (23) Western lovers may seek help in fixing hotel accommodation for their stay in Poona from Meherjee who has been appointed to this task by Baba. For this, the individual Western lovers should intimate Meherjee by a short letter as soon as passage has been booked, informing him of date of arrival in Poona and duration of stay in Poona, with his or her full name and address given in clear block letters, Please note his home address: Meherjee Karkaria, Meher Villa, Salisbury Park Road, Poona-1, India. Cable address is: WHITECLOUD, Poona, (India).
- (24) As appointed by Baba, His brother Jal will be in charge as general assistant and guide to the Western lovers during their stay in Poona. Taking the help of some Eastern lovers, Jal will, on request, assist in arranging transport to and from Guruprasad or a sightseeing drive of Baba-places in Poona for the Western lovers who wish it.

(To facilitate arrangement for transport to and from Guruprasad, the Western lovers should also intimate Jal, after passage has been booked, their date of arrival in Poona and duration of stay in Poona, giving full name and address in clear block letters. Address: Jal S. Irani, Meher Moholla, 765 Dastur Meher Road, Camp Poona-1, India).

(25) Baba says that those who want to come and cannot come to Poona for His darshan should not feel upset or disheartened but remain resigned to His Love knowing that "sometime, somewhere, somehow" His darshan is assured to them also.

(26) Baba wants the present restriction on correspondence to continue as now and be MORE STRICTLY OBSERVED.

Kindly share all the information given in this Circular with all lovers of Avatar Meher Baba in your sphere of Baba-work. Please NOTE that this Circular is NOT meant for the GENERAL PUBLIC as Baba has made it quite clear that this DARSHAN is ONLY FOR HIS LOVERS old and new.

\* \* \* \*

The above Circular was read out to those gathered before Baba at Meherazad on 13th October. Among them was Baba's beloved 'Child', Kishinchand Gajwani, called from Bombay along with Sorabjee Sigantoria—the twins in His service, as Baba has always referred to them. On the 16th, at his home in Bombay, right after his morning prayer and worship before the Beloved's picture, our Kishinchand Gajwani passed away from sudden heart failure. In the message that was cabled to the Gajwani family, Baba said:

My child Kishinchand Gajwani was fortunate to see me physically just before his coming to me for eternal rest in my divine Bliss. His deep love

for and faith in me has made his whole family blessed.

I'm wondering how to shape the ending of this letter, Happily no comments are needed to frame such a letter as this one, nor would they stand up before the dazzling content of the Circular. The light of Beloved Baba's message will set aglow the hearts of His lovers who can come to Poona to be in His presence, and of His lovers; who cannot come but have His presence in their hearts in the eternal assurance of His Love.

At the darshan-discussion gathering in Meherazad, Beloved Baba said:

"I have been saying: the Time is near;  
it is fast approaching, it is close at hand.  
Today I say: **the Time has come.** Remember this!"  
**Jai Baba!**

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## DIVYA VANI

(An English Monthly)

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Single Copy: Excluding Postage	...	Re. 1-00
Annual Subscription: Including Postage	...	Rs. 12-00

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—*Editor & Publisher*

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# \*The Meaning of Life

*By Meher Baba*

The limited 'I' (or separative ego) of ordinary human consciousness is a complex structure with intellect and feeling as important constituents. Its impressional or sanskaric dispositions get involved with each other in numberless ways.

## *Complexity of the mind-heart of the ego*

None of them, by itself, nor their natural and haphazard combinations, can yield any permanent glimpse into the Meaning of Life. On the contrary, **the infinite impressionary tangle covers up the Truth**, obscuring it and making it impossible to get at. To cut the tangled thread at loops and knots is to lose the whole game. And **the straightening of the tangled impressionary thread cannot be a mechanical process** or an achievement through blunt application of unintelligent or loveless force. The process of straightening up the impressions must, in its very nature, be both delicate and difficult, requiring the discriminative wisdom and infinite care, which the Master alone can bring for the task.

## *Gleaning the Meaning of Impressionary Experiences*

Bits of **relative meaning**, locked up in each type of **impressionary experience**, have to be carefully gleaned, These have to be carefully **pooled, correlated and absorbed in the meaning of other types of impressional experiences**, to

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\* From "SPARKS OF THE TRUTH FROM DISSERTATIONS OF MEHER BABA" Version by Dr. Chakradhar D. Deshmukh, M.A., Ph.D. (London), Nagpur

which consciousness has been subjected. **The meaning has to be gleaned and retained before the impressional tangle can be straightened.** But this is far from being simple or easy. Very often the aspirant is unable to do this himself. The working of the Master often **infuses into his impressional dispositions their appropriate meaning and enables him to straighten them and annul their restrictive functioning.**

*Analogy of the Toy-Balloon*

The process of annulling the restrictive effects of the impressions may be made clear by means of the analogy of the toy-balloon made of rubber. When there is no gas or air in the toy-balloon, it shrinks into small size. And its entire surface is covered up with creases and wrinkles. If any one tries to take away these creases or wrinkles on the surface of the toy-balloon, by external pressure or adjustment, he is bound to fail. For one wrinkle, which may be straightened up, there would be another one in its proximity. Or perhaps, for one previously existent wrinkle, there would be in its place a number of **new** wrinkles on its surface, either in the same portion or in some adjacent portion.

*Annulment of Restrictivity of Impressional Dispositions*

The wrinkles have no chance of disappearing as long as there is merely external **manipulation** of the creasy surface. The existing pattern of the wrinkles can, no doubt, be disturbed and radically **changed** by external manipulation; but the wrinkles cannot be **effaced or annulled** completely by this method. In the same way, the restrictivity of mental impressions cannot be annulled by the process of mere external or mechanical adjustments.

*Infusing Mind-Heart with the Meaning of Life*

But if, in the above analogy, the toy-balloon of rubber is infused with gas or air, the wrinkles will all automatically get rounded up and annulled, There will

be no creases distorting the surface of the balloon, if it is infused with air up to its full capacity. In the same way, **if the mind-heart is infused with the meaning of life, all the 'wrinkles' of impressional dispositions get effaced and rendered defunct.** And being free from all distortions, the mind-heart becomes sound and delimited. But the restrictivity of impressions becomes defunct only after they are made to yield their inner meaning. Their becoming defunct, as inertia-mechanism (or ignorant resistance to Truth), releases true and free functioning of consciousness.

To put the matter **paradoxically**, in Truth-experience of unlimited consciousness, **what has been rendered defunct is not impressions or life-script but their restrictivity.** In annulling this restrictivity, the impressions have been able to perform their true function of yielding their true meaning or significance to a **delimited** mind-heart or Consciousness (of which the mind-heart is a vehicle). Thus, from this point of view, the impressions have been so amended as to be fulfilled by contributing their quota to the **plus-meaning of a free or liberated Consciousness.** The amendment of impressions is so drastic that it looks **like annulment**, because the readjustment ensures that the impressions will not be able to operate in their separateness in an exclusive or semi-mechanical manner which must inevitably lead to **inertia or inner conflict, chaos or maladjustments.** **Freeing the intelligence of the mind-heart Consciousness from impressional maladjustments is an essential and indispensable requisite of releasing the dynamic harmony of the liberated Consciousness.**

#### *Deciphering the Script of Life*

Life is eternally scrawling its own meaning on the **ego-mind-heart.** But its script is not intelligible to the Consciousness, entangled with it, because of the distorting sanskaric or impressional engravings left upon it by past experiences. The ego-mind-heart cannot freely and

intelligently function in the present with the necessary **alertness and alacrity**, owing to the inherent inertia and resistances created by these past engravings, with the inevitable result that it partly misses the **import of the revelation of the Truth in the Eternal Present. Thus, psychic distortions are due to inertia and inertia is due to psychic distortions**; and there is an unending **vicious circle**. Suppose that in the above example of the deflated balloon, the wisest of Truth has been written on its wrinkled surface, no one will be able to read the script and make out what it means, as long as the surface is shrivelled up in innumerable distorting wrinkles. But if the same toy-balloon is now infused with air or gas, the wrinkles will all disappear and the script on the finely smoothed and rounded surface can be deciphered with utmost ease, making it possible for any one to understand what the writer wanted to convey. In the same way, the meaning of what life has written on consciousness can be easily and unmistakably gleaned, only if the Sanskaric distortions are mended and taken away by an act of Master's grace, infusing it with a new life-force and receptivity for Truth.

#### *Vicious Circle*

**The vicious circle that needs to be broken through, is that the distorted mind-heart of the limited ego cannot see the meaning of life, and therefore, it also cannot free itself from its own distortions and resistances.** The vicious circle can be broken only if the distorted **ego-mind-heart** of the aspirant becomes submissive to the Master and allows itself to be **illuminated by the infusion of meaning, imparted by the Master.**

#### *Infusion of Meaning can Descend along Impressional Paths*

The infusion of meaning may, in the initial stages, appear to take upon itself the limitations to which the mind-heart is subject, just as the air which is passed into

the toy-balloon, will seem to get conditioned as it occupies the ups and downs of the inner surface and goes into all the hollows of diverse shapes and sizes. But this is only a temporary phase. It ultimately culminates in the **disappearance** of all creases and wrinkles on the balloon, after inflating it to the full size. But this is the only way in which all creases and wrinkles could be removed. In the same way, the Master cannot infuse the meaning of life in the psyche of the aspirant except on the lines engraved upon it by his own past. He has to enlighten the aspirant by **making use of the sanskaric or impressional dispositions** previously acquired by the aspirant. He makes to him explicit the meaning which lies implicitly and inscrutably stored in the dispositions of his own ill-understood experiences by **taking away their muteness, as it were, and giving them a voice.**

#### *Mending Distortions*

After the mind-heart is fully infused with Truth, and not till then do all of its distortions disappear. But after that, in the place of the confusing and distorting inscriptions which yield no meaning, there appears in the delimited mind-heart the **lucid and unambiguous self-explanation of life, written by life itself.** The Master does not engraft on the disciple some alien Truth from outside. He enables the aspirant to **decipher the code of life by restoring to his mind-heart the vitality** that can heal all of its sanskaric distortions. This is the significance of the annulment of impressionary dispositions or removal of the distorting wrinkles of mind-heart.

#### *No Loss of Memory*

During the process of perfecting or rounding up, all the distorting contours of sanskaric or impressionary dispositions disappear; and they no longer limit the functioning of the mind-heart. But this does not mean irrecoverable loss of memory and the lessons of experience

or the destruction of the recorded history of the striving individuality. When the Truth-Inspired mind-heart wants to remember its past, it can do so, with utmost ease not only vividly and clearly, remembering the present life, but all the innumerable lives, through which the striving and ascending individuality has arrived at the goal of the unlimited life of the Eternal. And this memory is clear, definite, and complete, in all the wealth of inexhaustible details of incidents and occurrences.

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## 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.

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# THE SPRING TIDE OF CREATION

By William Le Page, Australia

Something is happening, and happening fast in this world of ours. I think it is reasonably accurate to say everyone feels this, but few have any clear idea on what this "something" is. They are simply aware in a very general sense that the kaleidoscope of world events is changing at such a pace that the framework within which the pattern of events change, could well burst asunder. That may be too "far-fetched" for some, but I do maintain that there is a prevailing feeling of being on the brink of the unknown. **Something** is happening. In fact, something has got to happen. I do not think this tired old world has any recuperative powers still locked within its old creeds, orders and structures. There is not much left now of them. I think there will be shortly a lot less.

Whether one believes them or not, it is significant that many prophecies have been and are being made during this century. These prophecies range from predictions on the end of the world to the second coming of Christ, from broad, general statements to specific 'date and place' ones. They are in general of three types: complicated, speculative forecasts based on biblical material; intuitive, emphatic observations from life and people; and the third, simple, visionary statements that appear to arise from an inner personal knowledge and having no apparent outward foundations. You are probably aware of the first type—many religious movements, revivalist sects, etc. are based on them. An interesting example of the second

is the following, from an internationally-known living palmist clairvoyant: "For many years I have been seeing signs in the hands of countless people (most often in the hands of children) that there will be a great awakening, a great regeneration coinciding with the appearance of a personage of tremendous spiritual stature." An example of the third is the recent casual remarks of an advanced spiritual aspirant: "Man-made world will end; and God-made world will come to life", and "The earth will split, and men will become helpless and shelterless like beasts roaming on a plateau. A very big cloud will appear. There will be great changes, and rites, rituals and ceremonies will be eliminated."

There is one on earth now whose statements on the future do not fall into any of the above categories and, while in character closest to the third type, stand in a category of their own because they are simply a natural and logical expression of his function as God in human form or God-Man. His name is Meher Baba. He is usually referred to as Avatar Meher Baba.

The God-Man or Saviour is known by a number of different terms, for example Rassool (Arabic), Christ (English), Avatar (Sanskrit). He has also a personal name, for example, Mohammed, Jesus, Gautama, Rama, Krishna. The God-Man is the total manifestation of God in human form, when God knows Himself as God whilst living the life of man among mankind. God is One, and He as the Avatar or Christ is always one and the same, but the manifestation is repeated from time to time "in different cycles, adopting different names and different human forms, in different places, to reveal Truth in different garbs and different languages."

Here now today, living in relative obscurity in India, is Meher Baba who states: "I am God—God the Beyond and God in human form." He has repeatedly indicated

that His manifestation as the Avatar of the Age and the breaking of His Silence will mean a culmination of world chaos and strife, and subsequent birth of a new humanity. He has said that "Avataric periods are like the springtide of creation" and the following is an example of the statements He has made:

"The time has come for the destruction of multiple separateness which keeps man from experiencing the feeling of unity and brotherhood. This destruction which will take place very soon, will destroy three-fourths of the world. The remaining one-fourth will be brought together to live a life of concord and mutual understanding, thus establishing a feeling of oneness in all fellow beings, leading them towards lasting happiness.

To affirm religious faiths, to establish societies, or to hold conferences will never bring about the feeling of unity and oneness in the life of mankind, now completely absorbed in the manyness of illusion. Unity in the midst of diversity can be felt only by touching the very core of the heart. That is the work for which I have come.

I have come to sow the seed of love in your hearts so that, in spite of all superficial diversity which you in your life in illusion must experience and endure, the feeling of oneness, through love, is brought about amongst all the nations, creeds, sects and castes of the world.

In order to bring this about, I am preparing to break my Silence. When I break my Silence it will not be to fill your ears with spiritual lectures. I shall speak only one Word, and this Word will penetrate the hearts of all men and make even the sinner feel that he is meant to be a saint, while the saint will know that God is in the sinner as much as he is in himself.

When I speak that Word, I shall lay the foundation for that which is to take place during the next seven

hundred years. When I come again after seven hundred years the consciousness of man will be such that materialistic tendencies will be automatically transmuted into spiritual longing, and the feeling of equality in spiritual brotherhood will prevail. This means that opulence and poverty, literacy and illiteracy, jealousy and hatred, which are in evidence today in their full measure, will then be dissolved through the feelings of the oneness of all men. Prosperity and happiness will then be in their fulness.

My next advent, after I drop this body, will be after seven hundred years, and that will mark the end and the beginning of a cycle of cycles. All cycles of time in illusion end and begin after 700 to 1400 years, and there have been and will be millions and billions of such cycles in a cycle of cycles; thus, there is no end to illusion, which always remains illusion.

My manifestation as the Avatar of the time will be of short duration ... During this short period, my Word of words will touch the hearts of all mankind, and spontaneously this divine touch will instill in man the feeling of the oneness of all fellow beings. Gradually in the course of the next seven hundred years, this feeling will supersede the tendency of separateness and rule over the hearts of all, driving away hatred, jealousy and greed that breed suffering, and happiness will reign."

An appreciation of these statements rests on an understanding of the function of God-Man. He is the Awakener—He comes at a time when men generally no longer seek God and live by truth and love, and He adopts drastic measures to turn people from selfish absorption to awareness that the person next to us is in fact our brother, potentially God equally with everyone else.

When a physical disorder is sufficiently severe, the physician becomes surgeon and removes organs and

limbs in order to restore balance and health. When a man pursues a course of action oblivious to the effects of his activity on himself and others, often only something in the nature of a nervous breakdown or extreme bitter disappointment or loss of dear ones, will produce a radical and far-reaching change in outlook, attitudes and beliefs.

When we no longer love what we are doing, no longer seek Beauty and Truth in the heart of our everyday activity, no longer seek to express truth, love, purity and beauty in the world of forms, when, in summary, "God's Truth is ignored, then a tremendous reaction is produced and the world finds itself in a cauldron of suffering through wars, hate, conflicting ideologies, and nature's rebellion in the form of floods, famines, earthquakes and other disasters".

It is this "shock-treatment" on a universal scale which is one aspect of the world task of God-Man. Yet Meher Baba does not suggest that this cauldron of suffering for man is the "visitation of God's Wrath" of the evangelist's creed; it is an act of love and compassion designed to turn man again to the true purpose of life—a life of love, tolerance and selfless service leading to realisation of the Divinity within, the Real Self or Truth.

As Meher Baba states, in what is to me the very essence of compassion: "All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through my coming in your midst. I had to come and I have come. I am the Ancient One." And thus God in His Compassion warns us, as did God in the form of Noah warn the people then of the coming catastrophe, and says the only true haven is the Ark of our heart occupied with love for God. That is why God in human form is Saviour. He

saves us from our own destructive forces manifesting on a universal scale, and offers us the refuge of His love and name. "When I speak I shall manifest My True Self, besides giving a general push to the whole world. I shall lead all those who come to Me towards Light and Truth."

(Reprinted from 'Semper Floreat', University of Queensland student newspaper.)

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# ROLLING STONE

By Dorothy L. Levy, U.S. A.

It all began many ages in the past—a rolling stone  
Lay upon the earth—known to God alone.  
Until, one day Beloved Baba gave a glance  
In the stone ... now was given a chance—  
To roll over many evolutions—advance.  
In the world of illusion—changing form—  
God—Everything in creation, a plant too, was born ...  
Peeping up from the ground—  
There were trees and flowers blooming all around...  
Spring, the season for a new birth ...  
God-Man descends again, and again on earth ...  
Amidst this plant life, there grew a fish  
To live in the water—and swim, and swish...  
In the stream of water, cool and clear—  
Basking in the sunlight without fear.  
From the water-looking up at the sky—  
Awakedly a little bird was learning to fly...  
Making a landing there in this big tree—one day to  
sing  
Melodious love songs to our King—Beloved Baba!  
Not too distant from this tree came a sound—a bark  
There sat a little doggie, with a great big heart...  
Wagging its tail at the Master's feet—  
To this loyal little lover—the greatest treat.  
One day the Master said, stand up like a man ...  
Blessed—now with both feet and hands ...  
Beloved Baba had sown seeds of Love over the  
earth—in every land.  
In the seven stages of evolution—changing form ...  
God—the Creator in all performs ...  
Each acting out a part—in many different forms and  
ways...  
This is God's Universal play...  
Making all a part of the show ...  
The Soul—Beloved Baba—The Saviour, only He  
knows.

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# LETTER

From Charles Bowen, U. S. A.

*September 27, 1968*

Dear ....

Miss Filis Frederick asked me to write to you concerning Avatar Meher Baba Day in Seattle, Washington on September 7, 1968.

After arriving in Seattle, Washington in August of this year, Filis asked me by phone to visit a friend of hers, Mr. Warren Healy, a Baba lover. I spoke to Mr. Healy on the phone to make an appointment to visit him and arrange a meeting in a few days. Later when phoning again, Mrs. Healy said, "Mr. Healy is dead." As you know Mr. Healy is now with our beloved Meher Baba.

With Mrs. Healy's permission I attended Mr. Warren Healy's memorial service. A few days after the service, Mrs. Healy asked me to her home to receive some literature on our beloved Master, Meher Baba. Upon entering the cellar of Mrs. Healy's home and viewing all of the Avatar Meher Baba printed literature, was beyond my fondest dream. Miss Filis Frederick per phone conversation instructed that all literature be sent to Mr. Bob Hippler, Baba Center in Berkeley, California for redistribution. There was approximately one ton of Meher Baba literature, books, booklets, etc. This was taken to Berkeley, California by four Baba lovers; Mr. John Martel, Mr. Danny Bolet, Mr. Thomas Corvett and Mr. John Foster.

With an ample supply of Avatar Meher Baba literature at hand, the idea was conceived by Baba lovers to

hold an Avatar Meher Baba Day on September 7, 1968 in the University District of Seattle, Washington.

Pictures, signs and posters of all sizes were displayed in bookshop windows, and on the walls proclaiming Avatar Meher Baba and His infinite love for one and all. Additional information on Meher Baba's West coast Centers was put up on bulletin boards in the bookshops. Most shops were book stores and two store managers were Baba lovers. No Meher Baba literature was sold, all Baba literature was given out freely to one and all with love.

The weather on Avatar Meher Baba Day was perfect although 40% rain was forecasted.

One incident occurred when an 18 year old girl picked up a pamphlet in one hand and a handful in the other of the booklets, "Who Is Meher Baba?", and went out in the street calling, Meher Baba's Name, and gave out freely Meher Baba literature to people passing by on the street.

All Avatar Meher Baba literature was received graciously by the public at large and all shop managers received free a bound book on our beloved Meher Baba for allowing free display and distribution in these shops.

Miss Marion Nance, a Baba lover, did a beautiful job making large posters portraying beloved Avatar Meher Baba's Love Messages to the people in Seattle, Washington.

One shop had a special table set aside just for Avatar Meher Baba literature with sweet smelling incense burning on the table. It was just beautiful. Also there were large pictures and posters of our beloved Meher Baba on the wall.

All Avatar Meher Baba literature, pictures and posters were presented and assembled in the best manner possible with love.

Seven stores participated to my recollection in Avatar Meher Baba Day, September 7, 1968; and it was the Happiest Day.

JAI BABA!

Lovingly,  
Sd./ Charles Bowen

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# *Letter to Fredelia Winterfeldt*

*From Philip Lutgendorf and Dot Pierpont  
of the Chicago University, U. S. A.*

September 28, 1968

Dear Fred and Ella,

This letter is being jointly written by me (Philip) and by Dot. We are writing in Baba's love and in tremendous excitement to tell you about something remarkable which happened last night.

It was Student Activities Night, when all the student organizations set up booths in the Activities building to inform arriving students of their existence and purpose. Baba people naturally requested a booth and last night about six of us were there to man it. The results were incredible. We were in a large room with many other groups, but the large photo of beloved Baba acted as a magnet. The pamphlets "Who is Meher Baba?" disappeared after about to minutes. All evening a constant stream of people passed by, neatly everyone stopping to get a Universal Message, or "God in a Pill?" or at least a "Don't Worry, Be Happy" card. Many asked if they could take extra ones to send to their friends. Everyone was interested, and almost no one was sarcastic or critical. They all wanted to know more about Baba. Everyone was so happy and cheerful. Many people commented that they just loved Baba's face and one person asked if we would sell our big photo as a poster! So much attention was generated by the booth that I was called down-stairs to be interviewed by the campus radio station, to tell who Baba is and what he is doing (everything!). Some really heart warming things happened. One young boy came up to us and was very,

very happy to see Baba's picture. He pulled out his wallet and showed us a "Let me help you" card which someone had given him on the street in New York last Christmas and, which he'd been carrying ever since, "next to my heart" as he put it. There were also some people from New York who had recently heard of Baba in the city. They came bounding up to the booth, pointing to the photo and saying "There he is! There he is!". One of them turned out to be a good friend of a boy I went to school with. One person said, "I just love his face!" And many, many people wanted to know when and where we would have meetings. They were so eager to find out and afraid that when the meetings were held they might not know. So we promised to put up lots of posters so that everyone would know. All in all, it was a fantastic evening. We felt so strongly how everyone is ready for Baba. We all talked non-stop for hours.

Now Dot:

The first day I went around campus all day, everyone I met who I knew well or casually last year seemed to want to hear more and more about this Baba on my button. I felt that the atmosphere showed how ready everyone is to hear about Baba. It's really incredible. We've been putting cards up on all the bulletin boards around campus. Wherever one goes one finds that smiling face. Today we saw a little boy walking around in the lounge of one of the dormitories, clutching a "I am the Highest of the High" card!

We hope to have our first meeting Monday October 7th. After that we'll let you know what's happening here. We both thank you so much for "The Unstruck Music of Meher Baba". It is full of wonderful short sayings, and we will be able to use it at our meetings.

That's really all for now.

ALL LOVE IN THE BELOVED  
Sd./ Dot & Philip

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# *My "Impressions" of Baba*

BY CHARLES J. SEYMOUR, LONDON

A writer by profession I have often been asked to do articles on subjects of which I knew little. Almost 40 years of practice and experience—for I began writing when in my teens—made such work not too difficult. There are, besides libraries and works of reference, people in the world who *do* know, and with whom I could get in touch, and really giving one's mind to the subject, whatever it might be, soon aroused an interest which required to be satisfied for its own sake. This *interest*, of course, is the whole secret, and it enabled one in course of time to acquire a working knowledge, at least, of a fairly wide range of subjects, and so to write more or less fluently about them. But here is one article that will not be written fluently! Hearing that I have been keenly interested in Shri Meher Baba for better part of a year and am speaking of him wherever I go, Dr. Munsiff has asked me to set down my impressions of the Master for the *Journal*. Willingly I will try. But what can one write? Meher Baba is not a *subject*, something that one is able to isolate and compactly define and show in its relations to other departments of knowledge. He is universal; he is All. There is therefore nothing to be said, because there is *everything* to be said. That is the difficulty. As I sit at my desk, pen in hand (incidentally, by the way, with an air-raid in progress, and bombs dropping in, as it seems, the next street) words seem to be dancing out there, irrelevant, meaningless. Impossible to give any "description" of Baba that will not convey to other minds the idea of *personality*. Whereas all personal aspects of Baba are merely symbols, phenomena which

he exhibits that shall be understandable on the planes on which the diversified types of human beings who contact him respectively function. As every true believer in Baba knows, he is not to be "understood" by the mind; he is only to be *experienced*. And at this stage of experiencing, the Master as an "external entity" disappears, for what one experiences in experiencing Baba is his own real Self. There is no duality; only the one real Self, which is God. Because man's imagination is held fast by the idea of duality, however, there is Form, with all the illusion of the manifolds and of separate entities, including the Personality-form of Baba, which as Baba will tell those who are fitted to receive such teaching, is equally *Maya*.

You are Baba, I am Baba, Baba is us; yet in this world of manifestation he stands over away from us as a separate visible presence, an Elder Brother, a Good Friend.

As such, as an incarnated being, he will perforce appear to the vast majority of people throughout his sojourn on this planet. It is unavoidably so, at the world's present stage of evolution.

Baba is the opening of a window in ourselves. What is needed so that All can be seen through that window, All can be known? *The intelligence of the heart—FAITH*. "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence; and it shall remove; and nothing shall be impossible unto you." There is little faith in the potency of that Faith. People say, "It is not reasonable, merely to *believe*." But that is what Baba shows: it *is* "reasonable". The appeal is precisely to the reasonable man, for Baba, I am sure would say something like: "Faith is not what you suppose it to be. 'Faith' is an aspect of the basic energies of the Cosmos. Rightly understood, it is the force in the atom, in the life of a rock, a tree, a beetle, a man. If, therefore,

you can really have faith, HAVE it, not see it as something to be 'understood', something to be apprehended intellectually, you are at the centre, you have Mastership, you are Creator. You will find that you have all power, which means that you will never want to *use* 'power': Being then is power, without any need for demonstration. To *test* Faith—to say, for instance, 'I have faith that such and such a thing will come about', is to be devoid of faith: you are trying to prove it with the mind, to see whether it is 'there' as a 'force' of which science gives report. This is like trying to prove to yourself that you are yourself."

Men cling in faith to Baba because Baba is Faith itself. But while they thus view him as being in any way external, they can never be "faith itself"—which is what Baba wants them to be, and which it is his mission here to teach them to be. But we who have realized this must of course acquiesce in the externalisation, in this illusory duality, because of the everyday, and most urgent, purposes of the world. For, in order that the great work which is proceeding may be intelligible to the world, we must be able to point to a presence, human in form, and say: "This is the great leader. Trust him. Follow him." Thus Baba is the *Avatar*, incarnate, for this age. Coming from the profound mysteries, he has accepted Form for that purpose, knowing it to be indispensable for the world in its present phase. A myriad other orders of manifestation were possible but none of them would be *practicable*, to make impression upon the human mind and heart, as that mind and heart now are.

The task for us, Baba's disciples, followers and co-knowers, has therefore to be worked out upon the most clear-headed and practical lines. Baba's own directions for action have been communicated by him in the *Journal*, in his Sayings, in Questions and Answers, and elsewhere, in the plainest and most unmistakable language. We have

to work to "unite the spiritual with the material," not leave them "widely separated, as now". The following statements and exhortations by him are for me crucial:—

(In Avataric Periods)

"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."

"The *Avatar* awakens contemporary humanity to a realisation of its true spiritual nature, gives liberation to those who are ready, and quickens the life of the spirit in his time ..... Those who have the necessary courage and integrity can follow when they will."

"Spirituality must make man more human. It is a positive attitude of releasing all that is good and noble and beautiful in man ...It does not require the renunciation of worldly activities or the avoiding of duties and responsibilities. It only requires that while performing the worldly activities or discharging the responsibilities arising from the specific place, and position of the individual, the inner spirit should remain free from the burden of desires."

"Selfless service is accomplished when there is not the slightest thought of reward or result, and when there is complete disregard of one's own comfort or convenience or the possibility of being misunderstood."

"The way to restore the dignity of the spirit is not to reject matter, but to use it for the claims of the spirit."

"There is nothing irrational in true mysticism, when it is, as it should be, a vision of Reality as it is;

it is a form of perception which is absolutely unclouded; it is so practical that it can be lived every moment of life and can be expressed in everyday duties; and its connection with experience is so deep that, in one sense, it is the final understanding of all experience."

From these few extracts—taken almost at random from scores of passages that I have marked in the *Journal* and other publications relating to Baba—my bent will be obvious: my response is strong to that section of the prospectus for the Universal Ashram which proposes "the preparation of mystics of the practical type".

At times I have been asked by people to whom I have spoken of Baba: "How is Baba now working to bring about this New Era of which you speak?" The only adequate answer is, perhaps, another question or series of questions: "How does the *universe* work? How does a blade of grass grow: what makes your heart leap when you behold beauty; why do you experience affection for other human beings and creatures; what keeps the stars and planets poised in space?" Baba threads the universe. He threads us, as we thread him—he consciously experiencing with us as we experience; indeed, not distinct from us: we ourselves, for the most part, all unconsciously; "reaching out to him," seeing him as "apart", although we are in him. If there is to be a "new world", by what means will it be born? By, as the minimum, our attaining to the consciousness that Baba is conscious in *us*. So that the coming of the new world *rests with ourselves*. There must be no putting of responsibility on others—"why don't *they* do this; why don't *they* do the other." There must be no leaving it even to Baba, though indeed without him we can do little. Accept this view, and Baba will do all that he came to do. It would be possible to cut through Illusion and make this world Real tomorrow, were it not that the false self

hangs like a blind before the window that looks out upon the true Self. Take Baba in your HEART, consciously, to all whom you encounter, friends and strangers; individuals and multitudes alike, and you may know as certainty that each one, without exception, is being given, a "spiritual push" on and up from the plane where he stands.

This is how Baba works.

Don't look for exceptional sudden happenings in the phenomenal world. Don't look for "miracles". Know the Truth, that the *Avatar* is here, and by the fact of his presence will lead humanity to the co-operative and harmonious life.

How soon results will appear in the phenomenal world, however, how tangibly these results will manifest, **DEPENDS ON US.**

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Reprinted from "MEHER BABA JOURNAL" October 1941 issue.

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## APPEAL TO OUR DEAR SUBSCRIBERS

The Annual Subscription for "Divya Vani" for the current year commencing from July '68 to June '69 is payable in advance. We would, therefore, request all our dear subscribers to kindly send the amount as early as possible, and enable us to serve them more promptly and felicitously in Beloved Baba's Cause.

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

—**Editor and Publisher**  
'Divva Vani'

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# MAHATMA GANDHI MEETS AVATAR MEHER BABA

*By N. Dharma Rao, B.E., Rajahmundry*

Shri Mohandas Karamchand Gandhi was born at Porbandar on 2nd October 1869 in a middle class family. His memory of his mother is that of saintliness. His father was truthful, brave and generous, but short-tempered. During his boy-hood, he witnessed the play "Harishchandra", which captured his heart. To follow truth and to go through all the ordeals Harishchandra went through was the one **ideal it inspired in him**. The thought of it all often made him weep. Thus he began to be hundred per cent truthful and honest even from his childhood, naturally undergoing the resulting suffering in so many ways.

After qualifying himself as a Barrister at London, he returned to India and set up practice without much success. But very soon he went to South Africa on professional work in 1891. He stayed there practically till 1914., except for occasional visits to India. During one of those visits in 1901, he attended the Annual Session of the Indian National Congress at Calcutta and acquainted himself for the first time with the working of the Congress, when he got a resolution passed for better treatment of Indians in South Africa by the Britishers. His entire life in South Africa for over 23 years was one of dedication to 100 per cent truth undergoing severe hardships which were termed as his experiments with truth. It was a hard struggle to eradicate the differential treatment meted out to the coloured races by the whites, which is still going on even to this day.

The following extracts from Mahatma Gandhi's introduction to Autobiography dated 26th November 1925, will amply prove the fact that his whole life was an endless struggle for **God-Realization** through the path of **Karma-Yoga** as laid down in Bhagvat-Gita:

"For me, (my experiments in the political field) have **not much value**; and the title of 'Mahatma' that they have won for me has, therefore, **even less**. Often the title has deeply pained me ... What I want to achieve,—what I have been striving and pining to achieve these thirty years,—is **self-realization**, to see God face to face, to attain Moksha ... For me, truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also ... **I worship God as Truth only**. I have not yet found Him, but I am seeking after Him. I am prepared to sacrifice the things dearest to me in pursuit of this quest. Even if the sacrifice demanded be my very life, I hope I may be prepared to give it. ... Though this path is strait and narrow and sharp as the razor's edge, for me it has been the quickest and easiest. ... Often in my progress I have had faint glimpses of the Absolute Truth, God, and daily the conviction is growing upon me that **He alone is real and all else in unreal** .... The seeker after truth should be humbler than the dust."

With this background Mahatma Gandhi met Avatar Meher Baba on the ship "Rajputana" in September 1931, as he was going to London to attend the Indian Round Table Conference; while Avatar Meher Baba was going on His first visit to the West on the same ship. On telegraphic instructions from Jamshed Mehta, Gandhiji went to Baba's cabin and the meeting lasted for three hours. The next day Gandhiji went to Baba and said. ...Baba, it is now time for you to speak and to let the world hear ...I feel within me that you are something great; I did not feel the same when I visited Upasani Maharaj." Baba asked, "Why?" Gandhiji said, "When

I went to Upasani Maharaj he was wearing a piece of rag around his loins; he removed it and showed his private parts and said, "You may be a great man, what is that to me? Why have you come here?" Baba answered, "Now you really know that I am great, with the authority of that greatness I tell you that Maharaj was a Perfect Master." Gandhiji replied, "No, Baba, I do not understand it at all." He came a third time and said that he would like to spend one night in Baba's cabin.

Mr. James Douglas, editor of the "Sunday Express" had an interview with Baba about the 8th April 1932 in England. When he questioned Baba, "Do you know Gandhi?"; Baba replied, "I saw him on the steamer 'Rajputana'. He is a good man and a great soul. I will not help him until he abandons politics. I have no politics."

When India attained Independence on the 15th August 1947, the land was soaked in blood due to Hindu-Muslim riots. On the Independence day Mahatma Gandhi was at Calcutta to restore peace among Hindus and Muslims. Thereafter, he gave up politics and devoted his life to peace and for the cause of unity and brotherhood by remembering God constantly and conducting prayer meetings every evening in public. He was murdered on 30th January, 1948 during a prayer meeting.

It was on January 25th, 1953 in Katta Subbarao Garden at Eluru (West Godavari District) that Baba, while talking to His mandali in the morning, said as follows:

"There is only one man who led a life of hundred per cent truthfulness and honesty and that is Mahatma Gandhi. I took a promise from him when he met me on the steamer 'Rajputana' that he should come to me after India attains Independence. He kept up his promise and—he has come to me."

May we invoke the Love-Blessings of Beloved Baba to commemorate the happy occasion of the Centenary Celebrations of Mahatma Gandhi, who has been blessed by our Beloved Lord, Avatar Meher Baba.

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# **HOW TO LOVE GOD?**

**By S.V.R.G. Prasad, Challapalli (A.P.)**

LOVE IS FIRE. It burns all impressions of human beings like fire which burns all material things. But we see that the present world is lacking in love for man-kind. This is the root cause for all social, economic and political problems in the world. Where there is love, there is God; where there is no love, there is no God. Human beings are giving the utmost importance to material things which are temporary and giving less importance to love which can lead man to divinity. The attachment with material things is an obstacle to achieve Godhood. The goal of life is not achieving material benefits but only union with God. This can be achieved only through love.

Baba says, "GOD ALONE IS REAL, AND ALL ELSE IS ILLUSION. THE GOAL OF LIFE IS UNION WITH GOD THROUGH LOVE."

It is generally believed that loving God means offering garlands, coconuts and giving Arti to His photo or idol. People are satisfied by doing this. But what can we give Baba? Baba, the Avatar of the Age is creator of all things. He is omnipresent and omnipotent. Baba often says: "LOVE ME". In this context "Me" denotes only God but not the body of our beloved Baba. Baba also says, "..WHAT I WANT FROM ALL MY LOVERS IS REAL, UNADULTERATED LOVE ....."

God is in everyone and in everything. The entire universe is a form of God. The duality exists only by illusion. Actually there is no duality. The oneness behind the duality is the only real truth. Baba says, "SEE ME IN EVERYONE, LOVE ME IN EVERYONE AND SERVE ME IN EVERYONE FOR I AM IN EVERYONE."

There is nothing in the universe without God. The whole of this universe is the creation of God.

The lovers of God do not waste their life-span by differentiation. Instead of finding faults in others they will find their own faults and try their level best to correct themselves. They take good from others and leave bad things. They think truly, speak truly and act truly. They are never proud of their material possessions and are ever ready to help others with what little they have.

The lovers of God treat friends and foes alike, share pleasure and pain with others. They do not care about their health, in service of mankind. They feel that living by robbing others is equal to dying and serving others at the expense of their life is equal to real living. Their hands are ready to give but unready to take from others. Real love is like a fountain which gives out everything for good of others and never expects any thing in return.

Baba says, "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."

The lovers of omnipresent are not jealous about the possessions held by others; they are content with what they have. They do not blame others for their misfortunes and feel they are solely responsible for their deeds.

The lovers of the creator attribute their happiness and sorrow to God. Either in happiness or suffering they never forget Him. In their life history there is no place for hypocrisy, jealousy, pride and hatred and their life is full of love and service.

All human beings are created by God.  
All are children of God.  
Serving others is serving God.  
Where love is there is God.

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# NEWS IN BRIEF

*Manifestation of Meher Love at Shiv-Kirti*

*(Poona)*

The Avataric Advent, His life of love on this earth and His work of redemption exist eternally in the memory of mankind. The spiritual current He releases through His physical presence at any given place at any given time takes form in the course of time, manifests His glory and makes man aware of His existence. It also awakens man to admit Him into their lives. It is like an apparently dry land turning into a green vegetation vibrant with life and joy just after the advent of the monsoon; for the seeds of life were dormant in the earth carefully placed by the Father of creation—the Gardener of the Globe.

It was some 7 years ago that Avatar Meher Baba with His men mandali and a few disciples from the West visited the residence of one of His lovers—Shri L. B. Thade, a Welfare Officer then of the Maharashtra Government and now a Project Officer in Dhulia District. He was received with an outpouring of human love for God; since for the Thades, Meher Baba is the God of all gods. There was singing of bhajans and Baba's Arati. The place was then called M. L. A. Quarters at Ghorpuri, Poona. Now it has been named Shiv-Kirti (named after Shivaji, the Great Warrior King of Maharashtra) and some 30 to 40 families live there. Being an outskirt of Poona it has an air of rural life. Free from the mad rush of city life, people after attending to their daily jobs lead a quiet and active life of self expression.

Kumari Shobha Thade, youngest sister of the Thades is a budding social worker, specialised in child welfare.

She in her free time with the help of like-minded ladies trained the children of the locality to sing, dance and act, thus enabling them to express their inherent talents. On Saturday, the 31st August 1968, I sat an hour watching a drama enacted by her troupe of children. The theme was—'Human heart is the temple of God'. This is the season of Ganapati Festival and every evening there has been programmes of various kinds in the colony. In these programmes there are songs on Avatar Meher Baba and His prayers are also recited by children.

On Wednesday, the 3rd September 1968, the evening programme started at 8.30 P.M. with the children's dance and songs—children so lovely and beautiful, their voice touching the core of one's heart; for they have more love for God. None of the families except the Thades has seen Beloved Baba, but practically every house has His photo. Not only that but they could picture Him anywhere with anything. I could not believe my eyes when I saw Beloved Baba's form depicted in rangooli on the floor of their worshipping place where they have installed Ganapati, the elephant-headed god. One lady from the Chowgule Family in the colony is an expert in this art. To depict a form so vividly with brush or powder one should have that form deeply implanted into one's heart. From this I felt that the families here have Beloved Baba enshrined in their hearts. As none of them has seen Him physically, when dear Jangoo Sukhadwala showed them the Baba-Film taken during His Darshan at Guruprasad in May 1965, they were visibly moved and children began hailing "Avatar Meher Baba Ka Jai" whenever they saw His form.

The seed of love and light sown by the Avatar by His physical presence in a place seven years ago at the residence of Shri L. B. Thade lying dormant in the hearts of the Thades all these years began slowly germinating into small sapling, steadily growing into a plant and now a tree

spread wide enough to shade hundreds of souls with Meher Love. Although Shri L. B. Thade is no longer in Poona, the younger members and the parents continued to stay there with Shri Kishan Thade, an Officer of the Agricultural Department. The family forms by itself a Meher Baba Centre. Everyone in the family could sing Baba bhajans and they all know messages of Beloved Baba well from personal contact and by reading His various books. Every evening they sing songs on Baba's glories and do His prayers and Arti, when the neighbours, particularly children and ladies also join. Their immediate neighbours—Shri Bapshet Family, Shri Kadam family, Shri Chachoria Family, Shri Joshi Family, Shri Karve Family, Shri Chowgule Family and Shri Marbally Family not only participate in the functions in the colony, but have also become active members of Avatar Meher Baba Poona Centre.

After the film show the family sang bhajans and the function ended with an inspiring talk by Shri Dhende Buwa and Arti and distribution of prasad. It was 11 P.M. when they all dispersed.

Thus I saw the manifestation of Meher Love at Shiv-Kirti.

— Sri K. K. Ramakrishnan, Poona.

NAGPUR: In the month of October, there was 'MEHER NAMA JAPA YAGNYA' in a specially erected pandal at the residence of Smt. Indu Tai Naik. On the concluding day, Sri T. G. Deshmukh, M. P. presided over the meeting, when Dr. A. N. Deshpande and Dr. C. D. Deshmukh spoke on the significance of repeating wholeheartedly the holy NAME of Beloved Baba. In the end, Sri Ramchandra Mangalamurti and other Baba lovers rendered Baba songs, followed by Arti and dinner to all the participants in the JAPA. During 'Durga Navaratri' celebrations in the Dharampeth temple, Dr. A. N. Desh-

pande gave a series of lectures under the title 'MEHER-OPANISHAT'. The lecture on the philosophy and teachings of Avatar Meher Baba were very much appreciated by the large audience, who came to the temple for several days.

—Dr. C. D. Deshmukh

WARDHA: In October, Sri Prabhakar Palsapure's building 'Meher Kripa' was inaugurated by Dr. C. D. Deshmukh. Smt. Indumati Deshmukh spoke on the significance of Baba's "Kripa" or Grace on this occasion. Next day, the Marathi drama 'Meher Deepti' was presented by an enthusiastic group of college students of Nagpur before a large appreciative audience gathered to celebrate 'Maha Samadhi Anniversary' of Sadguru Sri Sai Baba.

— Dr. C. D. Deshmukh

KONI: On 3rd Sep '68, Baba's drama 'Prem ki Mahima' written by Bhau Kalchuri was enacted by a group of children on the stage of M. I. T. I. Assembly Hall. This was very much appreciated by the large number of people, who witnessed the drama. On 14th, Sardar Amar Singh Saigal, M. P. spoke to a new group of admirers and Baba lovers at the residence of Sri Ganesh Singh, Asst. Mechanical Engineer, Dr. Shukla, Civil Surgeon was the chief guest on this occasion, A special gathering was held on 22nd, under the presidentship of Sri Chopra, Divisional Supdt. Sri S. P. Chatterji, Chief Operating Supdt., S. E. Rly., Calcutta spoke on Baba's Message of Love. Kumari Roy entertained the audience with melodious Bhajans and Kirtans.

On 5th October '68 also, a special meeting was held at the residence of Sri C. M. Krishna, Chief Controller of S. E. Rly., Bilaspur, Sri S. Suryanarayana of Waltair, who was the chief guest, spoke about his contact and experiences with Beloved Baba. Later he also addressed a group of ladies in Telugu.

— Sri V. Rama Rao

**VIJAYAWADA:** Sri K. Brahmananda Reddy, Chief Minister declared open the Baba Stall arranged by the local Baba lovers in the Krishna Pushkaram Exhibition, on 6th Oct '68. The Chief Minister was accompanied by his dear wife Smt. K. Raghavamma, Dr. K. L. Rao, Minister for Power and Irrigation, Govt. of India and Sri B. V. Gurumurthi, State Minister for Industries. They were received by Sri Majety Ramamohana Rao and other Baba lovers on their arrival at the Stall, which was very beautifully decorated with Baba's cut-out picture and several other photos in different poses. Baba's important sayings both in English and Telugu were also displayed. Folders containing Baba's life sketch, Universal Message and other Messages and Baba's photos have been freely distributed to the visitors in the Stall during the Pushkaram festival.

—Sri Y. Manikyala Rao

On 22nd Sep '68, at a special meeting held under the presidentship of Sri Majety Ramamohana Rao, at the residence of Sri P. Rama Rao, Sri. N. V. Ramaniah inaugurated Avatar Meher Baba Gandhinagaram Mobile Centre... On behalf of the Centre, Sri P. Chandramouleshwara Rao told that the main purpose of the Centre is to intensify the activities in the new areas of the town and also the surrounding villages to spread the Name and Messages of Beloved Baba. Prominent Baba lovers participated in the function and spoke on the need for many new Centres to intensify Baba work at this juncture.

— Sri P. Chandramouleshwara Rao

**KHAMMAM:** To commemorate Beloved Baba's declaration as "The Highest of the High", 'Ekaham' was held from 6 p.m. on 7th to 6 p.m. on 8th Sep '68, under the auspices of Avatar Meher Baba Khammam Centre in the local Sri Venkateshwara Swami temple. Sri Ch. Subba Rao of Guntur, Sri P. Satyanarayana Rao, Sri B. Sundarlal Munsiff Magistrate and other Baba lovers

actively participated in the function.

- Sri M. B. I. Sarma, M. A.

NAKKAPALLE (VISHAKHAPATNAM Dt.): Sri P. Veerraju, President Panchayat Board took the initiative and arranged Meher Bhajan on a grand scale on 14th Sep '68. Sri K. China Pattabhi and other Baba lovers rendered Baba songs before a large audience of about 500 people. In the end, there were speeches about Baba and His Message of Love and Truth.

— Sri R. Kotilingeshwara Rao

MUPPALLA (GUNTUR Dt.): Guntur Dist. Avatar Meher Baba lovers' Second Monthly Conference was held at Muppalla on 15th Sep '68. About 105 lovers from different Centres in the Dist. besides many local visitors attended the Conference, under the presidentship of Sri Sivudu Siva Rao. Sri N. V. Ramaniah explained the object of the Conference. Many other prominent Baba lovers spoke on the working of their Centres and their experiences in Beloved Baba's work. A big procession was also taken out round the village, when every householder offered Arti before Baba's photo. In the night, a public meeting was held. The local Baba lovers headed by Sri J. K. Subrahmanyam had made excellent arrangements for the Conference.

—Sri N. V. Ramanaiah

SHRI KISHANCHAND R. GAJWANI  
JOINED BABA FOR ETERNAL REST IN  
HIS DIVINE BLISS

Shri Kishanchand R. Gajwani, only two days prior to his passing away in Bombay, had gone to Meherazad along with his twin brother, Shri Sorabji R. Siganporia on Sunday, 13th October 1968. Both of them had been called by Beloved Baba along with several others from

other Baba Centres, for a discussion as regards His long-awaited Darshan which Beloved Baba desires to give only to His devotees and old and new lovers during the period from 10th April to 10th June 1969.

As Kishanchand was not in a fit state of health at the time, his son Nariman and other relatives tried to dissuade him from undertaking the long and tiresome journey. However, how could he let go such a golden opportunity which came his way after about 11 months? He told them plainly that he would go to Baba under any circumstances and the relatives, realizing the futility of further arguments, gave in.

Hence, on the morning of Saturday, 12th October 1968, Kishanchand with his twin brother Sorabji, started in his Austin car for Poona, from where after a few hours rest, they proceeded to Ahmednagar and directly reached Shri Adi's office at 7.30 p.m. Coincidentally, it was Ahmednagar Centre's weekly meeting day and so along with Adi, Kishanchand and Sorabji also attended the meeting. Invitees from other Baba Centres in India also joined. The meeting over, all embraced each other having met after a long time.

Per previous arrangement made by Baba's Secretary Adi, Kishanchand and Sorabji spent the night at the residence of the District Judge, Mr. Prem Khilnani, one of the Baba lovers of Ahmednagar. At 8 a.m. on Sunday the 13th October, Kishanchand and Sorabji along with Mr. Khilnani left by car for Meherazad to be in readiness to attend the meeting with the Beloved at 8.30 a.m. sharp. Those who had gone for the meeting including Kishanchand were called in by dear Eruch with a warning that all should sit outside the red carpet i.e. 10 ft. away from Baba, and that none should bow down or embrace Baba or ask for a private interview. At 10.40 a.m. the meeting terminated and all were asked to go and leave Meherazad quickly.

After taking lunch at dear brother Khilnani's house, Kishanchand and Sorabji took leave of the family, thanking them for their hospitality and left Ahmednagar at 12.45 p.m. reaching Poona at 14.45 hrs. Taking rest and tea at Sorabji's son's (Noshir—also a Baba lover) place, they left Poona at 5 p.m. reaching Bombay at 9 p.m. It is noteworthy that far from expectations, Kishanchand was found to be happy and healthy throughout the two days strenuous journey. Next day being Monday, he attended his office both in the morning and in the evening and so he did on Tuesday also. On Wednesday morning as usual he got up at about 3 a.m. and did his daily pooja (Baba's Nam Smaran) from 4 to 5 a.m. Shortly afterwards, he asked his daughter for a hot water bag but before this could be brought to him, he breathed his last at about 5.25 a.m. and none had any opportunity to talk to him. The end was sudden and tragic for the family, but not for dear Kishanchand, as will be seen from the following telegram received by his twin brother Sorabji early in the morning of Wednesday, 17th October, from Beloved Baba.

"YOUR TWIN BROTHER KISHANCHAND GAJWANI WAS FORTUNATE TO SEE ME PHYSICALLY JUST BEFORE HIS COMING TO ME FOR ETERNAL REST IN MY DIVINE BLISS STOP HIS DEEP LOVE FOR ME AND FAITH IN ME HAS MADE HIS WHOLE FAMILY BLESSED STOP MY LOVE BLESSING TO YOU ALANMAI AND PARIWAR"

—MEHER BABA

Another telegram more or less on the same lines, was also sent by Baba to his son Nariman.

On Sunday, the 20th October, at the weekly meeting of the Avatar Meher Baba Bombay Centre, the following condolence resolution was passed by Baba lovers and a 2 minutes' silence was observed all standing, as a mark of respect to late dear Kishanchand Gajwani, well-known in his family and among friends as 'Dada'.

"This meeting of Baba lovers has noted with deep grief the passing away from our midst of our revered and loving friend Kishanchand R. Gajwani, popularly known to all as 'Dada'. However it draws consolation from the fact that dear Dada has not really died but has gone to Baba for eternal rest in His Divine Bliss.

"Dada first came into contact with Beloved Baba about 12 years ago. Since then, he has been His devout disciple. He was always anxious to be in Baba's presence and to have His Darshan. It is but appropriate that only two days before he dropped his physical body, Baba gave him an opportunity to see Him in His physical form.

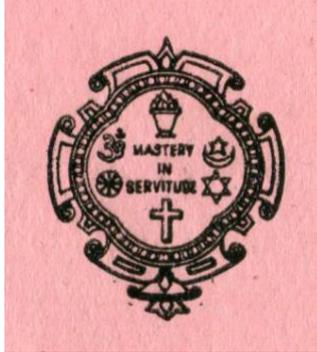
"This meeting of Baba lovers, while appreciating the great loss of dear Dada's family, urge them to take comfort from the fact that dear Dada has gone to Baba to rest in Him in eternal bliss immediately after saying his morning prayers on Wednesday the 16th October 1968."

Copy of the above resolution was forwarded to the late Shri Kishanchand's family.

—Miss R. J. Dastoor, Bombay

KAKINADA: Sri P. Narasimharao Naidu, father of Sri P. Vishnu Rao, Executive Engineer and a prominent Baba lover passed away on 28th Oct '68 at 8-40 p.m. On Beloved Baba being informed, Smt. P. Sreelata Vishnu Rao received the following wire from Bro. Eruch:

"Avatar Meher Baba says Narasimha Rao is blessed. Vishnu Rao's and your love has brought Narasimharao close to Him to rest happily in HIS LOVE BLISS."



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ignomy	ignominy	3	4	7
annuling	annulling	20	2	1
wil	will	20	4	3
sewn	sown	30	1	26
occured	occurred	33	4	1
bagan	began	43	1	9
lead	led	45	5	1
particulary	particularly	50	1	10