

DIVYA VANI
Volume 5 Number 5
November 1969

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

All words of Meher Baba copyright © 2018
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?

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects-such as lineation and font-the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however-and this applies especially to some of the older books that were never republished in updated versions-we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

Monthly:

November 1969

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

"The Meher Vihar Trust"

Volume 5]

Number 5]

DANAVAI PETA

RAJAHMUNDRY-3

(A. P., India)

[Price:

[Re. 1-00

ADI K. IRANI

KING'S ROAD,
AHMEDNAGAR,
MAHARASHTRA-INDIA
21st July 1969.

To all Brothers and Sisters,

This is an appeal made to you all Baba lovers from East and West—an appeal based on fulfilment of Avatar Meher Baba's Wish expressed to Brother Bhau Kalchuri just a week before beloved Baba dropped His body.

Baba had enjoined Bhau to write a full life account of Baba in Hindi verses. A life account of beloved Baba can be exhaustive if all events concerning Baba in connection with lovers are brought in to this work.

All lovers from East and West who lived with Baba for long or short duration of time, under His instructions are requested to send to Adi K. Irani, King's Road, Ahmednagar, Maharashtra account of events taken place during their stay with Baba.

Such events should contain descriptions of everything happened in Sahavas with beloved Baba—of duties given and performed, of humour expressed and seriousness impressed, of games played and discipline evoked, of travel made and functions held. They should contain all aspects of difficulties and ease, pleasure and pain, differences and agreements, harmony and discord—all these felt and experienced.

Kindly bear in mind not to exclude in your writing, description of how funny and awkward situations were created in dealing with people whilst obeying Baba's small orders purposefully given.

Besides Baba lovers who stayed with Baba, those lovers who paid occasional visits are also requested to send to Adi K. Irani account of their short visits to Baba.
Jai Baba!

With loving regards,

Yours brotherly,
Adi K. IRANI

Monthly:

NOVEMBER 1969

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

THE MEHER VIHAR TRUST

Danavaipeta : Rajahmundry - 3

(A. P., India)

Grams: MEHER NAZAR

Volume	5	<i>Annual Subscription</i>	Rs. 12.00
Number	5	<i>Single Copy</i>	Re. 1-00

CONTENTS

	PAGE
The New Humanity by Avatar Meher Baba	... 1
Avatar Meher Baba Trust Circular No. 1 by Adi K. Irani	... 9
Need We Pray by A. C. S. Chari	... 21
The Spiritual Metaphysics of Meher Baba by Dana Field	... 28
Bleeding Heart Cries by Gemini	... 39
The Afterglow by Mrs. Dorothy L. Levy	... 40
Twinkling Thoughts by Dr. G. S. N. Moorthy	... 41
C O U R A G E by Ruth Ringer	... "
Who are Baba's Mandali by Meher Baba	... 42
News in Brief :	... 43



AVATAR MEHER BABA

THE NEW HUMANITY

By AVATAR MEHER BABA

As in the great critical periods of human history, humanity is now going through the agonising travail of spiritual rebirth. Great forces of destruction are afoot and might seem to be dominant at the moment. But constructive and creative forces, which will redeem humanity, are also being released through several channels. And though the working of these forces of light is chiefly silent, it is eventually bound to bring about those transformations, which will make the further spiritual sojourn of humanity safe and steady. It is all a part of the Divine Plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.

At present the urgent problem, with which humanity is faced, is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms, which they assume in the various spheres of life. Military wars are of course the most obvious among the sources of chaos and destruction. However, wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver, which is at their root. Wars and the suffering, which they bring cannot be completely avoided by a mere propaganda against wars; if they are to disappear from human history, it is necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in economic or some other subtle form of warfare: and the military wars, with all the cruelty which they involve, arise only when these underground causes are aggravated.

The root-cause of the chaos, which precipitates itself in wars, is that most persons are in the grip of egoism and selfish considerations; and they express their egoism and self-interest individually as well as collectively. This is the life of illusory values in which men are caught. To face the Truth is to realize that life is one, in and through its manifold manifestations; and to have this understanding is to forget the limiting self in the realization of the unity of life.

With the dawn of this true understanding, the problem of wars would immediately disappear. Wars have to be so clearly seen to be both unnecessary and unreasonable that the immediate problem would not be to stop wars but to wage them spiritually against the attitude of mind responsible for such a cruel and painful state of things. In the light of the Truth of the unity of all, life co-operative and harmonious becomes natural and inevitable. Hence, the chief task before those, who are deeply concerned with the rebuilding of humanity, is to do their utmost in dispelling the spiritual ignorance which envelops humanity.

Wars do not arise merely to secure material adjustment; they are often the product of uncritical identification with the narrow interests which, through association, come to be included in the part of the world which is regarded as mine. Material adjustment is only a part of the wider problem of establishing spiritual adjustment; but spiritual adjustment requires the elimination of the self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.

To understand the problem of humanity as merely the problem of bread is to reduce humanity to the level

of animality. But, even one man sets himself to the limited task of securing purely material adjustment, he can only succeed in this attempt, if he has spiritual understanding. Economic adjustment is impossible unless people realize that there can be no planned and co-operative action in economic matters unless self-interest gives place to self-giving love; otherwise with the best of equipment and efficiency in the material spheres, they cannot avoid mutual conflict and insufficiency.

The NEW HUMANITY, which has to emerge out of the travail of present struggle and suffering, will of course not afford to ignore science or its practical attainments. It is a mistake to look upon science as anti-spiritual. Science is a help or hindrance to spirituality according to the use to which it is put. Just as art when rightly expressed, it is the expression and fulfilment of the spirit. Scientific truths, concerning the physical body and its life in the gross world, can become a medium for the soul to know itself; but, if they have to serve this purpose, they must be properly fitted in the larger spiritual understanding, which includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific truths and attainments are liable to be used for mutual destruction and for a life which will tend to strengthen the chains which bind the spirit. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

The coming civilization of the New Humanity shall be ensouled not by dry intellectual doctrines, but by a living spiritual experience. Spiritual experience has a hold on the deeper truths, which are inaccessible to mere intellect; it cannot be born of unaided intellect. Spiritual truths can often be stated and expressed through the intellect; and intellect surely is of some help for the communication of spiritual experience. But by itself

the intellect is insufficient to enable man to have spiritual experience or to communicate it to others. If two persons have had headache, they can co-operatively examine their experience of headache and make it explicit to themselves through the work of the intellect. But if a person has never experienced headache, no amount of intellectual explanation will be enough for making him understand what headache is. A man must have the headache if he is to know what it truly is; and in order that he should understand it, he may have to be hit on the head. Intellectual explanation can never be a substitute for spiritual experience; it can at best prepare the ground for the appearance of that experience.

Spiritual experience involves something more than what can be grasped by mere intellect; and this is often emphasised by saying that it is a mystical experience. Mysticism is often regarded as something anti-intellectual, obscure and confused, or impractical, and unconnected with experience; but in fact true mysticism is none of these. 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. When spiritual experience is described as being mystical, one should not assume that it is some-thing supernatural or entirely beyond the grasp of human consciousness; all that is meant is that it is not accessible to the limited human intellect, unless it transcends its limits and is illumined by the direct realization of the Infinite. Christ pointed out the way to the spiritual experience when he said: "Leave all and follow Me." This meant that man has to leave his limitations and get established in the infinite life of God. Real spiritual experience not only

involves the realisation of the soul on the higher planes, but also a right attitude to worldly duties and everyday life; if it loses its connection with experience or the different phases of life, what we have is a neurotic reaction, which is far from being a spiritual experience.

The spiritual experience, which shall enliven and energise the New Humanity, cannot be a reaction to the stern and uncompromising demands by the realities of life. Those, who do not have the capacity to adjust themselves to the flow of life, have a tendency to recoil from the realities of life and to seek shelter and protection in the self-created fortress of illusions. Such reaction is an attempt to perpetuate one's separate existence by protecting it from the demands made by life; and it can only give a pseudo-solution of the problems of life by providing a false sense of safety and self-completeness. It is not even an advance towards the real and lasting solution; on the contrary, it is a side-tracking from the true Path. Man will again and again be dislodged from his illusory shelters by fresh and irresistible waves of life: and he will invite upon himself fresh forms of suffering by seeking to protect his separative existence through escape.

Just as a person may seek to hold on his separative experience through escape, he may seek to hold it on through uncritical identification with forms, ceremonies and rituals or with traditions and conventions. Forms, ceremonies and rituals, traditions and conventions are, in most cases, fetters to the release of infinite life. If they are a pliant medium for the expression of unlimited life, they would be an asset rather than a handicap for securing the fulfilment of the divine life on earth; but they mostly have a tendency to gather prestige and claims in their own right independently of the life which they might express; and when this happens, any

attachment to them must eventually lead to a drastic curtailment and restriction of life. The New Humanity shall be free from the life of limitations and allow unhampered scope for the creative life of the spirit, and break the attachment to external forms and learn to subordinate them to the claims of the spirit. The limited life of illusions and false values will then be replaced by the unlimited life in the Truth; and the limitations, through which the separative self lives, will wither away at the touch of true understanding.

Just as a person may seek to hold on his separative existence through escape or identification with the external forms, he may seek to hold it on through identification with some narrow class, creed, sect or religion, or with the division, based upon sex. Here the individual may seem to have lost his separative existence through identification with the larger whole. But in fact, he is often expressing his separative existence through such identification, which enables him to take delight from his feeling of being separate from others, who belong to another class, nationality, creed, sect, religion or sex.

Separative existence derives its being and strength by identifying itself with one opposite and by contradicting itself from the other. A man may seek to protect his separate existence through identification with one ideology rather than another or with his conception of the good as distinguished from what he regards as evil. What we get in identification with a narrow group or section or with some limited ideal, is not a real merging of the limited separative self but only an appearance of such merging. A real merging of the self in the ocean or universal life involves complete surrender of separative existence in all its forms.

The large mass of humanity is, however, caught up in the clutches of separative and assertive tendencies; and for one, who is overpowered by the spectacle of these fetters of humanity, there is bound to be nothing but unrelieved despair about its future. One must look deeper into the realities of the day if he is to get a correct perspective of the present distress of humanity. The real possibilities of the New Humanity of the future are hidden to the perception of those who only look at the world situation; but they are there all the same and they only need the spark of spiritual understanding to come into full play and effect. The forces of lust and hate and greed make for incalculable suffering and chaos; but, the one relieving feature about human nature is that even in the midst of the working of disruptive forces there invariably exists some form of love.

Even wars require and call upon the existence and exercise of co-operative functioning but the scope of this co-operative functioning is artificially restricted by identification with a limited group or ideal. Wars often are carried on by a form of love; but it is a love which has not been understood properly. In order that love should come to its own, it must be free from all its trammels and become unlimited. Love does exist in all the phases of human life; but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste or religion. If there is to be the resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it—a love which shall know no corruption and which shall be entirely free from individual or collective greed.

The New Humanity will come into existence through release of love in measureless abundance, and

this release of love itself can come through the spiritual awakening brought about by the Masters. Love cannot be born of mere determination: through the exercise of will, one can at best be dutiful. One may through struggle and effort, succeed in securing that his external action is in conformity with his conception of what is right; but such action is spiritually barren, because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within and it is in no way amenable to any form of inner or outer force. Love and coercion can never go together; but though love cannot be forced upon any one, it can be awakened in him through love itself. Love is essentially self-communicative, those who do not have it, catch it from those who have it. Those who get love from others, cannot be its recipients without giving a response which, in itself, is of the nature of love. True love is unconquerable and irresistible: and it goes on gathering power and spreading itself, until eventually it transforms everyone whom it touches. Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.

When it is recognised that there are no claims greater than the claims of the universal Divine Life which without exception includes everyone and everything, love shall not only establish peace, harmony and happiness in social, national and international spheres, but it will shine in its own purity and beauty. Divine Love is unassailable by the onslaughts of duality and is an expression of Divinity itself; and it is through Divine Love. that the New humanity will come in tune with the Divine Plan, Divine Love will not only introduce imperishable sweetness and infinite bliss in personal life, but it will also make possible an era of New Humanity. Through Divine Love, the New Humanity will learn the art of co-operative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom: it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated in the life of Eternity.

Telegram: MEHERBABA

Telephone No. 266

Avatar Meher Baba Trust

KING'S ROAD, AHMEDNAGAR
MAHARASTRA, INDIA

Trust circular No. 1

Issued on 1-11-1969

THE FIRST ANNIVERSARY
OF
AVATAR MEHER BABA DARSHAN
ON
MEHERABAD HILL
31st January 1970

To All Group - Heads

Dear Brother / Sister,

In response to many inquiries from lovers of Avatar Meher Baba regarding the observance of the Passing Away of the Avatar on January 31st 1969, I, Adi K. Irani, Secretary Anniversary Observance Committee, am empowered on behalf of the Avatar Meher Baba Trust, Ahmednagar, to inform you and through you all lovers and workers of Avatar Meher Baba in your sphere of work that:

- 1) The First Anniversary of Avatar Meher Baba Darshan on Meherabad Hill will be observed for two days, on the 31st January and the 1st February 1970. The main function will be on 31st January from 12-00 noon to 1-00 p.m. for one hour.

Arrival and Departure

- 2) (a) Meher Pilgrims should arrive at Meherabad not before 4-00 p.m. on 30th January 1970. They should leave Meherabad any time soon after lunch on 2nd February 1970 as further facilities of boarding and lodging will not be available after 4-00 p.m. on 2nd February 1970.
- (b) Pilgrims who cannot reach Meherabad on 30th January due to unavoidable reasons should arrive at Meherabad in time for the most important hour of the function which will be from 12-00 Noon to 1-00 p.m. on 31st January 1970; they should reach Meherabad that day not later than 10-00 a.m.
- (c) Pilgrims who cannot stay on till 2nd February and have to leave Meherabad early may do so anytime after 2-00 p.m. on 31st January 1970.

Lodging Facilities

- 3) (a) Lodging, lighting, sanitation (latrines) and dining hall arrangements for all pilgrims visiting Meherabad for the Anniversary will be at LOWER MEHERABAD (down the Hill) ONLY.
- (b) Meher pilgrims making the pilgrimage from outstations and wishing to stay at Meherabad for the Anniversary are requested to fill in REGISTRATION FORMS and pay only Rs. 2/- (Rupees two only) per head as registration fee, in order to have the access to temporary lodging facilities.

Children below five years of age will not have to pay any registration fee.
- (c) REGISTRATION FORMS can be had from local group-heads, but if any Baba-lover does not

belong to a group, the Form may be called by post from me (Adi K. Irani King's Road, Ahmednagar. M.S.) by enclosing a 15 paise postage stamp. A typed copy of the Registration Form could also be improvised and used.

- (d) At this stage the funds of Avatar Meher Baba Trust make it possible to meet with expenses only up to Rs. 10,000—and not more for lodging, lighting, bathing, sanitation and dining hall facilities which will be provided FREE of charge to about 1000 Meher pilgrims from outstations. If the number of Meher pilgrims exceeds one thousand persons then the Avatar Meher Baba Trust will have to depend on the loving co-operation of all Meher-lovers who will, I hope, donate freely to make good any deficit.
- (e) Every Meher-pilgrim, including children over four years of age, who has paid the registration fee and whose REGISTRATION FORM is received will be provided with an OFFICIAL TOKEN BY ME through the respective group heads, or directly sent by me to an individual as the case may be.
- (f) Only those Meher pilgrims who possess these OFFICIAL TOKENS, provided by me, will be entitled to the temporary lodging facilities at Lower Meherabad for the Anniversary occasion.
- (g) On the Hill at Meherabad, near the TOMB, a Mandap will be erected with lighting facilities and a public address system for all the pilgrims congregating on the Hill especially on 31st January and 1st February 1970. This will facilitate all the pilgrims being together at one place near the TOMB in the love of Avatar Meher Baba and hold singing and other programmes to entertain beloved Baba as may have been

contemplated by the group-heads and bhajan parties of different Meher Centres. They should bring with them their musical instruments.

Boarding Facilities

- 4) (a) Arrangements for boarding will include breakfast with tea or coffee, lunch, afternoon tea / coffee and dinner. No milk will be supplied to any one, not even to children or babies, at the dining hall or at the kitchen.
- (b) The catering charges will be Rs. 5/- per head per day for adults. Children below 12 years of age will be charged half rate and babies in arms are exempted, as they will not eat any food. Milk for babies can be had on payment from the Tea Stall at Lower Meherabad.
- (c) Food tickets will be issued at Lower Meherabad by the caterer on payment of Rs. 5/- each per head per day for adults; and half rate paid per head per day for children below 12 years of age. On 30th January 1970 when the Meher pilgrims are to arrive only after 4-00 P.M., at Meherabad, food tickets for afternoon tea / coffee and dinner will be had for Rs. 2-50 per head, only for that day, and for children below 12 years of age at half rate, only for that day.
- Likewise, on 2nd February 1970 when the Meher Pilgrims are to leave Meherabad by 2-00 p.m. food tickets for breakfast and lunch will cost Rs. 2-50 per head and children below 12 years of age at half rate only for that day.
- On 31st January and 1st February 1970 the food tickets will be issued at the rate of Rs. 5/- per head per adult, per day, and children below 12 years of age at half rate.
- (d) Food tickets for all the required days may please be purchased AT THE EARLIEST OPPORTU-

NITY on arrival at Meherabad so that the caterer may know the food requirements to be prepared and served daily.

- (c) Group-heads are requested to inform me the EXACT number of men women and children along with information of the mode of their travel, the day and time of their arrival at Ahmednagar Railway Station and the days they will take food at Meherabad, by filling in the Registration Forms provided for the purpose.

Other Facilities

- 5) (a) There will be a separate tea-stall open throughout the day to supply on payment milk, tea coffee, pan, cigarettes, etc. at any time. Parents who wish to have a supply of milk for their children and babies can buy milk from this stall.
- (b) Hot water for bath will be available from 5-0 a.m. to 8 a.m. on 31st January and 1st and 2nd February 1970 on payment of 25 paise per head.
- 6) There will also be flower-stalls at Lower Meherabad where flower garlands can be purchased by the pilgrims themselves.
- 7) As cot for sleeping cannot be made available for anyone, all pilgrims should note to bring their full bedding rolls. The pilgrims should also bring enough warm clothes for their use as it will be winter at the time of the Anniversary. They are also requested to bring for their convenience battery torches.
- 8) All pilgrims should note that they are requested NOT to eat food, drink tea/coffee or sleep at night on the premises ON THE HILL at Meherabad or

in the Hall and the verandahs of the buildings at Lower Meherabad.

- 9) The pilgrims arriving by special buses are requested not to bring their buses on the Hill but to park them at Lower Meherabad.

Transport Facilities

- 10) (a) Pilgrims arriving by train will avail of the transport specially arranged for their transportation only from the Railway Station to Meherabad. The buses (each bus having a complement of 49 passengers) will leave regularly from Ahmednagar Railway Station for Meherabad as follows:

On 30th January 1970 from 2-00 p.m. to Midnight.

On 31st January 1970 from 6-00 a.m. to 9-00 a.m.

- (b) Likewise, pilgrims leaving Meherabad after the functions are over will avail of the transport specially arranged for their transportation from Meherabad to Ahmednagar Railway Station. The buses (each bus having a complement of 49 passengers) will leave regularly from Meherabad for the Railway Station as follows:

On 2nd February 1970 from 12-00 Noon onwards.

- (c) Transportation charges on special buses from Ahmednagar Railway Station to Meherabad will be Re. 1/- per adult and children below 12 years of age will be charged half rate. Collection will be made by our Transport Supervisor at the Ahmednagar Railway Station when any Meher pilgrim boards the bus. Likewise, transportation charges for the return trip from Meherabad to Ahmednagar Railway Station will also be Re. 1/- per adult and children below 12 years of age at half rate. This will be collected by our Transport Supervisor at Meherabad at the time of departure.

- (d) Ahmednagar Railway Station compound is fixed as the ARRIVAL PLACE for all outstation Meher pilgrims.

Volunteers

- 11) Pilgrims are requested to approach Volunteers wearing their BADGES to be rightly conducted at Ahmednagar Railway Station for Bus accommodation, at Lower Meherabad for separately erected lodgings for men and for women and children, and at the Hill to the Mandap near beloved Baba's Tomb.

Responsibilities of Group - heads of Avatar Meher Baba Centres

- 12) (a) The pilgrimage to Meherabad for this Occasion has a very special significance because it is the FIRST ANNIVERSARY of "Avatar Meher Baba Darshan on Meherabad Hill", and the Lovers of Avatar Meher Baba would NOT want to miss the sacred pilgrimage to the TOMB of beloved Baba—The Ancient One.
- (b) Now that the boarding and temporary lodging facilities will be made for this occasion, the lovers of beloved Baba, even if they be from near by places such as Poona, Bombay, etc. would surely want to stay at Lower Meherabad for the entire period from the evening of 30th January through the afternoon of 2nd February 1970 and be together as one great Baba-family during this sacred Occasion.
- (c) Therefore, all group-heads are requested to circulate widely as soon as possible the contents of this Circular, so that the information reaches, with all details in their respective languages, all the lovers and workers of the one great Baba

family of Avatar Meher Baba in their respective cities, towns, villages, neighbourhoods which fall in their respective sphere of Baba-work.

- (d) Along with this Circular Letter are sent to you some REGISTRATION FORMS. These forms are to be filled in for all Meher pilgrims who have definitely decided to make the pilgrimage to Meherabad. When the forms are duly filled in they should be sent to me in a batch as soon as possible—not later than 30th November 1969. The group-heads of respective places should undertake to do this please.
- (e) The group-heads of respective places are requested by me to collect only Rs. 2/- as registration fee and postage from each of the Meher pilgrims who fills in the REGISTRATION FORM. A child below five years of age is exempted from paying any registration fee or filling any form.
- (f) Each group-head should then be responsible to send to me (Adi K. Irani, King's Road, Ahmednagar, M. S.) the total amount (in a lump sum) of the registration fees so collected from Meher pilgrims of their group. This amount should be sent to me only by MONEY ORDER and Registration Forms by post BEFORE THE END OF NOVEMBER 1969.
- (g) The group-heads should also specifically give in the REGISTRATION FORMS sent with this Circular Letter the exact DATE and approximate TIME of arrival at Ahmednagar Station, the MODE of their travel and the days they would want food.
- (h) Ahmednagar Railway Station is the only 'ARRIVAL PLACE' fixed for all pilgrims to avail of transport facility to Meherabad.
- (i) On receiving from the group-heads the registration fees and the REGISTRATION FORMS properly

filled in with detailed particulars, I will send to each group-head the exact number of OFFICIAL TOKENS to be carefully delivered to each of the respective Meher pilgrims concerned. Only those Meher pilgrims who present these OFFICIAL TOKENS at Lower Meherabad on their arrival will be entitled to boarding and lodging and transport facilities. PLEASE MAKE THIS VERY CLEAR TO EACH PILGRIM COMING THAT EACH MUST BRING HIS OR HER OFFICIAL TOKEN TO MEHERABAD WITHOUT FAIL.

- (j) In the case of Baba-lovers who do not have a group-head at their respective places and wish to make the pilgrimage to Meherabad, they are requested to call for REGISTRATION FORMS directly from me (enclosing a 15 paise stamp for return postage) or improvise typed ones and use them.

Every such Meher pilgrim should fill in the REGISTRATION FORM and send it directly to me along with a Money Order of Rs. 2/- as the registration fee. The REGISTRATION FORM properly filled in and the registration fee must reach me before the end of November 1969. Each of these Meher pilgrims is requested to MENTION CLEARLY in the Money Order coupon that the amount so sent is the registration fee for the Anniversary Observance at Meherabad.

Only after I receive the registration fee and the REGISTRATION FORM properly filled in by such a Meher pilgrim, will I be able to send the OFFICIAL TOKEN directly to this pilgrim. The pilgrim MUST BRING THIS TOKEN TO MEHERABAD,

An Appeal To All Meher Pilgrims

- 13) In order to ease my burden of work, I appeal to all Meher pilgrims, who have decided to set out on

the pilgrimage to Meherabad, to cooperate fully with their respective group-heads. Instead of dealing directly with me, I request all the pilgrims to contact their GROUP-HEAD and fill in the necessary REGISTRATION FORM and deposit their registration fee of Rs. 2/- per head with their group-head at an early date much before the 30th November 1969. This will save me a tremendous lot of unnecessary correspondence and will also greatly assist the group-heads to furnish me at a very early date through the REGISTRATION FORMS duly filled in all the necessary information that I have requested of them in this Circular Letter.

It is emphasized here once again that, ONLY those pilgrims who possess the OFFICIAL TOKEN issued by me through their respective group-heads will have boarding and lodging facilities at Lower Meherabad from 30th January afternoon through 2nd February 1970 afternoon. Therefore, each pilgrim, including children, is requested TO BRING THE TOKEN WITHOUT FAIL TO MEHERABAD. As soon as I receive from the group-head all the necessary registration fees and the REGISTRATION FORMS giving me full particulars as to the EXACT number of Meher pilgrims (separately of men, women and children) who will be setting out in a group or individually on this pilgrimage to the TOMB of beloved Avatar Meher Baba, I shall start preparations for the temporary accommodations and arrangements at Meherabad to receive the Meher pilgrims from 30th January through 2nd February 1970.

P R O G R A M M E

14. Place: The tomb on Meherabad Hill**31st J a n u a r y 1970**

10-00 a.m. to 12-00 Noon	Singing by Bhajan Mandali of different Meher Centres.
12-00 Noon to 12-15p.m.	All Meher pilgrims to observe complete silence at the TOMB on Meherabad Hill
12-15 p.m. to 12-45 p.m.	Master's Prayer in English, Hindi, Marathi and Telugu. ARTI in Hindi.
12-50 p.m. to onwards	To start taking Darshan and to go down the Hill for lunch.
1-00 p.m. to 5-00 p.m.	Lunch, rest and tea at Lower Meherabad.
5-00 p.m. to 7-00 p.m.	Bhajans at the TOMB.
7-00 p.m. to 9-00 p.m.	Dinner at Lower Meherabad
9-00 p.m. onwards	Meher pilgrims are free to be at the TOMB for singing Bhajans and Darshan,

1st F e b r u a r y 1970

From 10-00 a.m. to 12-00 Noon]
 From 5-00 p.m. to 7-00 p.m.] MEHER PILGRIMS SAHAVAS
 From 9-00 p.m. onwards]

All Pilgrims are requested to strictly adhere to the rules and discipline as given in this Circular during their stay at Meherabad for the Observance of the First Darshan Anniversary of beloved Meher Baba.

Avatar Meher Baba ki Jai !

Yours in the service of the Avatar.

ADI K. IRANI

Secretary

Anniversary Observance Committee.

King's Road, Ahmednagar.

M. S. India.

Registration Form (Trust Circular No, 1) 1-11-1969

Avatar Meher Baba Trust

The First Anniversary of Avatar Meher Baba Darshan
On Meherabad Hill on 31st January 1970

To ADI K. IRANI,
Secretary, Observance Committee
King's Road, AHMEDNAGAR, Maharashtra State
(full name and address in Block Letters in English)

aged (years) Male / Female / Child have remitted to
you by a Money Order sent on (Date)
or paid to Group-head Bro. (Name and address)

Rs. 2-00 for my Registration.

I will reach Ahmednagar Railway Station on (Date)
at about (Time) by Train / Car / Special Bus.

I will take food at Meherabad:—

On 30-1-1970	Afternoon Tea/ Coffee and Dinner at night	Rs. 2-50
On 31-1-1970	Breakfast, Lunch, Tea / Coffee and Dinner	Rs. 5-00
On 1-2-1970	Breakfast, Lunch. Tea / Coffee and Dinner	Rs. 5-00
On 2-2-1970	Breakfast and Lunch	Rs. 2-50

Strike off from the above mentioned contents what is not
applicable to you and return this Form
properly filed in, early.

NOTES:

1. Remittances of Registration Fees of Rs.2/-(per head) either by Group-heads collectively or by individuals severally should be made ONLY by Money Orders to ADI K. IRANI, King's Road, Ahmednagar. M.S. India necessarily accompanying respective Registration Forms properly filled in and posted independently forthwith.
2. Group-heads should collect from individual remitters proportionate postage just to cover Money Orders and Registration Forms.
3. Children between 5 and 12 years will be charged half rate for food. Children below 5 years will be given food free of cost.
4. Hot water for bath will be available every early morning at 5 o'clock at 25 paise per head.

NEED WE PRAY?

By A. C. S. CHARI, Calcutta

What is "prayer"? As popularly understood, it is an expression of gratitude, thanks, or a petition or request, or sometimes, a demand. Sometimes, it is loud; sometimes, it is silently within the mind-heart. Sometimes, it is clearly expressed; sometimes, vaguely. At times, jointly with others; at other times, private. Sometimes, it takes the shape of a bargain: "If You (God) give me this, I will offer you this much, or, do this ..."

Why pray? There are many reasons. If out of gratitude, it is one thing. If it is a demand or request, then, it is for oneself or for another or others.

To whom to pray? Generally, it is to a Deity, or to a personal God — a powerful personage of man's creation. Sometimes, to an Unseen Presence (either outside oneself, or within oneself). Often, it is to any of the variety of mind-created or superstition-inspired Beings. To the one who prays, these are made very real, in terms of his / her own concepts.

When is a 'prayer' generally offered? There are a variety of answers. If 'prayer' is inner communion or union with the HIGHEST, then, it has to be a continuous process. It requires constant attention, awareness, and concentration on the IDEAL — through gentle words, noble feelings and compassionate thoughts. Such prayer cannot be just some time in the day or night—and the rest of the day or night lived in quite a different manner!!!

Is prayer always addressed to "GOD"? What is "GOD"? Does 'GOD' mean to us a BEING outside of

ourselves, and outside our environment? The act of petitioning (sometimes, telling that GOD how to do and what to do and even reminding Him) implies that a POWER of some kind is feared or propitiated. 'GOD' is then synonymous with POWER. But, 'POWER' or 'LAW' is known to be everywhere in nature. GOD is one with NATURE—also one with ourselves, who are a part of Nature. Hence, there can be no separation between God, Nature and ourselves. God is not—and cannot be—a BEING, because any being, however mighty, must be less than the WHOLE of which we are a part. GOD is not separate from ourselves. 'GOD WITHIN' sitting in impartial judgment on our thoughts, feelings, words and deeds discerns unerringly that which is harmonious with ITS true nature, and that which is disturbing to the general harmony of Brotherhood, kindness, loyalty, truth, generosity, in Nature and among men, Thus we (as God within) eternally judge ourselves, and condemn, or approve of all that we do.

If we all have been put as human beings taking life on this Earth—if life on earth is a "school" for all of us—many of us, almost all of us, have two natures, the ignoble and noble. That which is ignoble is also intelligent. That which is called the VOICE OF CONSCIENCE—the memory of past experiences, consciously or unconsciously recalled—shows that we carry with us the 'link' to the 'NOBLE', to the GOD WITHIN—in other words, 'OUR HIGHER SELF'. The Central Truth of all things, the Wisdom of the Law of the Universe, the Great Divine Power—is extensive as Space, is regular as Law and as Motion, is Eternal as Duration, and is LIMITLESS as Light. Note carefully the epithets used in that "PARVARDIGAR PRAYER" dictated by Beloved MEHER BABA and which we all repeat standing before Avatar Meher Baba's photo or picture or meditating on Him. It is NOT to a PERSONAL GOD or BEING, God, then, is not just a Great Being

(outside us) whose favour is to be sought, or who is to be feared, but 'GOD' is to be understood as a UNIVERSAL PRESENCE WITHIN AND WITHOUT US. How, else, could there be justice for all, how else could there be a sure basis for universal morality, a religious unity, cultural accord, and International amity??

Let us recall the following words of **Lord the Buddha**:—

Pray not!! the Darkness will not brighten!! Ask
Nought from the Silence, for It cannot speak!!
Vex not your mournful minds with pious pains!!
AH Brothers and sisters, seek

Nought from the helpless Gods by gift and hymn,
Nor bribe with blood, nor feed with fruit and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Each hath such lordship as the loftiest ones,
Nay, for with Powers above, around and below;
As with all flesh and whatsoever lives
Act maketh joy and woe.

What hath been bringeth what shall be and is
Worse—better—last for first, and first for last;
The angels in the Heavens of Gladness reap
Fruits of a holy past.

The devils in the underworlds wear out 1
Deeds that were wicked in an age gone by.
Nothing endures; fair virtues waste with time. 1
Foul sins grow purged thereby.

Who toiled a slave may come anew a Prince
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags
For things done and undone.

Before beginning, and without an end,
 As Space Eternal and as surety sure,
 Is fixed a Power Divine which moves to GOOD,
 Only Its Laws endure.

It knows not wrath nor pardon; utter-true
 Its measures mete, its faultless balance weighs;
 Times are as nought, tomorrow it will judge,
 Or after many days.

The Books say well, my Brothers!! each man's life
 The outcome of his former living is;
 The bygone wrongs bring forth sorrows and woes
 The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!!
 The sesamum was sesamum, the corn
 Was corn. The SILENCE and the Darkness knew!!
 So is a man's fate born.

—'THE LIGHT OF ASIA', Book the Eighth,
 (Translation by Sri Edwin Arnold)

Lord the Buddha meant by the afore-quoted words 'PRAY NOT' the petitioning or propitiating attitude for special favours.

If, by 'Prayer' is meant that kind of thing which we mostly and often do in daily life (that is, the petitioning attitude), then, there is no need for such a prayer and perhaps, no use also. 'GOD' is All-Knowing, All-Wisdom, All-Love and All-Compassion and He need not be told or reminded. Remember also that GOD and DIVINE LAW **are not different**.

But, one would like to know what should be the "true prayer". Our only TRUE PRAYER is, and would be, the leading of a pure and **altruistic** life, constantly regulated by equal regards for other, a curb on harsh and

and bitter words, an abandonment of selfish and acquisitive feelings, a positive concentration of mind on great and noble ideals, an acceptance of all circumstances in life as opportunities for repayment of what we owe to Nature and Men (which includes women) and all living beings. Can there be any doubt that this 'LIFE' on Earth in this incarnation as human beings—to each one of us—is a 'SCHOOL' where we all have come to learn and unlearn? TRUE PRAYER, therefore, is the active generation of good thoughts, speaking good words, and doing good deeds. This 'SCHOOL' is an opportunity to practise the foregoing. No man becomes a saint overnight, or by a touch-button!! The basis of all goodness must be, and can only be, WISDOM (not, mere learning). Such Wisdom comes from study, 'sat-sang', Grace of the Great Ones or Masters, Love and Compassion for all, and an understanding of the true nature of the Divine Principle **in all**. If we are a part of the DIVINE (as, undoubtedly, we are—though we do not realise that adequately!!—) then, let us all try to act divinely, universally, as friends, brothers, companions, to all.

Emerson in his essay on "SELF-RELIANCE" said:—
 "...Prayer that craves a particular commodity, anything less than all good for all—is vicious..... Prayer as a means to effect a private end, is meanness and theft. As soon as the man is one with GOD, he will not beg. He will, then, see 'prayer' in all action (in daily life) .. ."

If there is GOD, if we have to believe in a DIVINE PRINCIPLE at all, that GOD or DIVINE PRINCIPLE must be one which is absolute harmony, logic and justice, as that God or Divine Principle is also LOVE, Wisdom and Impartiality.

All the Great Masters and Avatars have time and again declared that we must LOVE GOD, and Avatar Meher Baba (the Modern Avatar) has chosen to give this

as his Gospel to Humanity. As practical guidance for 'HOW TO LOVE GOD', he has given the popular discourse or message reading thus: **"To love God in the most practical way is to love our fellow-beings the goal of life is to love God, and find Him as our own SELF"**.

The Question posed is thought-provoking: 'NEED WE PRAY?'. Yes, we need pray—is the answer, meaning by 'Prayer'—not the petitioning attitude—but 'TRUE PRAYER' as explained by MEHER BABA and all the Great Ones and Masters and the Scriptures. If that be so, then, it is not, and cannot be, just for some moment of the day or night or the Sabbath Day, but an unceasing (eternal) one, almost every moment of our life. To help this practice, Meher Baba has prescribed the other PRAYER FOR REPENTANCE AND FORGIVENESS—to bring us frequently to the right 'track' (notwithstanding that our efforts are not cent per cent success). We are asked to TRY to the best of our capacity.

Beloved Meher Baba has stated in that Discourse titled "PRAYER AS INNER APPROACH" (see pages 72 to 76 of "Beams from Meher Baba on the Spiritual Panorama") thus:—

"the outer ceremonies and rituals prevalent in the diverse religions—though they are the established approach to God and Divinity ... are neither essential nor necessary ... since they have no lasting value, nor can they be made eternally binding ... **What constitutes the essence of Prayer ??**. . . . The ideal prayer to (God) is nothing more than spontaneous praise of His being. You praise Him, not in the spirit of bargain, but in the spirit of self-forgetful appreciation of what He really is.... Your praise is a spontaneous appreciative response to His True being, as INFINITE LIGHT, INFINITE POWER AND INFINITE BLISS.... All hymns and prayers reach out towards the Eternal Truth of Godhead only to merge

those who utter them in silent and unending adoration .. All prayers ultimately initiate the soul into an ever deepening silence of sweet adoration; and all formulae are dissolved and assimilated into the integral and direct appreciative perception of DIVINE TRUTH All prayers with a motive fall short of the IDEAL PRAYER which is without motive. In the entire spiritual panorama of the Universe, nothing is more sublime than a spontaneous prayer. It gushes out of the human heart, filled with appreciative joy. It is self-expression of the freed spirit without any actuation of a motive. In its highest form, prayer leaves no room for the illusory diarchy of the lover and the Beloved. IT IS A RETURN TO ONE'S OWN BEING."

The New Life of
AVATAR MEHER BABA
And
HIS COMPANIONS

A COMPILATION OF ALL THE 34 NEW LIFE CIRCULARS
(ISSUED FROM 28th Oct '49 TO 1st Feb '52)

With an INTRODUCTION by Shri ADI K. IRANI

Pages: 324

(with Calico binding)

Price : Inland – Excluding Postage: Rs. 8-00

Extra: By Book Post: Re. 1-00

Over Seas – Including Postage by Sea Mail: \$ 1-50

by Air Mail: \$ 4-00

The Spiritual Metaphysics of Meher Baba

by DANA FIELD, U. S. A.

"The book that I shall make people read is the book of the heart that holds the key to the mystery of life."

— *Meher Baba.*

GOD SPEAKS has been called the new Scripture for modern man. Those of us who are following Baba's advice are studying it from that viewpoint and finding in it the wisdom for life's guidance. It is not, as would be expected from a synthesis of world religions, compendious or encyclopedic—nor a vade mecum covering the minutest details of daily life by rules and regulations such as found in the Bible and Koran. But the metaphysical laws and principles are clearly stated in it to explain the how and why of God, man and the universe; and as Baba has declared, there is no further need for precepts: Baba's appeal is to our spiritual understanding and not mere credulity or even faith.

Baba's spiritual metaphysics is part of the manifestation of the Avatar for this Age, revealing the Truth according to the needs of the times ... in order to raise humanity from the pit of ignorance and help free it from the bondage of delusions." (Vol. II, No. 1, P. 2) In GOD SPEAKS Baba analyzes minutely consciousness in all its expression and states, as the basis and *raison d'etre* of creation. Through this insight, Baba helps us "look more deeply in to things"—to get a glimpse, if only intellectually and intuitively, in to Maya and Beyond.

Material science is a relatively recent discovery, and even today there are peoples and nations who find

it difficult to think in terms of cause and effect in the gross sphere; their minds are conditioned by and their hearts have been dedicated to either a more primitive culture or a spiritually oriented one, or both as for instance India. The great Greek sociologist Aristotle concluded, from watching insects arise from the mud, that they come from nothing! He was mixing his metaphysics with physical facts. And more recently we have the history of persecution of the pioneers in science such as Galileo and Copernicus.

In GOD SPEAKS Baba gives humanity the true spiritual metaphysics, which is the application of scientific thinking and exposition to the realm of Truth. This is the next step humanity must take—to think in terms of cause and effect in relation to Reality, whose laws and principles are as generally unknown and disregarded today as were those of material science not long ago. This is not mere idealism but the dire necessity for man's very existence, since it has become clear to all that quantitative thinking without the norm spiritual Values is destructive.

Those who recognize WHO BABA IS, or the Awakener, the Messiah, realize that the way he is pointing out is the true and universal solution to all problems—individual, social, national. The inner-relationship and oneness of the world is clear to all now, even on the basis of scientific advances alone, without considering spiritual truth; but unity in diversity is too great a challenge, without Truth. Hence Baba said in warning to one and all: "To save yourself from further entanglement in the maze of delusion and self-created suffering which owes its magnitude to the extent of your ignorance of the true Goal, **awake now**—Pay heed and strive for Freedom by experiencing ignorance in its true perspective. Be honest with yourself and God. One may fool the world and one's neighbour, but one can never escape from

the knowledge of the Omniscient—such is the Divine Law. (Vol II, No. 1, p. 5)

Spiritual Understanding fortified by Love is Baba's solution for the ills of humanity, and for true universal progress.

Meher Baba being a true mystic, a real FAQIR, is no academician; although the detailed analysis, cogency coherence and clarity of his system metaphysics is classic. It is empirical knowledge of the God-realized master. GOD SPEAKS has been called "more than a book". This is obviously true because it is God's word, a creation of the living Avatar to serve as a channel for his grace. Baba releases constructive forces in the individual and the whole to replace what is being destroyed. Thus, lust, greed, egotism and violence are being replaced by love, generosity, humility and nonviolence; the false is giving way to the true; the material to the spiritual.

The New Humanity now in the process of formation will not be less intelligent than the present one, but it will know what contentment and peace are and it will treasure them above material and intellectual values. When one experiences the inner joy of being in tune with GOD (Self, Truth) then Maya is seen in its true perspective—as servant, not master, of man. This, too, will be the result of Baba's universal work, the handwork of Divine Love. The Avataric Advent refutes such theories of history as economic determinism, militarism and political machinations: Nothing exists but by His will, nothing advances but by His Love and Mercy. The universe is run according to His Divine plan, and no mayavic power can prevail against it.

The presence, work and teachings of past Avatars have laid the foundation for the contemporary advanced stage of world civilization, with its rich variety of ethics

morality, theology, mores, traditions, etc. The universal confusion and strife we see today is due to the fact that material science and technology have far outdistanced man's ability or willingness to live up to his cultural and spiritual heritage. Tolerance plus ignorance plus the profit-motive minus God, will never bring lasting values—neither peace, nor prosperity nor happiness for the majority of mankind. To close the gap between intellectual-materialism and the ideal life as set forth by the Avatars, man has to long for God and thirst for Truth at least as intensely as he craves for things that satisfy his appetites and desires.

To awaken this spiritual longing in the hearts of men is the mission of Avatar Meher Baba, and to satisfy that supreme thirst is His work in the world. "I have come to sow the seed of love in your hearts so that, in spite of all superficial diversity, which 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." (Vol II, NO. 3, P. 81) The formula for Better World is therefore: love from the Source of Love plus knowledge based on God's truth plus the spiritual motive in life plus the living presence of the Avatar to give the universal push in consciousness.

Thus instead of the cry of depressed and oppressed people to "rise from the dust" in a purely material sense, they should cry for the dust of His Feet and crave to become as "dust" at His Feet. "If it be the work of the hands of men, it will come to naught", says the knowing apostle. For it is God who is in all, who knows through all, and who works through all, Baba tells us, God and God alone." (Vol II, No 3, P. 55) Therefore Baba also says, "My Message to all is Love God. ("Awakener" cover) So we see that the philanthropist, the social worker, the spiritual worker who thinks he

is helping others is being egoistic, for only God can help us.

But one can be a channel for the Avatar's work, through love for him, through obedience to him through a study of his Divine word. This is to attain a higher consciousness, which is not a matter of a theoretical view-point but something to be lived. It means taking time, energy (and sometimes giving up possessions and life itself) to grasp spirituality securely— co-apprehend it. One must, himself, be saved in order to save others. This means that he must undergo a psychological process of inner change. The study of GOD SPEAKS not only helps one to understand himself and life but also, the concentration and energy expended in the effort, is useful to Baba for his work in spiritualizing humanity. One not only communes with the Author of the Book but is also serving his cause, and thus is twice blest. This is How GOD WORKS ...

GOD SPEAKS is not a product of theoretical speculation, and this fact the disciples of Meher Baba prove by their transformed lives. Baba therefore says that he is not a teacher or a preacher but THE AWAKENER. His Truth awakens the truth within each of us, which he consciously IS and we unknowingly are. Those who long to "awake now" become ardent disciples of the God-Man: those who vacillate can "follow when they will," as Baba in his infinite patience had stated.

GOD SPEAKS is based on the universal Scriptures of the past. In it Meher Baba shows, as Shankaracharya had done in the 9th century, that ultimate truth, though beyond intellect, can be explained in philosophic terms, proven by logic, analogy and reason, as well as illustrated by empirical experience. Meher Baba, being the Avatar whose scope of authority and work is universal, speeds up the spiritual awakening of all humanity. As

Ramakrishna said: "...when a God-Man is born, a tidal-wave of spirituality breaks upon the world and the very air becomes filled with spiritual fervour." ("Seekers For God," by Swami Shivananda)

The Avatar of this Age has come "to awaken people to the one God, one humanity, on brotherhood." (Adeles card) And GOD SPEAKS is one means he is using, for it demonstrates unequivocally that God is the sole reality and therefore He not only is in everyone but is everyone. Indeed, the purpose of spiritual metaphysics is nothing less than to make man perfect, as God.

Thus the oneness of humanity is a divine truth, and this understanding will become widespread to inspire and encourage all lovers of humanity and all lovers of God. The universal religion that Baba brings is therefore of LOVE and ONENESS, and it will bring about the millennium: "My panacea to the worried world is the effort on its part to get an answer to the question 'Whither and Whence'. The knowledge that all have the same Beginning and the same End, with life on earth a happy interlude, will go a long way in making the Brotherhood of Man a reality on earth and this, in turn, will strike at the root of narrow communalism and rigid nationalism, which mean wars and economic exploitation." ("Messages," P. 9)

To live in ignorance of the purpose and goal of life is like building a house on sand, Jesus pointed out. In this age of intellectualism, the gospel of Meher Baba lays the firm foundation for the life of Truth universally. Therefore, those who are devotees of Baba and wish to serve the cause of peace, humanity and God, should try to spread his Divine Word as revealed in GOD SPEAKS—to scientists, educators, religionists, spiritual seekers, etc.—as widely as possible. Disciples and apostles of past Avatars met with great opposition

and violence, but today the way is cleared for us to share this TREASURE with all—even the material means are not lacking to us, by his grace. Even those of the general public and intellectual elite who are not mystically inclined will be convinced by Baba's appeal to the rational faculty and universal experience.

A brief synopsis of the contents of GOD SPEAKS will be of interest here, to those who have not yet read it.

Part I—States of Consciousness

Although all souls are one in God, the Over-Soul, they differ within the sphere of Maya. They differ in consciousness experience, planes and state. The cause of apparent differences are impressions. Thus the key to the solution of the riddle or problem of life is the removal of the dust of impressions from the mirror of Self. This entails gradual advance from the gross to the subtle and then the mental worlds, and finally the Real sphere.

Baba proves that Atma is Paramatma by the analogy of the drop and the ocean.

Part II—The Initial urge and Transmigration of Evolutionary Consciousness

"Baba traces for us the journey within illusion of one soul—God Unconscious to God Conscious, or from the First Urge (the WHIM) of god to know Himself to the attainment of the human state through evolution of forms, when with full consciousness God can—after the processes of Reincarnation and Involution—say "I AM GOD."

Part III—Characteristics of the seven different Kingdoms

Baba discusses the physical attributes of the most important stages in the evolution of forms and concomi-

tant unfoldment of consciousness—in the stone, mineral, plant, worm, fish, bird, animal and man. The inanimate stone and mineral become the living plant, the conscious animal, the intelligent human being.

Part IV—Reincarnation and the impressionless equipoise of Consciousness

Baba shows in detail how the soul consciously progresses from lower to higher forms, with ever-increasing consciousness and scope for its expression in life. The consciousness of the soul must experience the opposite impressions it gains in the gross world. On the balancing of impressions depends Realization, but it is impossible until the soul's imaginary existence is ended by the touch of the hand from outside illusion, that of the Perfect Master.

Part V—The Planes Involution of Liberating Consciousness

After innumerable reincarnations in the gross spheres man is initiated into the subtle sphere which contains the first four planes of spiritual consciousness—Intuition, Lower Inspiration, Insight, Higher Inspiration. His gross impressions have become thinned out and fainter, and are now subtle impressions. This is the sphere of Energy (Pran).

When subtle impressions become faded, enters the mental sphere, the abode of the fifth and sixth planes—wherein the pilgrim is conscious only of Thoughts and Feelings respectively. It is the sphere of Illumination, wherein God is seen.

When all sanskaras disappear the sphere of Reality is experienced, and one becomes infinite knowledge, power and bliss.

Part VI—Summary of States of Divine consciousness

The soul does not gain Self-consciousness with the human form because impressions focus the full consciousness upon the gross. As impressions gradually fade, the soul becomes subtle-conscious without being any longer gross-conscious. Similarly, when subtle impressions fade, it becomes mental-conscious exclusively of the gross and subtle. And when it becomes Reality-conscious, it loses all illusory states of consciousness. However, Baba explains that there are three states after Realization: the one just mentioned of bodiless pure consciousness of Satchitanand; with the three bodies (gross, subtle and mental), either conscious or unconscious of them; though not using them or the Satchitanand for others, same as the second state but using Satchitanand.

Baba discusses in detail the danger of misuse of Energy on the fourth plane. Since such misuse is guarded against by Perfect Masters, one may conjecture why Baba stresses this danger ...

Part VII—The Sevenfold Veil

Baba expatiates on Kabir's comparison of man's ignorance to the **ghunghat** or veil worn by Eastern women. The lifting of the "Veil" is compared to the stages of the pilgrimage through the planes of the Divine Path. In addition, the veil is knotted, has folds and colors—so it is also a question of the fading of colors (root desires) untying the knots, as well as the destruction of the veil.

Baba gives further information about the nature of the planes, those of Illumination being Preeminently of Divine Love. The various degrees of conviction about God, by faith, intellect, intuition, sight and experience are mentioned.

Part VIII—The beyond the beyond state of God, the first urge and the cycle of Evolution of consciousness

The Beyond—Beyond state of God, is the GOD IS state beyond Paramatma, where God is EVERYTHING, including the latent NOTHING which becomes projected as the NOTHINGNESS or Creation. It manifests through the OM Point when the WHIM (Lahar) surges. To explain this takes the longest chapter in the book. Baba uses convincingly the analogy of a man waking from sleep.

When, finally, the Divine Dream of creation ends (FANA), God discovers the answer to His original question of "Who Am I?" as "I Am God." This is the GOAL, Nirvikalpa Samadhi. Here Baba clarifies the concept of PERFECTION, with the Perfect Master as the Supremely Perfect One—the Man-God who is fully illusion-conscious and fully God-conscious. The Avatar is unique in that he is God descended, without ever having gone through Evolution, Reincarnation or Involution. He alone returns at the end of a cycle (700-1400 years), everlastingly, as the Saviour, the Highest of the High.

Part IX—The Ten States of God

As only God exists, any subdivision must be an aspect of the ONE GOD. All the states in Creation are imaginary—the soul in Evolution, Reincarnation, Involution—as embodied soul, as spiritually advanced souls, and even God as Creator – Sustainer – Destroyer:

This serves as an effective recapitulation of the work.

Part X—CONCLUSION

Baba emphasizes that Truth is to be Realized and experienced in the human form. .

SUPPLEMENT

This important section constitutes a book in itself, and the editors recommend it be read first, as it is written in a literary and not strictly didactic style. It gives Baba's viewpoints on mysticism, meditation, Forgetfulness, detachment, miracles, the Divine Theme, the five spheres of existence, five types of knowledge, Fana and Baqa the four types of Mukti or Liberation, the spiritual hierarchy, Tauhid or unitary state of God.

Seven charts in color and tables illustrate the work and are very helpful to the uninitiated. Mystical, Sufi and Vedantic's terms used in the text are defined and compared. There is an Index.

D. (U.S.) T.

THE LIFE CIRCULARS OF AVATAR MEHER BABA

(A COMPILATION OF THE 67 LIFE CIRCULARS)

With an INTRODUCTION by Shri ADI K. IRANI

Pages: 148

Price : Inland – Excluding Postage: Rs. 3-00

Extra for Book Post: Re. 1-00

Over Seas – Including Postage by Sea Mail: \$ 0-75
by Air Mail: \$ 1-50

FOR COPIES PLEASE WRITE TO:

Managing Trustee,

THE MEHER VIHAR TRUST

RAJAHMUNDRY – 3 (A.P. India)

BLEEDING HEART CRIES

By Gemini

why do you test us
Oh Baba; leaving us
To our gloom and despair
On your untimely departure
Who are we to question
Thy wisdom and action
Deeds of Thy self
Mystifies our mortal selves
Yet we feel sorrow
And unable to express
The deep pathos of grief
In our lives so brief
Since come not that day
To enjoy bliss in Thy
Company on this earth
Hoping to join you on death
But we do not forget
That you are amidst
Us; now and always
Evoking Love in all ways
We all remember
That you live for ever
In hearts of Thy lover
Giving love to seeker
Your love in this incarnation
Made us love Thy creation
Of all people of all nations
United with love and devotion
Our love for Thy self
Will be stronger till Thy self
Take us with you to heavens
To live in Thy Divine bliss.

THE AFTERGLOW

By Mrs. Dorothy L. Levy.

As, the Sun Sets and the Moon rises with a glow—
 The STAR from the East remains shining—Beloved Baba's
AFTERGLOW...
 God-Man having come to earth again with seeds of Love
to sow
 In this Avataric age His Ocean of Love OVERFLOWS
 Bubbles that once have formed to burst into the flow.
 The Ancient One-Messiah-Lord-Saviour-Christ-Avatar is
ever the same
 It is for His creation God-Man comes again—and again.
 In this age He has said, I have not come to teach but to
awaken.
 In His Infinite-Love, and Compassion showing us we are
not forsaken ...
 when coming into His Divine Presence, we are reborn—
 For, in this earth-life play each must perform
 The AFTERGLOW is the reflection of His Radiant Light
 That shines in the eyes of a lover so bright!
 A Loving Father understands His children ignorance,
Loving us more
 So few are aware of His Great Blessing—the suffering for
us He bore ...
 This is the Crucifixion, and humiliation for man.—
 Seeking worldly pleasure—His suffering not to understand
 Avatar Meher Baba again has left His AFTERGLOW
 On earth—that the stream of life can onward flow
 The flame of His Love to unite and glow
 Beloved Baba IS-LIFE-LOVE-TRUTH and the WAY
 He IS the Ocean of Love – Avatar Meher Baba Ki Jai !

TWINKLING THOUGHTS

By Dr, G. S. N. Moorty.

Dear Darlings of Divine Light,
 Immortal seekers of Intuitive Sight!
 May I wish you
 Peace, Joy and Delight
 On this happy DIWALI night!
 Let us all pray
 And cease to fight
 Among ourselves and say
 LOVE is our birth-right.
 With the conquest of moon,
 Earth-interest exploding soon
 Future man shall need one boon
 To feed SOUL with spiritual spoon.
 Celebrate illumination of heart
 Defeating darkness and start
 Playing well a HERO's part
 Against Maya's mysterious art.
 Between birthless BIRTH & deathless DEATH,
 At INNER LIFE'S endless interval,
 May we ever feel BABA'S ETERNAL BREATH
 And enjoy the LIGHTS' grand Festival.

COURAGE

By Ruth Ringer

Courage is not Just	Courage is to feel
To bare one's bosom	The daily daggers
to the sabre-thrust	of relentless steel
Alone, in daring.	And keep on living.
Courage is to grieve,	
To have the hurt, and make	
the world believe	
You are not caring.	
Courage does not lie	
Alone in dying for a cause.	
To die	
Is only giving.	

*WHO ARE BABA'S MANDALI?

By MEHER BABA.

Are you all not members of the Mandali? Do you not love Baba? Why all this talk? What is this new thing you have started now? For example, since four years this particular pair of sandal (shoe) I wear is with My feet. The sandals go with Me wherever I go. I should also describe the qualities of my sandals.

Who raised this point about the Mandali? There are so many others who are of the Mandali. What about so many who are not here, but are in the West and East and distant places? Most of them are gems. Are you not all of My Mandali ? Is not your love and obedience equally great?

Baba does not like pointed individual references to the Mandali members. There are so many amongst you who are gems. Look at Dr. D., look at his age. He goes out from place to place. Look K. S., how he works and how he has sacrificed. Look at M. Why should I not refer to them and many other amongst you present here? Why particular mention to some of the Mandali?

I tell you, **THOSE WHO LOVE BABA AND TELL BABA'S LOVE TO OTHERS ARE HIS MANDALI.** It won't make any difference whether they are near Baba or stay thousand miles away.

* Given at February, 1968 Sahavas

News in Brief

Avatar Meher Baba's Mass Darshan Program

At White Lake, N. Y.

August 15th, 16th and 17th, 1969

By Philip Lutgendorf.

Because the three day music festival in White Lake, New York was called an Aquarian Exposition, it was only appropriate that some of the lovers of Avatar Meher Baba, the Avatar of the Aquarian Age, be present to spread His Love and the good news of His coming. For this reason a few of us journeyed up to White Lake a day or two before the Exposition was to begin, with tents and literature, sleeping-bags and smiles, and large photo blow-ups of the One the whole world is waiting for. Baba had chosen an ideal spot for us; near a free-food service staffed by the members of several communes, but separated from the main music area by a small wood. Thus we were in an area which most people visited, but which remained free of the crowded, muddy conditions which developed in the main area. Even when the crowds were at their height the little Baba-settlement remained an oasis of peace; and indeed many visitors remarked on how peaceful it was at the Baba-tent and they stayed with us for hours.

Word about Baba has always been spread through personal contact with those who love Him, but within the past two or three years Baba's work has expanded so that, in addition to personal contact, millions have been reached through newspapers and magazines, television and radio. Baba's work at the White Lake Festival encompass-

ed both these phases and both reaped a bounty of hearts wanting to hear of Him. A special piece of literature which had been made up was distributed among the huge crowds in the music area while at the Baba-tent, His lovers talked for hours with interested festival-goers who came for more information. A spark of Baba's Love in the form of a beaming picture with 'Don't-worry-Be-Happy' and several messages reached thousands at the Festival and was seen by all, as it was posted everywhere, while the glow of His love, through His lovers, reached many hundreds at the Baba-tent.

One could see very clearly at the Festival that the hundreds of thousands who were there had not come merely for a good time, or for music, or excitement, or the freedom of being away from city life and its restrictions; above and beyond all the little attractions which had lured young people to White Lake, was the force of Love; they had all come for Love. Just so there could be no confusion as to the real purpose of the Festival, Baba sent a violent rain storm early Saturday morning. Most people were soaked to the skin. Roads became clogged with mud. Garbage could not be collected and food began to run out. Money was worthless: food and shelter could no longer be bought. All that had value, all that could make life easier, was Love and cooperation. While this had surely been in the minds of many people at the festival to begin with, the rain storm dramatized it and made it essential, Baba's teaching has always made us carry our ideals beyond mere intellectual acceptance and into the calm of practice. The Festival became a concrete situation in which ideals had to be lived, and through the festival Baba demonstrated to those who were there, and to many others who heard of it, that large numbers of people can live together, even under "unfavourable" conditions, if they can achieve a collective spirit of Love and sharing. This was the real meaning of

the Festival for me, and so it was a stepping-stone in the path that Baba has laid out for us.

I feel as if I am merely giving a few reflections on the outward facts of the Festival, while what went on inwardly can never be described. One night we sat around the tent and sang "Baba Bhagawan" and a new song, "The song of the Avatar" that a young lover had written. I felt such Love welling up as we sang, reaching out to the crowd that had gathered around and spreading through it, touching each one and growing, bursting all bounds, yearning to flood the whole world.

"Humanity will attain to a new mode of being and life through the free and unhampered inner-play of pure love from heart to heart."

— MEHER BABA

I felt how each one who listened was touched by the eternal Mystery of the Ancient One and His descents into our world, all for the sake of Love, only for Love.

Many times I felt how young people are searching and reaching out, sometimes awkwardly, for love. And I saw too that Baba is the cause of their restlessness and search, and in the end He will be the Goal, because when the right moment comes for each searching one, the Ancient One will always appear. And just as this is true for each of us individually, so it is true for the whole world.

I returned from White Lake feeling somewhat dazed, not sure of where I had been or of how long I had been there. I only knew that something wonderful and important had happened. Baba gives Darshan all the time but we seldom take it. Through the give and take of Love He came to White Lake, and more strongly than ever, into all our hearts.

C A L C U T T A :

On the invitation of the Reception Committee, Mr. A. C. S. CHARI (Calcutta) as a delegate, read a paper on the subject: "The Greatest Iranian Mystic Of Modern Times And World Avatar (God-Man) – Meher Baba—" at the West Asian Studies Section of the GOLDEN JUBILEE of ALL-INDIA ORIENTAL CONFERENCE this year, at Jadavpur University campus—32, on 30th October, 1969. This paper was read in English and will be also published in the a Souvenir of the said Conference. Mr. Chari was requested to submit in advance a SYNOPSIS of the subject of his Paper. The following is the Synopsis:—

"MEHERWAN SHERIAR IRANI (known as "MEHER BABA)"—[25th February, 1894 to 31st January 1969]—was born in Poona (India) of Iranian parents who had migrated to India in the 19th century, and left his mortal coil at Ahmednagar (Maharashtra State). He has a very large following all over the world, and is regarded as the AVATAR (GOD·MAN), and He Himself unequivocally declared that He was such. He did not come to teach, but to awaken the "DIVINE LOVE" in everyone. He had no separate religion, and He worked, and is still regarded as continuing to work, for the ushering of the NEW AGE and NEW HUMANITY wherein peace, goodwill, love and divine aspirations. will reign supreme amongst all races and nationalities of the Earth."

N A G P U R

The Meher Silence Day celebration started with a special meeting at Gokulapeth when Dr. Chakradhar D. Deshmukh, under the presidentship of Advocate D. H. Pofali of Saoner, spoke on the tremendous importance of Avatar Meher Baba's divine, dynamic

and eloquent silence. He said "Beloved Baba has clearly and unambiguously given to us in silence the Divine Word when he explained the full connotation of Meaning in his 1956 Life Circular No. 29, proclaiming that the 'word' that will indisputably assert the existence of God in the mind and heart of man that will make the world that God not only exists but He alone exists infinitely and eternally. Also the 1966 Baba's Silence Anniversary Day Message (giving the Meaning of the work) "God's first Word was, 'Who am I?' God's last Word is, 'I am God.' And the word that I the God-Man will utter soon will be the sound of my Infinite Silence". The last part of the message really means that his silence will be infinite and will itself be the sound conveying the explicit truth of God's eternal existence to his lovers.

Regarding the sound-aspect of this cosmic word of words, what Baba has often described shows that the spoken 'OM' or 'Amen' or 'Amin' are all akin to the seventh reflection in the gross plane of the real eternal sound-manifestation of God on the highest inner plane; for which all spoken languages are inadequate. The Silent language which Meher Baba effectively used for his Divine purpose of self-communication and dispensation of God as the Truth of truths, was the most potent medium for his Avataric Mission. **Meher Baba not only is God but brings the conscious Gods-state with Him and gives it to those lovers who are ready.** Now that He has dropped the physical body every word that He has said in His messages and books has tremendous importance for us and posterity.

Celebrations then included a Kirtan by Dr. Deshmukh on 8th July at Indumati Naik's residence (covered & relayed by Radio News Reel), & a Public meeting under the president-ship of Shri P. G. Gavai, Collector on 9th at Dr. Kher's residence, and addressed by Shri B. N. Saoji of Chavata, Shri Paradkar, Dy. Collector & Dr. Deshmukh who all paid hearty tributes to the Divinity &

Immortal work of Avatar Meher Baba. From midnight of 10th July Meher Lovers observed unbroken silence. On the 13th at Bhatia's residence in Sadar, after Bhajans by Meher Bhajan Mandali and Shri Saoji's elaborate and eloquent speech by Dr. Chakradhar Deshmukh who presided over the function, said in his concluding remarks:

"Avatar Meher Baba can never be a thing of the past. He is an Eternal Presence. His Silence is the Silence of God. The breaking of His Silence is also Divine. What is God's language? Baba says, God understands only one language, the language of Love. God also Spoke through this very universal, invincible, divine Avataric Language of Love in and through Meher Baba's Silence. Human words are only fragmentary shadows of God's Eternal Word as Truth. This word has been bursting through Beloved Meher Baba's Divine Silence. While breaking through it, it retained and sustained His Silence itself, unimpaired and unhampered till the very last and fortified it with a Voice of a million tongues!"

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 Rajahmundry, East Godavari District, A. P. India, sanctified by Beloved Baba by His two visits. 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,

N. D H A R M A R A O

Managing Trustee: THE MEHER VIHAR TRUST
Danavaipet, Rajahmundry. East Godavari Dist.
A.P., India,

ANAKAPALLI :

On 19.10.1969, at 10-00 A.M., seven coloured flag was hoisted by Bro. M. K. Gandhi, ardent Baba Lover of Visakhapatnam amidst slogans of Jai Baba! The women lovers sang the song of Janda Vandanam.

At 10-15 A.M., Dr. G. S. N. Murty, M.A., Ph.D., of Kharagpur opened the Bala Vihar Centre by cutting the green ribbon, followed immediately by the youngest of the Balavihar lovers, playing a dance recital of Namo Meher Baba in an appealing devotion and love with their innocent hearts for the silent Master in front of Baba's well decorated portrait installed in the Meher Centre.

Puja and Sankeerthan was then followed by the young lovers, including boys and girls, who are 40 in number at the start. Dr. G. S. N. Murty gave an inspiring speech and advice to the lovers, young and old, and appreciated the organisers on the opening of this centre. He appealed to the organisers of Meher Centre to bear the responsibility for the success of Bala Vihar by proper guidance to the youngsters. His advise to the young lovers is unique to infuse them to gain the love of Beloved Baba who is specially dear to the children and gave instances where Baba showered HIS Love and Blessings on children. The function at the centre was closed at 5-00 P.M. after Arati to Baba and distribution of Prasad and sweets. About 100 lovers gathered on this occasion and young lovers served sweet tea to all those attended.

In the after noon, from 6-30 P.M. a public meeting was arranged in the Theosophical Lodge and Dr. G. S. N. Murty, M.A., Ph.D., gave very inspiring speech. He vividly expressed the facts and his personal Divine experiences with Baba so picturesquely that the lovers were highly impressed and infused with a feeling of having Baba in their hearts. It was felt that the messages of the Silent Master were brought to the knowledge of the lovers by Murty's loud voice. About 300 people, including men and women attended the meeting. Dr. G. S. N. Murty spoke in English and Bro A. V. V. Prasada Rao of Visakhapatnam most suitably translated it in Telugu. Sri P. Ramabhadra Raju presided over the meeting. Many elite from Anakapalli, Thummapalla and Visakhapatnam attended the meeting and thus the lovers could do their part of service to Beloved Baba.

Avatar Meher Baba Premika Sammelan

At NIZAMABAD

(From 10th October 1969 to 13th October 1969.)

The burning desire of Sri Rentala Suryanarayana Murthy (the founder of the Avatar Meher Baba Centre of Nizamabad District) and the ardent lovers of Baba to have a Premika Sammelan at Nizamabad was fulfilled by the grace of Beloved Baba in October, 1969. Sri R. Suryanarayana Murthy's longing to invite the Mandali of Avatar Meher Baba and to have a Premika Sammelan in the Mandali's company was finally culminated into this Premika Sammelan presided over by Sri Adi K. Irani. Because of Beloved Baba's standing instructions the entire Mandali could not come. Sri Jal S. Irani, brother of Beloved Baba who agreed to attend the Sammelan could not attend as he was laid up with fever.

The members of the Centre are highly grateful to Bro. Sri Adi K. Irani who readily accepted to preside over the 4 days function which was held in Nizamabad district from 10.10.69 to 13.10.69 at various places like Nizamabad, Rudrur, Varni, Banswada, Yellareddy and Achampet, and we thank him for this gesture. The members were also fortunate to have in their midst, Messers. Kutumba Sastry, Chairman, Avatar Meher Baba Trust, Dr. C. D. Deshmukh, Director Meher Academy, Nagpur, K. K. Ramakrishnan, Secretary, Avatar Meher Baba Poona Centre, Swami Satyaprakash Udaseen, Chief Sanchalak, Meher Vihar Trust, Rajahmundry, and Shri Vibhutidas of Thirthapuri (Maharashtra) who enlightened the lovers and public of Nizamabad on the Avatarhood of Meher Baba. Specific mention may be made here about the visit of Mrs. Nanda (daughter-in-law of Shri G. L. Nanda of Delhi) who in spite of several inconveniences took part in the celebrations.

Workers of Avatar Meher Baba Nizamabad Centre were engaged busily one week before to see how best Sammelan could be organised. A beautifully decorated Dais was erected at Centre and there was a festive look at the Centre by 9th evening. Bro. Rentala Suryanarayana Murthy devoted himself completely to the cause of the Avatar of the Age and everywhere in Nizamabad town there spread the message of the arrival of Sri Adi K.

Irani, Disciple and Secretary of Avatar Meher Baba, and the grand function, as a result of the untiring devoted work of Bro. Suryanarayanamurthy. Adiji arrived with Bros. K. K. Ramakrishnan and Kutumba Sastry at about 7-00 p.m. on 9th October. They were welcomed by cries of 'Avatar Meher Baba Ki Jai'. Bro. Adiji and chief guests were given a warm reception by Suryanarayanamurthy, Sri Visweswarayya, Branch Manager, L. I. C. of India, Nizamabad, Dr. Subedar, Sri Parsi Balarajiah, President Avatar Meher Baba Centre, Nizamabad and other lovers of Nizamabad Centre who were anxiously waiting for the arrival. The Chief guests were garlanded and taken to the rest house.

On 10-10-1969 the programme at the Centre started with Baba's flag hoisting at 8-00 a.m. by Bro. Adi K. Irani. There was a very enthusiastic gathering at the Centre anxiously awaiting to hear Adiji on Baba's love message and his experiences with Baba. Bro. Adiji while hoisting the flag expressed that it was only a beginning of the long journey of spreading love and Avatar's message among the humanity. Bro. Madhusudhan, and Sister Subhadra of Poona and Bro. Yadhav of Meherazad inspired the audience with their Sankeertan. Bro. A. Narayan Rao read 'Parvardigar Prayer'. Adiji narrated his experiences with beloved Baba and how Adi used to obey Baba implicitly. Sri Balchander Tarone proposed vote of thanks. Morning session came to an end with the singing of Aarti. Bro. K. K. Ramakrishnan gave a very convincing explanation of 'God Speaks' and 'Meher Baba on Love'. Sri Swami Satyaprakasb Udaseen delivered an interesting speech on Baba's Avatarhood. Bro. Kutumba Sastry exhorted that Baba is beyond understanding and any amount of intellectual study cannot reveal His Divinity and mere platform speeches alone would not help to know who is Meher Baba. Only when one loves Him wholeheartedly one can have his blessings and conviction that Baba is God in human form. Sister Jagadamba from Visakhapatnam also spoke on Baba's Divinity and the necessity for our work being in tune with Baba's love message and to always remember Baba's form in our minds and hearts. The Sammelan in the Afternoon came to an end with vote of thanks by Bro. N. L. S. Sastry and Aarti by Mr. & Mrs. Madhusudhan. There was a Dance recital by Kumari Meera and Meher Naad,

The second day programme on 11-10-69 started at 9-30 a.m. with a procession from the Centre in a beautifully decorated Jeep with Baba's photo mounted on the seven realities stand of wooden steps with the full band music in attendance and slogans of 'Avatar Meher Baba Ki Jai' through the main roads of Nizamabad. Baba lovers as well as the public accompanied the procession. Every citizen had Darshan of Baba and were happy at the procession. During the procession there was a brief halt at the information Centre, Kasbagalli and Aarti was performed. The grand procession returned back at 12-30 p.m. and Bro Adiji and other chief guests expressed their great happiness at the unique way in which the procession has been organised and felt that this was the manifestation of Beloved Baba. In the afternoon a public meeting was held at Town hall which was packed to the maximum capacity. Bro. K. K. Ramakrishnan delivered a very interesting speech in English (translated into Telugu by Swamiji) touching the aspects of God and God-Man and brief life of Avatar Meher Baba. Adiji spoke in Hindi on Baba's Avatarhood. There was a film show in the evening covering Baba's foreign tour (Myrtle Beach, America) and Srirangapatnam (near Rajahmundry, East Godavari, Andhra) Premika Sammelan. It is very significant to note here that the Srirangapatnam Premika Sammelan was also Presided over by Bro. Adiji and Bro. Jal S. Irani (younger brother of Baba) eight years back in the year 1961 at the instance of Rentala Suryanarayana Murthy, whose native place is Srirangapatnam and who now settled himself in Nizamabad at whose instance again the present Premika Sammelan has been organised.

The Third day programme on 12-10-69 was arranged in the house of Sri Parsi Balarajiah, President Avatar Meher Baba, Nizamabad Centre the grihapravesham of which was done by stepping in by Baba lovers on the newly constructed upstairs. This house was also the venue of the Lunch and Dinner for all the visitors and lovers. The programme here started with Baba's flag hoisting by Adiji. Bro. Kutumba Sastry exhorted to the audience Baba's love message and about Avatar Meher Baba's Trust, in Telugu. Smt. Sakuntala Subedar recited Parvardigar Prayer. Kum. Meera and Master Meher Naad performed beautiful 'Nritya' on Baba's Avatarhood composed by Mr. & Mrs. Madhusudhan. Sri

Parsi Balarajiah made a token presentation to Meera and Mehernaad, for their beautiful and interesting performance. Kumari Ashalata Subedar proposed vote of thanks. In the evening Adi and the Chief guests were piloted to Rudrur where a speech on Baba's Avatarhood was delivered by Adiji at the Centre. The party proceeded to Varni and Banswada where also Adiji spoke on Baba's Avatarhood. The gathering at these places was very encouraging and receptive. At Rudrur Bro. A. Narayan Rao, Sri Bhimrao Deshmukh, Manikrao Deshmukh, Bachu Gangaram received the guests and introduced them to the audience. Sri Bachu Gangaram provided accommodation for the public meeting. At Varni Mr. & Mrs. Lachanna and Smt. Jagadamba and Bro. Balagopala Bhaskara Raju (Tadepalligudem) received the guests. After light refreshments Smt. Jagadamba introduced the Chief guests. Adiji, Kutumbasastry and Swamiji gave inspiring and convincing speeches of Baba's Avatarhood and then the party moved to Banswada, At Banswada Bros. Narla Lingayya, Rajiah and Sivarajiah received the guests and introduced to the audience. Light refreshments were arranged at the house of Narla Rajiah after the meeting was over.

The party proceeded to Nizamsagar Rest House, (Achampet) for night halt where they had a nice Dinner arranged by Bro. Srinivas Rao, Sarpanch of Achampet. On the morning of 13th at 9 a.m. Adiji and party left for Achampet village where a public meeting was arranged, in a colourfully decorated pendal. The guests were received by Bros. Krishna Rao and Srinivas Rao of Achampet and were introduced by Narayan Rao. Sri Kutumba Sastry made an elaborate introduction of Adiji by giving his brief life sketch and how he came into the folds of Beloved Avatar Meher Baba. Bro. C. D. Deshmukh, Swamiji, Ramakrishnan, Smt. Jagadamba and Bro. Balagopala Bhaskara Raju and Suryanarayana Murthy spoke on the 'Manifestation of Meher Baba'. Bro. C. D. Deshmukh also explained the objects of Meher Academy being run by him. The big gathering who attended were very enthusiastic to listen about Baba's Avatarhood. Adiji gave a very inspiring speech about Baba's 'Manifestation' and announced that His manifestation has started already which is significant from the present meeting at Achampet itself. It may be mentioned here that this (13th October) was the day in the year 1968 when Beloved Baba

announced to the World from Meherabad that He would give Darshan to his lovers at Guruprasad Poona from 10th April to 10th June 1969 and the time when Adiji and other chief guests were in that meeting with Baba on that day was also 11 a.m. which is a happy coincidence of this programme at Achampet —what a Divine plan! All the chief guests felt as if they were in the Physical presence. of Beloved Baba. Achampet has been blessed. The evening programme was arranged at Yellareddy at Sri N. Hanumanthrao's house. Sri Hanumanthrao gave a hearty reception to the chief guests. Light refreshments were arranged. The public meeting was arranged in a colourfully decorated pendal which was packed to its maximum and the audience were very receptive. Adiji delivered a very inspiring speech for about two hours and the audience listened to him with rapt attention and love. There were also a few curious questions from audience which were convincingly explained by Adiji & translated into Telugu by Kutumba Sastryji. The programme ended with Aarti. Bro. Sri Madhav Rao arranged a Dinner to the guests at his house. The chief guests proceeded to Nizamsagar and made a night halt. Sri Raghuveer, Executive Engineer Nizamsagar had an urge to meet Adiji and to know about Avatar Meher Baba since the day he heard about the visit of Adiji to Nizamsagar. He met Adi and received Baba's love blessing. After breakfast on the morning the chief guests were piloted to the border of Achampet village where they were given a send off and Sri Raghuveer was also with the party throughout. This is how Baba works. Adiji left the Beloved's Love blessings to the workers. He carried with him unforgettable memories of Nizamabad Sahavas in the cause of the Beloved.

On 15-10-1969 Dr. C. D. Deshmukh visited the house of Sri M. Ramakrishna Sarma where he performed Marathi 'Aarti' to Beloved Baba. On this occasion he gave very inspiring and most convincing speech about Baba's previous Avatars as Christ, Mohammed and Buddha and how Baba manifested then according to the times. Now Baba, is the Highest of the High. Dr. Deshmukh most wonderfully dealt with the meaning of Baba's 'Daaman' when he said that Baba's Daaman is like 'Galam' (an instrument used for picking up the vessels drowned in the well). He compared Baba lovers with vessels and the illusion and ignorance with Well, wherein they are drown-

ed. Baba's Daaman is like the 'Galam' which takes out the lovers from ignorance to Reality with one hook or the other. He explained that we need not bother about the hook to which we are entangled and being taken up out of the ignorance. What we are concerned with is catching the hook and sticking to it till the very end—till we are picked up out of illusion. Sri Visweswariah, Branch Manager, L. I. C. of India, Nizamabad and Dr. Madhukar Subedar in whom the seed of Baba's love was sown just a few months before are really fortunate to have participated all through the programmes. Not only their physical presence but they contributed in the Divine cause of the Avatar by extending all cooperation and sparing their cars to transport the guests in the town and outside the town to places like Yellareddy, Banswada, Varni, Rudrur and Nizamsagar. Without least reservation they themselves took the steering all through the travel and thus rendered a selfless service in the cause of Avatar Meher Baba. Dr. Subedar's cooperation is memorable as he has accommodated the guests and looked to their comforts.

Lovers from Bombay, Nagpur, Bhir, Aurangabad, Thirthapuri & Arangaon (Maharashtra State) also participated in the Premika Sammelan at Nizamabad town. Lovers from Jogipet in Medak District also participated. Baba workers of Nizamabad Avatar Meher Baba Centre once more were blessed by Beloved Baba by getting this unique opportunity of Premika Sammelan and in serving in the Divine cause of the Avatar. The members of the Centre are grateful to the chief guests and other lovers from various places who attended the Premika Sammelan for having visited and enlightened the citizens of Nizamabad.

Greetings from Baba lovers wishing the function a success have been received from Messrs Jal S. Irani, Dr. H. P. Bharucha, Navsari, Dr. G. S. N. Murthy, M.A., Ph.D. (Cal) U.S.A., Kharagpur, Amarsingh Saigal, M. P.,

New Delhi, T. Dhanapathi Rao Naidu, President of Avatar Meher Baba Andhra Centre, G. V. Brahmayya Naidu, Masulipatnam, N. Dharmarao Managing Trustee & President, Meher Vihar Trust, Rajahmundry, Edida Sathiraju Naidu, Kakinada, N. V. Ramaniah Majeti Ramamohan Rao, Vijayawada, Dr. K. V. Ranade, Aurangabad, Tadepalli Basvayya, Masulipatnam, P. Ramalingeswarrao, Advocate, Kovvur, K. V. Suryanarayana, Kotipalli, N. Appalaswamy Chief Head Warden, Prisoners' Agricultural Colony, Anantapur, Sri T. K. Hariharan, Branch Manager, LIC Secunderabad, and V. M. Rooplekar, B. M., LIC Khairatabad.

We are grateful to Baba's Mandali for having conveyed to us Beloved Baba's love blessings and Bro. Eruch who sent the following message to us.

"We are all very happy to hear of the full programme chalked out for the 10th, 11th, 12th and 13th October, 1969. The 'Premika Sammelan' of the lovers and workers of Beloved Avatar Meher Baba will give one more opportunity for all Baba lovers to come together in the love of Beloved Baba and to remember Him all the more. This will indeed be a very enjoyable occasion for all Baba lovers, and we the Mandali at Meherabad, send all our best wishes for a very happy time in the prevailing Baba atmosphere. We send our loving salutations and 'Jai Baba' greetings to all our brothers and sisters gathered together for the Sammelan. May Beloved Baba's Love and Blessings be on all gathered". —ERUCH.

—*M. Ramakrishna Sarma.*

For Copies & Prices apply to:

MEHER PUBLICATIONS

Kings Road, AHMEDNAGAR

Maharashtra – India.

- God Speaks by Meher Baba
(Published in U.S.A.) with Charts
- Listen Humanity by Meher Baba
(Published in U.S.A.)
- Avatar by Jean Adriel
(Published in U.S.A.)
- Civilisation or Chaos? by Irene Conybeare
(2nd revised edition)
- In Quest of Truth by Irene Conybeare
- Stay With God by Francis Brabazon
(Published in Australia)
- The Everything and The Nothing by Meher Baba
(for India Published in Australia)
- The Work of Meher Baba with Advanced Souls,
Sadnus, the Mad and the Poor
by Dr. William Donkin
- Wisdom of Meher Baba by Ruth White (Published in U.S.A)
- Discourses by Meher Baba in 5 vols.
(Vols. 1 & 4 are out of stock) each vol.
- Let Us The People Sing by Francis Brabazon
- Messages by Meher Baba (Eastern & Western)
- Meher Baba in The Great Seclusion by Ramju
Abdullah & Dr. C. D. Deshmukh, M. A., Ph. D.
- Sobs & Throbs by A. K. Abdullah (Mimeographed)
- The Quest by Francis Brabazon
(Published in Australia)
- Sparks from Meher Baba (Published in England)
- The Highest of the High by Meher Baba
- Meher Baba's Call and Existence is Substance
and Life is Shadow by Meher Baba
- Meher Baba by His Eastern & Western Disciples
- The East-West-Gathering by Francis Brabazon
- God-Man by Charles Purdom (Published in England)
- The Unstruck Music of Meher Baba
Compiled by Maud Kennedy (Mimeographed)
- In Lap of Love by Naosherwan K. Nalavala
- What am I doing here? by Ivy O. Duce
(Published in U.S.A.)
- Flower of Contemplation by Adah Francis Shifrin
- Life Circulars of Avatar Meher Baba
(Annual subscription – from April to March)
- The Awakener (Quarterly Journal – Published in
U.S.A.) Annual Subscription, including
registered Postage, from July to June



Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
unreasonable	unreasonable	2	2	3
independently	independently	5	3	10
act	fact	6	2	7
Eterntiy	Eternity	8	2	17
compliment	complement	14	3	4
compliment	complement	14	4	5
mechinations	machinations	30	4	10
makind	mankind	31	1	7
as	is	31	2	6
philantropist	philanthropist	31	3	9
blesd	blest	32	2	14
emperical	empirical	32	4	5
experiece	experience	32	4	6
Stayers	States	34	3	hdg
aparent	apparent	34	3	3
servs	serves	37	4	1
Baba	Baqa	38	1	6
despaire	despair	39	1	3
sew	sow	40	1	3
alway	always	43	2	1
attracions	attractions	44	2	5
subject	subject	46	1	2
Aman	Amen	47	2	3
occassion	occasion	49	3	13
Dias	Dais	50	3	3
aenue	venue	52	2	5
peformed	performed	52	2	11
seketch	sketch	53	2	9
convicingly	convincingly	54	1	17
occassion	occasion	54	2	3
occassion	occasion	56	3	7

