

DIVYA VANI
Volume 6 Number 11
November 1970

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 1970

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

		"The Meher Vihar Trust"	
Volume	6]	PRAKASAM NAGAR	[Price:
Number	11]	RAJAHMUNDRY-3	[Re. 1-00
		(A.P., India)	

THE MEHER VIHAR TRUST

Rajahmundry-3, A. P., India.

Our Publications on Avatar Meher Baba and His Work are available for Sale at the rates noted against each as detailed below:—

- | | <i>Inland</i> | <i>Foreign</i> |
|---|---------------|---|
| 1. The New Life of Avatar Meher Baba and His Companions (with calico Binding) | Rs. 9-50 | Sea: AIR
Mail : Mail
\$ 1.50; \$ 4-00 |
| 2. The Life Circulars of Avatar Meher Baba. (67 Circulars) | Rs. 4-00 | \$ 0-75 : \$ 1-00 |
| 3. Back issues of "Divya Vani": An English monthly devoted to Avatar Meher Baba and His Work (only a few sets are available). | | |
| (i) QUARTERLY:— | | |
| April 1962; July 1962;
October 1962
Jan. 1963 July 1963
October; 1963 | Each Rs. 2-00 | \$ 0-50: \$ 1-00 |
| (ii) BIMONTHLY:— | | |
| January 1964; March
1964; July 1964
January 1965; March
1965; May 1965 | Each Rs. 2-50 | \$ 0-75: \$ 1-50 |
| September-November
1964 (combined) issue, | Each Rs. 4-00 | \$ 1-50: \$ 3-00 |
| (iii) MONTHLY:— | | |
| 1965: July to December = 6 | | |
| 1966: January to December = 12 | | |
| 1967: do do = 12 | Each Rs. 2-00 | \$ 0-50: \$ 1-00 |
| 1968 : Jan. to March &
May to Dec. = 11 | | |
| 1969 : January to December = 12 | | |

- (i) All the prices are inclusive Postage by Registered Book Post;
- (ii) All orders will be promptly complied with on advance payment of the cost of Books ordered, through Cheques, or Drafts or Money Orders issued in favour of the Meher Vihar Trust, Rajahmundry .

Rajahmundry-3)
 }
9th April 1970)

N. DHARMA RAO
Managing Trustee:
The Meher Vihar Trust.

Monthly:

NOVEMBER 1970

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

N. DHARMA RAO, B.E.

Publishers :

THE MEHER VIHAR TRUST

Prakasam Nagar : Rajahmundry - 3

(A. P., INDIA)

Volume 6

Number 11

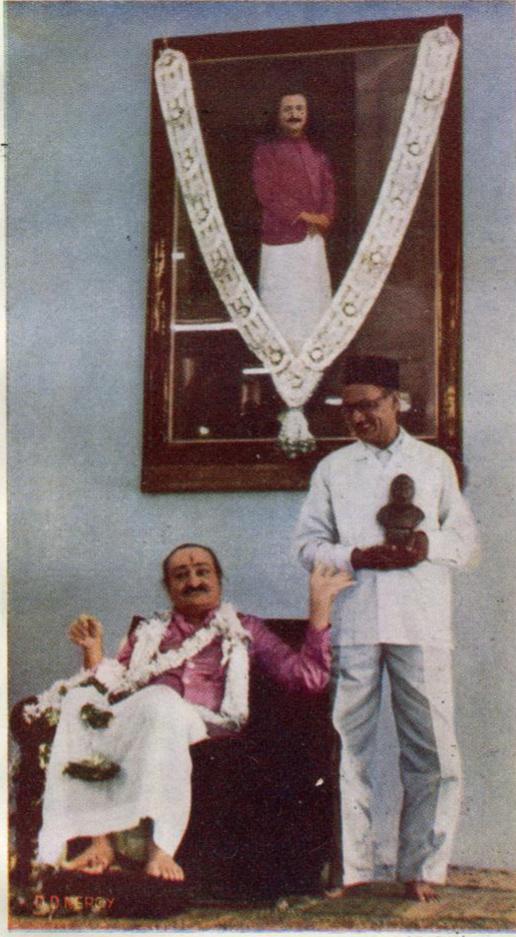
Annual Subscription Rs. 12-00

Single Copy Re. 1-00

CONTENTS

	PAGE
1. The Removal of Sanskaras (Part III) By Avatar Meher Baba 3
2. Learning and Awakening By Dana C. Field (U.S.A.)	... 7
3. Symbols of Love from Meher Baba By Miss Marguerite Poley (U.S.A.)	... 16
4. In His Hands By Dorothy L. Levy	... 18
5. Glimpses From the Life of Avatar Meher Baba – 1944 – Part I By Bal Natu, Kurduwadi	... 19
6. Whose Will is this? By P. Chandramouleswara Rao Vijayawada - 2	... 30
7. Avatar Meher Baba By Maharshi Shuddhananda Bharathi - Madras	... 32
8. Avatar Meher Baba, How far We are honest to Him By M. Ramakrishna Sarma Nizamabad	... 38
9. Meher Baba – The Apple Thrower By Dr. C. D. Deshmukh - Nagpur	... 43
10. News in Brief	... 44

ॐ
॥ जय मेहेर ॥



(Photo by Meelan Poona)

Love Greetings to each and all

from Meher spiritual Academy,
Gokul Peth, NAGPUR 1.

Inauguration of Poona Avatar
Meher Baba Centre Hall, Avatar
Meher Baba unveils the Bronze
Meher-Bust with Prof. Dr.
Chakrdhar D. Deshmukh
Date 1-5-1964

पुणे मेहेर केंद्र हॉल उद्घाटन :
अवतार मेहेर बाबा प्रो. डॉ. चक्रधर ध.
देशमुख के ब्रॉन्झ मेहेर मूर्ती का
अनावरण करते हैं ।
ता. १-५-१९६४

THE REMOVAL OF SANSKARAS

Part III

The Wiping out of Sanskaras

IMPRESSIONS TAKEN FROM A SADGURU CAN ANNUL OTHER IMPRESSIONS AND TRANSFORM CONSCIOUSNESS:

Love for the *Sadguru* or Perfect Master is particularly important, because it invites contact with the *Sadguru*. Through such contact, the aspirant receives from the *Sadguru* impressions which have the special potency of undoing other past impressions, and thus completely transforming the tenor of his life. The recipient of the impressions may entirely give up old habits of life and ways of thought. It changes and elevates the tone of the most depraved life. A person might have been leading a life of reckless dissipation without ever thinking of anything other than the fulfilment of mundane desires. He might be caught up in the thirst of possession and power, and may have no ideal other than that of acquiring and hoarding money and becoming merry. But even such a person who cannot, by any stretch of imagination, think of freedom from earthly fetters may find that the *sanskaras* which he catches from his contact with the *Sadguru* are potent enough to drop for ever a curtain on his old manner of thought and existence, and open for him entirely new vistas of a higher and freer life. The impressions received from the *Sadguru* might be equally beneficial to an intellectual and cultured person whose vision is nevertheless circumscribed, whose imagination can at best appreciate the beauty of art and literature and whose altruism cannot transgress the limits of his neighbourhood or the boundaries of his country. Such a person would, on receiving the impressions from a *Sadguru*, be lifted to still higher modes of life.

THE WIPING OUT OF ALL SANSKARAS THROUGH THE INTERVENTION OF THE SADGURU.

The *Sadguru* can raise the aspirant from the ordinary intellectual level of consciousness to the level of consciousness where there is inspiration and intuition and then onwards to the level of insight and illumination which culminates in his merging into the Infinite. This rising of the aspirant corresponds to his progress from the mundane sphere to the subtle sphere, from the subtle sphere to the mental sphere and finally from the mental sphere to the state of Freedom. The last step implies *complete wiping out of all sanskaras natural or non-natural—positive or negative*. To take the analogy of the string which is wound round a stick, this process of the wiping out of *sanskaras* consists in the cutting of the string by means of a pair of scissors, the erasing of all *sanskaras* which is implied in the final release of consciousness from all illusion and bondage can never be achieved *except through the grace of a Sadguru*.

THE NEED OF COMPLETE SELF SURRENDER:

But such active intervention by the *Sadguru* presupposes unrestrained relationship between the aspirant and the *Sadguru*. and such unrestrained relationship can be established only when the aspirant succeeds in *complete self-surrender* to the *Sadguru*. Self-surrender implies obedience of all the orders of the Master. When all your desires and actions are guided by him and are the result of your obeying his orders, he becomes directly responsible for them. Thus, when self-surrender is thorough, the responsibility for your release from *sanskaras* is devolved upon the Master and, under this new condition, the Master annihilates all your *sanskaras* in no time.

INTELLECTUAL OBEDIENCE:

Obedience to the Master as implied in full self-surrender is of two kinds: (1) intellectual and (2)

literal. Of these two types of obedience, *intellectual obedience comes first*, and *a preliminary to literal obedience* which is more fruitful. When you are intellectually convinced about the greatness and perfection of the Master, you have love and respect for him, but are unable to follow his orders literally. Reason being the basis of your conviction, you find it difficult to divorce it from your understanding of the Master and his orders. And, as the two are inextricably intertwined with each other, your reasoned faith holds you within the limits of *intelligible* obedience. This phase of the pupil is left undisturbed by the Master, and all the pills of obedience offered by him are intellectualised in order to suit his taste and calibre.

LITERAL OBEDIENCE:

Through intellectual obedience of the Master, you can annihilate all your *sanskaras*, provided you are sincere in your logical interpretation of his orders and in their execution. But the result comes much quicker if your obedience is literal. Literal obedience is the effect of the rock-like faith and deep love which the Master inspires in the pupil through his human appeal. The overflowing radiance of the halo of the Master and the effulgence of purity and compassion are mainly responsible for creating in the pupil an unswerving faith which prepares him to follow the orders of the Master implicitly, irrespective of their satisfying his critical spirit. Such literal obedience is not even bound by the requirement that the real significance of the orders should be within the intellectual comprehension of the pupil, and it is the best type of obedience which you can aspire for. *Through such implicit and unquestioning obedience, all the crooked knots of your desires and sanskaras are set straight*; and it is through such obedience that a deep link is created between the Master and the pupil, with the result that there is an *unhindered and perennial flow of spiritual wisdom and power* into the pupil. At this stage, the Pupil becomes the spiritual son of the

Master; and, in due time, he is freed from all individualistic and *sanskritic* ties, and he himself becomes a Master.

THE ROLE OF THE SADGURU:

The *Sadguru* or a Perfect Master has a position and power which is unique. There are many souls in the world who are more or less advanced on the spiritual Path, but there are few who have crossed all the six stages of the internal spheres of consciousness and become one with the Infinite Source of Existence, Knowledge and Bliss. The *Sadguru* has not only experienced the different planes of consciousness, but he actually permeates the very being of all souls because of his having become one with the Infinite. He is the pivot of universal activity. In a sense, to him are due all your thoughts and actions, your joys and sorrows, your frets and fumes, your strength and weaknesses, your possessions and surrenderance, and your love and longing. He not only pervades all existence, but is consciously conversant with the cosmic law of cause and effect and the complex working of the *sanskritas* of the individual soul. The causes of individual happiness or misery, vices or virtues are as much known to him as the causes of cosmic changes and upheavals. Every being is an open book for the infinite searchlight of his omnipresent consciousness. He is, because of his union with the Infinite, endowed with unlimited power and can, in the twinkling of an eye, annihilate all the *sanskritas* of the soul and liberate it from all entanglements and bondage.

Baba Locketts

Beautiful Baba buttons and Plastic lockets
with attractive photos on buttons and
Plastic lockets. Will be sent by AIR.
Please apply or write to brother

JAL S. IRANI,
765 Dastur Meher Road,
Camp POONA, (INDIA)

Learning and Awakening

By DANA C. Field.

"I HAVE COME NOT TO TEACH BUT TO
AWAKEN" —MEHER BABA

It will be profitable for us to delve somewhat into Baba's conception of learning; so much is being said and written about the theory of learning. How closely is learning related to Baba's Awakening?

"The world needs Awakening, and not mere verbal instruction." "The world is too full of preachers and teachers. Never forget that I have not come to teach, and I need no preachers."

The enormous step in consciousness to be taken universally after Baba breaks his Divine Silence partly explains the delayed Advent—1,300 years since Mohammed. This Awakening of consciousness will be a sheer gift of the God-Man's grace, with no need for techniques and methods, either of analysis or meditation. It will open eyes and unstop ears. The God-man does not hypothesise but fulfils, he does not speak of possibilities but of a FACT to be.

Alice Baily wrote a book titled *Intellect to Intuition*. R. R. Bucke has the idea that instinct evolved into intellect and that the next step for humanity will be Cosmic Consciousness; he gives the experience of it by Walt Whitman and others, in his book on the subject. But this step will not, as envisaged, by psychoanalysis and as affirmed by Zen, do away with the desire for God. On the contrary, its very purpose is to "make God more real to people", as Baba says. Baba will take man beyond humanism to the conviction of God's reality and existence.

Baba's Awakening, when he Speaks, will give the experience of the unconscious to all in varying degrees.

His psychic energy, when released, will do it. Baba declared that "The transition from sensation to reason was one such step; the transition from reason to intuition will be another." From reason to intuition, that is what Satori of Zen is and what psychoanalysis strive for the unconscious becoming conscious by breaking through the wall of repressions, tensions, conventional thinking, projections, prejudices, etc. Baba makes us "childlike without becoming childish." Spinoza rightly connected this intuition with love for God. However Baba reveals that intuition belongs to the first plane of spiritual consciousness, and is by no means the highest type of knowledge, which divine Gnosis of the state of Perfection is. After intuition there are still insight, inspiration and illumination to be acquired by the spiritual aspirant treading the Path of Realization. And the lower ego, though ever decreasing in strength and gradually being transformed into the Real I, persists to the end.

Plato, in the *Phaedo*, contends that learning is actually a process of recollection of what is in the mind from previous existences. Hence "education"— e = from, ducere = lead (out). In so far as he meant that the mind recollects the knowledge of previous incarnations, it is true. He also said that the soul is forgetful of its divine state by immersion in matter.

In the matter of age, an interesting question is, which period of life is better for awakening spiritually, childhood or maturity? Whereas learning comes more easily to children than to adults, spiritual awakening judging from our experience with Baba seems best at a later age, when a person is mature and knows life. However, neither youth nor old age is a barrier to either learning or awakening. Baba has devotees under seven and over seventy. As Baba says, "It is never too early or too late to begin to love God." Individuals differ in the capacity and abilities; it is a question of preparedness in past lives. The adult has the advantage that he

can build up merit in this life and in his greater readiness for service to Baba. But we can safely say that no particular age of a human being has the monopoly on Divine Love, especially as it is a gift of the Beloved's grace rather than a matter of choice.

A child exposed to a spiritual atmosphere will love God wholeheartedly. Even though in many cases such a one grown up will have covered that love up with mundane interests and perhaps forgotten God, still his early love will be his best qualification for Baba's grace, should he have the good fortune to be "called" in later life. Hence we see the importance of affording to children the opportunity of loving God, by creating an atmosphere of God-love in the home, by acquainting them with stories of God-love and not least important, by contact with saintly souls or a Master.

Baba rarely uses the word "learn" but when he does it is a real challenge : "Learn to give in." Baba asked a new disciple who was a sailor, "N., can you swim?" N. answered in the negative. "Learn how to sink", Baba advised him.

How is it that one grasps the entire Teaching of Baba and puts it into practice while another remains doubtful? It is because the former has preparation or merit from previous lives, hence God or Truth reveals itself to him more readily. Also God chooses some, the elect. The Upanishads tell us that God is not realized by oneself, both because of the rigidity of karmic law and because knowledge and austerities are insufficient. It takes grace. "God is not to be obtained by instruction, nor by much learning. He is to be obtained only by the one whom He chooses; to such a one He reveals His own person." But this grace may be earned by virtuous living, i.e. living in faith, love, remembrance and total dedication to the Divine Beloved,

Francis Brabazon, in his Baba Birthday message, touched on the subject of learning and awakening:

It is false to say that the West should learn from the East. What have men to learn from men? Knowledge is from God, and all knowledge which is not from God is added burden. Already we groan with the knowledge of knowledges, culminating in atomic energy. In the West it deprives children of their natural childhood and shackles adults with the fear of physical extermination. The way to purposeful knowledge is not in the "mastery of nature" so that we can the more cunningly enslave one another and the more ruthlessly destroy ourselves, but in the mastery of our own natures so that we can break the bonds of restrictive self and annihilate selfhood (the ego-mind, not the true Self as in the Buddhistic sense) in Truth.

The way to Truth ever has been and ever shall be through reverence to the saints and surrenderance and obedience to the Perfect Masters; and when Avatar is with us, by leaving all including saints and Masters, and surrendering everything to Him in His service.

Avatar is the sole source of knowledge, the Only-One-Ocean of love; so on this occasion of celebration of His birth this time on earth, it will be well for us if we remember that we will be wasting the precious boon of that degree of intelligence which He has bestowed on each of us if we use it seeking from each other those knowledges which can only increase our already unbearable burden and to use it to help us to turn to Him in the hope that He will grant us something of that Knowledge which is our divine birthright, and some of that Love which is our very being; to go forward together as servants in His service and surrender our hearts and souls only to His Loveliness and Compassion.

(Awakener, issue? "Avatar—East and West")

We heartily agree with Francis, and would add that men should not seek solace, happiness and love from other men and women, but from the God-man for he alone can be wholly relied upon for all that is best.

All disciples of all the Avatars knew this: that the God-Man is the Living Truth and that there is no use seeking for another source. As Baba says, the Divine Truth is in each of us but it serves no purpose, like wine in the cellar, unless it is brought to consciousness, awakened, lived, realized. To do this is the mission of the Avatar.

Baba said something similar to his Western disciple at Nasik Ashram in 1937:

The personal ego is an illusion. Only the unlimited Self - - that is the Goal. One moment you feel happy, then the other moment you feel miserable. The active life did not give you infinite Bliss. You try to escape from the thing that would give you infinite Bliss. It is both easy and very difficult because you yourself become the veil that lies before your eyes. The veil is on yourself. You yourself bind yourself. The Self is not something to be given because it is already there within. It simply needs to be uncovered.

Hence no instruction, no education. It is an awakening from a dream. A question was asked, "What can we do to uncover it?" Baba replied:

You cannot do anything. I will do it. But you can help me by doing what I say, not by creating difficulties and hindering. (Awakener, Vol. N2 p 11)

Christ said, "You shall know the truth" -- not just intellectually, not just factual knowledge -- "and the truth shall make you free" -- the only true freedom comes with destruction of impressions, and that freedom is also true knowledge and true service.

In GOD SPEAKS, Baba uses forgetfulness and remembering in the opposite sense of Plato: forgetfulness of self leads to self-knowledge, while remembrance of self keeps one illusion-bound. Gaining Realisation is a process of subtraction, not addition.

The whole philosophy of approaching and realizing Truth hinges on the question of what we may call forgetfulness. The word "forgetfulness" used here must not be associated with its commonly accepted meaning of forgetting to post a letter, or of a state of mind that is simply dull and blank. Forgetfulness in this special sense is an attitude of mind that develops gradually into spiritual experience.

External renunciation is not forgetfulness, because it is mostly physical and partly mental; but internal renunciation, when it becomes purely mental, does assume the quality and dignity of forgetfulness. Thus one may renounce the world, but it is not so easy to forget it.

Forgetfulness in this special sense thus explains the secret that lies behind all happiness, spiritual or otherwise, that human beings experience. The Sufi term for this forgetfulness is *bhikudi*, and it should not be mixed up -- though it often is -- with *biboshi* (unconsciousness).

The difference between forgetfulness and unconsciousness is important, and a few examples of types of unconsciousness will help to make it clear. To begin with, one must remember that forgetfulness is the partial or total detachment of the mind from the physical world, and unconsciousness the partial or total deadening of the mind to the physical world. The former gives rise to various degrees of spiritual ecstasy and the latter to various degrees of cessation of pleasure and pain.

Let us then look at one or two examples of unconsciousness. In perfect health one does not bother about the functioning of a total organ like the heart. This means that one forgets that this organ is beating ceaselessly and perfectly in the human body for the maintenance of life and health. If, however, there is a disturbance in the cardiac rhythm there is immediate discomfort and if there is a cardiac infarct there is immediate precordial pain. In either case one is reminded that one has a heart. The cessation of discomfort or pain, though it arises from

the heart, is felt only because of the functioning of the mind. The more the mind is directed to the heart, the more is the discomfort or pain felt. When pain reaches its climax, unconsciousness may supervene -- a break in threads of consciousness that enables one to forget the pain. But this is unconsciousness and not forgetfulness in its spiritual sense. A surgeon by performing a prefrontal leucotomy can interfere with some of the nervous pathways that serve this focussing of the mind on the intractable pain of some incurable disease like cancer. After this operation the pain is still there, but the patient ceases to direct his mind towards it, and so ceases to bother about it. This again is a partial unconsciousness brought about by purely physical means, and not true forgetfulness in its spiritual sense. Sleep is a state of unconsciousness that affords a temporary respite from the wear and tear of life, but sleep is not true forgetfulness in its spiritual sense (the soul is united, in sleep, with God's Original state but unconsciously). The whole philosophy of happiness and unhappiness, therefore hinges on the question of forgetfulness of some kind or another, (the momentary bliss achieved in the culmination of sex is due to self-forgetfulness or temporary annihilation of the mind, Baba says), and remembrance of some kind or another. Remembrance is an attachment of the mind to a particular idea, person, thing or place, and forgetfulness is its opposite. Once it is understood that remembrance causes pain, it follows that the only cure is some kind of forgetfulness, and this forgetfulness may be either positive or negative. The positive forgetfulness is one in which the mind remains aware of external stimuli, but refuses to react to them. The negative forgetfulness is either mere unconsciousness -- a stopping of the mind as in sound sleep -- or an acceleration of it as in madness, which has been defined as a way of avoiding the memory of suffering. Either sleep or madness may be artificially induced in various degrees by the use of intoxicants or drugs;

but this also is a negative way of overcoming remembrance.

Positive forgetfulness, then, is the cure, and its steady cultivation develops in man that balance of mind which enables him to express such noble traits as charity, forgiveness, tolerance, selflessness, and service to others. One who is not equipped with this positive forgetfulness becomes a barometer of his surroundings. His poise is disturbed by the slightest whisper of praise or flattery, and by the faintest suggestion of slander or criticism; his mind is like a slender reed swayed by the slightest breeze of emotion. Such a man is perpetually at war with himself (and others, in defense of his ego which he cannot forget for a moment's time. Ed.) and knows no peace.

In the exercise of this positive forgetfulness, not only is non-reaction to adverse circumstances essential, but also non-reaction to favourable and pleasurable circumstances. Of these two the latter is the harder and is less often described, although it matters just as much.

Positive forgetfulness, although it lies at the very root of happiness, is by no means easy to acquire. Once a man attains this of mind, however, he rises above pain and pleasure, he is master of himself. This forgetfulness, to be fully effective for the spiritual life, must become permanent, and such permanence is only acquired through constant practice during many lives. Some people, as a result of efforts towards forgetfulness in past lives, get spontaneous and temporary flashes of it in a later life, and it is such people who give to the world the best in poetry, art and philosophy, and who make the greatest discoveries in science.

An artist, when he gives form to an ideal in which he completely forgets himself and all irrelevant surroundings, creates a masterpiece. The best of philosophy is uttered when a man surveys the problem of life without reference to the ups and downs of his purely personal

circumstances; and some of the greatest scientific discoveries have been made in this same frame of mind. Such manifestations of genuine spontaneity of forgetfulness are very rare indeed, and although it is said that poets, artists and philosophers are born and not made, these fleeting phases of real forgetfulness are the result of efforts made in past lives.

In an attempt to make life bearable some people develop a feeble kind of stoicism -- a sort of "who cares, anyway" outlook and others plunge recklessly into epicureanism. The former is the apathetic acceptance of defeat, and the latter the effort to forget defeat in the arms of pleasure. Neither are true forgetfulness. But when a man acquires the true forgetfulness, he enters the spiritual kingdom and passes through different degrees of forgetfulness until the goal is reached. Forgetfulness of the world makes one a pilgrim (rahav: sadhak); forgetfulness of the next world makes one a saint. The majority of the 51 Perfect Ones have no earthly consciousness. By "forgetfulness of the next world" Baba means the subtle sphere, i.e. sainthood is of the mental sphere. By "forgetfulness of the world" Baba means the gross consciousness or gross sphere. All but Perfection are attained by the process of what Baba calls "awakening", a gradual opening of the eye of consciousness to Reality as the gross impressions fade and become subtle, then mental and finally disappear entirely, permitting consciousness to focus fully on Self as Truth or God.

Symbols of Love from Meher Baba

(The story of the three roses)

By: MISS MARGUERITE POLEY, U.S.A.

Early in August 1956, when Baba was to fly from Los Angeles International Airport to San Francisco, three of us drove down together to see Him off, along with His dear ones. We three were: Gladys Carr, Hilda Fuchs, and myself. We had been along with Ruth White, the Welcoming Committee for Baba's visit to Southern California. Ruth White went in the car with Baba Himself and accompanying Mandali.

Hilda Fuchs had purchased a bouquet of small red roses as a send-off gift to Baba. I noticed how tightly they were bunched and held together by a strong white paper. In fact I remarked: "That not another rose could have been squeezed in that said bunch."

After the goodbyes amidst tears and smiles, we watched the plane take off till it could no longer be seen. Slowly we walked back to the parking lot. As I unlocked the car and opened the door, there, on the floor of the car, were three little red roses. The tears started all over again, and it was a time till I could see to drive safely. Here, Baba, In His Compassionate Love, had left us each a little rose, a Symbol of His Love!

And that's not all; as soon as I returned to my town. I went to a little variety store, commonly called, in the U.S., a five and ten cent store. I went to the jewelry counter and asked the clerk if there were any small plastic containers to be had. She showed me some, and I said: "Oh, these are a little too small, have you anything else, perhaps under the counter?". "I'll look,"

she said. There, she found a carton about the size of a small shoe box. "I have only these, and there are three, will this do?" To my amazement she showed me three heart-shaped plastic containers! "That's exactly what I can use, I'll take all three," I said. (I could hardly keep from crying, too.)

More Love from Baba's Heart! I then went home, wrapped and mailed one each to Hilda Fuchs and Gladys Carr. The rose kept fresh for ever a long time. It is still here.

D I V Y A V A N I

(English Monthly – Year : January to December)

	India & Pakistan	Foreign	
		Sea Mail	Air Mail
Patrons (for life)	Rs. 200-00	\$ 100-00	
		or	
		£ 40-00	
Annual Subscription (Including Postage)	Rs. 12-00	\$ 6-00	\$ 12-00
		or	or
		£ 2 00	£ 4-00

- (i) Individual letters are posted. Please send all arrears and current subscriptions soon and oblige.
- (ii) All M.O's, Bank Drafts & Cheques are to be sent to the Managing Trustee, The Meher Vihar Trust Rajahmundry-3, A. P. India.

—Editor & Publisher.

IN HIS HANDS

By: DOROTHY L. LEVY

Avatar Meher Baba – has the whole world in His Hands
The evolution of soul – He alone understands
Avatar - Christ – Messiah — our Universal Father-Mother
God IS LOVE—there is none other
Giving us free will to act out our part in earth's illusory
play,
God-Man coming to earth again, and again showing us
the way,
In this age has left the MESSAGE — *"Let your life itself
be My Message of Love and Truth to others."*
We, His children learning to love one another
Having sown the seeds of Love in our hearts to share
Let us now spread the MESSAGE of His Love and Truth
EVERYWHERE,
In offering service to others, if it is His Will
The answer comes in Silence when the mind is stilled
When awakened in love wishing to follow the spiritual path
Learning patience, and tolerance, by another not harassed.
Beloved Avatar Meher Baba understands the language of
the heart
Ignorance blinds us — ego, and false pride keep us in the dark.
Through experience, and suffering we seek God instead of
physical pleasure
In His Infinite Loving Compassion gives Love without
measure.
God IS LOVE — too GREAT to be comprehended by mind
Thoughts lead us astray, and sanskaras bind.
Beloved Meher Baba is ever present in our heart
If you have not found Him — Now is the time to start
For, it is only by His Grace can Peace, and joy be found
He is THE HIGHEST of THE HIGH — Love makes the
world go around.

JAI BABA - KI JAI,

GLIMPSES

FROM THE LIFE OF AVATAR MEHER BABA

1944 – Part I

by BAL NATU, KURDUWADI *

A Memorable Year In My Life.

1944 - The blessed year! It was in this year, that I had the great fortune to meet Shri Meher Baba, the Perfect Master, in person. For me, a major part of this year was a period of reading and re-reading articles by and about Shri Meher Baba, 'The Discourses' by Meher Baba Vols. I to IV, were the main books I loved. These were my Readers too, for my reading of English commenced with these books. The issues of Meher Baba Journal provided a regular feast. I was much impressed by the series of articles - Meher Baba and My Spiritual Path, written by Countess Nadine Tolstoy—in Meher Baba Journal. I felt, there was a ring of truth in what she wrote; it struck a chord within my heart. Sometimes the words of the lovers of God are equally appealing and helpful too. I also liked the articles 'Come and See' by Miss Kitty Davy. The Diary Notes by Shri Baba's dear Secretary Chanji (F. H. Dadachanji) revealed to me the beauty of some facets of Shri Meher Baba's personality so profound, so powerful. Shri Baba's work with the 'masts' was an entirely new thing for me. *This phase of Shri Baba's work remains unparalleled even to this date.*

I was a regular reader of all the eighteen cantos of the Bhagwadgita. I read somewhere that if one reads the entire Gita continuously for six months, one is entitled to have Divine knowledge. It was a well-intentioned bait. I haven't had a glimpse of that knowledge even now, but I am sure that this reading helped me to meet knowledge personified, Shri Meher Baba.

* Copyright reserved with the author.

I also felt inclined to read the literature of Theosophy and was influenced by the articles and books of Annie Besant. The talks of J. Krishnamurti made a deep impression upon me because of the clarity and profundity of his understanding. Sayings and particularly 'The Gospel' of Shri Ramakrishna Paramhansa stole my heart. Dnyaneswar, Tukaram and Ramdas, the great Perfect Masters of Maharashtra sustained my enthusiasm and search. With the limited scope of my understanding and reading I humbly wish to state that *the intricate topics of 'Sanskaras', 'Reincarnation', 'Maya', 'Ego' etc. were not as systematically explained, step by step by others as by Shri Meher Baba.* All this activity of serious reading was not a mere disporting on the superficial level but a piercing within one self to find out the significance of life. A mere triumph of intellect may lead to the tragedy of heart, I feared.

I used to write what I felt to Shri Baba. In one of the replies to my letter Adi Sr. wrote, "Received your loving poem. He (Shri Baba) is very happy and says that He is with you all the time. He tells you not to worry about anything. He sends His love and blessings." My school career as a teacher also commenced this year. The Head Master of the local school sent for me and requested me to work as a teacher as far as my health would permit. This was a Baba-sent blessing, a gift of His invisible Grace. In short, all the roads were leading me Home—to Shri Meher Baba.

Circular Issued From Aurangabad.

In the beginning of 1944, Shri Meher Baba's headquarters was at Meherabad. For the first two months He did not visit any place for 'mast' contacts. From March the work with the 'masts' commenced, and by the end of November, He travelled through different parts of India for about 5,000 miles, contacting over 100 'masts'. This year He contacted about 3,000 poor people also.

On 5th February, 1944 Shri Meher Baba moved to Aurangabad where he stayed with a large group till 10th April, 1944. In March a circular was issued from Prem Basera Ghati, Aurangabad. It contained the following information:

- (1) The visit to Iran: The passport difficulties not being yet removed, the Iran visit problem has still remained unsolved,
- (2) Rationing:- Owing to the recent rationing regulations, coming together of 200 signatories has become very difficult.

At the end of the circular Shri Meher Baba stated:

"All the difficulties mentioned above are real in the gross sense and from the worldly practical point of view and are as such facts without flaw. And yet, I being what I am, who knows everything and knew all, could have arranged everything as I wanted. This, therefore, leads to the natural conclusion and conveys the only meaning that I myself created these difficulties. and situations for a further postponement, which has a precise purpose and definite and pre-destined reasons behind it which the fortunate ones alone will know."

A Majzoob-like Primary Teacher.

From Aurangabad, Shri Baba visited nearby towns like Bhir, Parbhani, Paithan and a few other places for contacting 'masts'.* Along with this work Shri Baba also continued to contact incognito the poor of the land, by way of helping them in their primary needs. In the middle of March, at Paithan, He distributed food, grain and cloth to 3,000 people. He gave three seers of jowar

* For details about Shri Meher Baba's contacts with the 'masts' in India, refer 'The Wayfarers' by Dr. William Donkin.

and two yards of cloth to each person. Two days earlier He gave some monetary help to about 101 wandering sadhus.

At Paithan Shri Baba came across a man named Moulavi Wahab. He was employed in one of the Urdu schools as a teacher. He was taken as a holy man and the school authorities would send some one daily to request him to come and at least sign the muster-roll to Aurangabad, but as he reached that place he requested the mandali members to permit him to get down in the bazaar area. But from there, he slipped off to another village. Baidul had to search for him and bring him to Baba for His contact. It was noticed that some 'masts' in the beginning showed their willingness to come for Shri Baba's contact, but on one pretext or the other, had tried to escape and avoided to meet Him,

At Bhir, Shri Baba contacted a 'mast' named Chandu. Baba remarked that he was one of the eighth type of 'masts'. Shri Baba has classified the 'masts' in eight categories and the eighth type represents the one who is half-mad and half-mast. Three quarters of the "masts' belong to this lot. Another contact at Bhir was of Shantabai; a good 'mastani'. She kept some dogs always about her and as was common with other 'masts" she fed these dogs before she ate. Shantabai would either give away the presents she received or tore them off. Precious stones for the 'masts' are as good as pebbles.

Gorab Shah, Shivanand and Vasudeo Swami.

By 10th April, 1944, Shri Baba came to Pimpalgaon where He stayed till 7th July. Pimpalgaon Ashram was later named as Meherazad. Here, Ali Shah from Nagar was brought for Shri Baba's sahavas for a short period. Soon Shri Baba left Ahmednagar to visit Jhansi, Gwalior, Khandava and other places to continue His work with the 'masts'. At Khandava Shri Baba contacted Gorab

Shah, a very good and very old 'mast.' Normally he did not accept anything from any one, but as an exception he willingly accepted the sweetmeat from Baidul who was sent by Shri Baba. At Borgaon, Shri Baba contacted Shivanand, an adept pilgrim. To reach this place he travelled at night in a bullock-cart. Shivanand seemed to recognize Shri Baba as the Perfect Master and so Shri Baba left the place quickly without taking any food that was offered to Him. Generally Baba accepted with pleasure whatever was given by the 'masts' but here He did not. Why? When Shri Baba was recognized as Meher Baba He had either left the place at once, without accepting anything or sometimes even without contacting that particular 'mast'. Shri Baba has remarked that in such cases His spiritual work was made more difficult.

On way back to Pimpalgaon, in a Dak Bungalow at Barwaha 40 poor people were collected. Shri Baba washed their feet and gave some money to each as 'prasad'. A fortnight later at Narayangaon, Dist. Poona, He contacted 24 'Heads' of the middle-class families and gave Rs. 50/- to each person. A 'mast' from Dhulia who was brought to Pimpalgaon had a maggoty wound. When those maggots dropped down the 'mast' would put them back on the wound. So unconcerned are the 'masts' about their gross bodies!

During this stay at Pimpalgaon, in May, 1944 Shri Baba personally visited Ale to contact Vasudeo Swami. Later he was brought to Pimpalgaon. The spiritual practices had caused this Swami to become God-mad. He wore a saffron-coloured garment. His bedding was scrupulously clean. His peculiarity was that he never laid down on his back. For sleep he would bend his back and drop his head on a pillow. The uncommon thing with him was his fondness for toys. A peculiar God-mad with a peculiar trait indeed.

A Stay At Raipur.

In the second week of June, Shri Baba visited Meherabad to attend a small group meeting of the

mandali to get further information about the passport for Iran and the 'one-month meeting'. The tentative decisions were communicated to the signatories concerned through a special circular.

In the first week of July, on way to Kashmir, Shri Baba halted for some days at Raipur. One of His very dear disciples, Jal Kerawala was working there as the Food Commissioner. On his request and in connection with the probability of inviting the signatories for the 'one-month meeting', Shri Baba specially visited this place. There was a small darshan programme for which some Baba-lovers from outstations had also come, including Babadas and Vibhuti. These two moved from place to place to spread Shri Baba's name among the people, but they found fault with each other about the method of approaching the masses. To them Shri Baba said, "You both love me. You distribute the pamphlets of my messages among the people with love. I wonder how you dare to quarrel with each other! Do what you feel like doing honestly but why criticize each other to the extent of quarrelling! Honesty begets humility that refuses to criticize others. It ungrudgingly works its own way leaving the results to my divine Will." With these words of advice, Shri Baba made them forget their difference of opinion and they embraced each other lovingly in Shri Baba's presence. It was a happy ending!

At Raipur, Shri Baba stayed from 9th July to 9th August, 1944. From this place He visited Amaraoti, Elichpur, Basim, Badnera, Dhamangaon, Tatanagar and few other places for 'mast' contacts. One day He specially visited Dhamangaon to contact Mungasaji Maharaj. The monsoon was in full swing. Shri Baba had to wade through the muddy field for three miles. While returning they had to travel more than 15 miles in a bullock cart. Such experiences had to be undergone to realize the hardships encountered in such trips. Shri Baba never showed any concern about the physical discomforts in 'mast' tours; on the other hand the mandali

would find Him more cheerful if the contact with the 'mast' was made to His satisfaction. Shri Baba was happy to contact Mungasaj Maharaj who later remarked, "Baba is the Emperor."

At Badnera, there was a 'mast' named Badri Baba. He would stand at one place, in one position, even for one or two days at a stretch. Sometimes he was seen lying in an open place for hours on end. Shri Baba gave him six cups of milk which he happily drank. At Elichpur Shri Baba met a 'mast' who used to sit near a mosque. People kissed his hand as they entered for the prayers. And every time this 'mast' would mutter, "There is no one in the mosque to respond to the prayers!" At Tatanagar, Shri Baba contacted Chuni Baba who used to consume two ounces of tobacco every day without expectorating it. While in the same town a good 'mastani' who lived in a hut, chewed pan—(betel leaves) all the time, day and night. She offered 'pan' even to Shri Baba who lovingly accepted it.

The Five Great Masts Of Kashmir.

From Raipur Shri Baba proceeded for Delhi, where He contacted the spiritual charginan of the place. This wayfarer used to cover his place with a veil—neqab—and so was called Neqabi Hafizi. He wore clean clothes which was rather uncommon with the 'masts'. Shri Baba contacted him early in the morning. Sometimes the 'masts' were contacted by Him even at mid-night to avoid public disturbance. From Delhi Shri Baba proceeded with a small group of disciples for Shrinagar. He stayed near Shalimar village from 11th August to 26th September, 1944. It was during this stay that Shri Baba contacted the five great 'masts' of Kashmir.

The first great 'mast' was Nab-saheb of Chhundangam. At the time of contact the 'mast' put on Shri Baba's hat on his head and placed his dirty cap on Baba's. If the 'mast' was found in good mood Baba would happily allow such things. The second was a very

powerful 'mast' named Pandit Kashak of Mangom. The face of this jalali 'mast' reminded Shri Baba of Shri Sadguru Upasani Maharaj. The third was Rahim Saheb of Tulamul. He presented Baba a lump of brick. What a present! He was a pretty old person. The fourth one was Asat Saheb of Wana-gam. At the time of contact he asked Shri Baba to scratch his back. Baba did it and this made them both happy.

Before coming to the fifth great 'mast' of Kashmir, I feel it necessary to give some information about the types of 'masts' classified by Shri Baba. Here are the first five types: The first is 'jalali'; he is hot-tempered. The second is 'jamali'; he is mild-tempered. The third is mahabubi; he wears articles of feminine attire. The fourth is 'ittefaqi'; he gets intoxicated with love for God accidentally. The fifth is 'madar-zad'; he is a born 'mast'.

The sixth type of 'masts' has a fixed number, in each cycle. Shri Baba once remarked, "In this present cycle, there are five 'masts' of this very, very rare type—three in India, one in Egypt and one in Arabia. These are regarded as the highest of all the eight types of 'masts'. Nur Shah of Chindlur belonged to this sixth type. He was also the fifth great 'mast' of Kashmir. At the time of contact Nur Shah gave Shri Baba a cucumber which He later ate. It must have had a very, very rare taste, of the sixth type! Through such visible give and take with the 'masts' perhaps an invisible deal of handing over and taking over of spiritual responsibilities was being registered! Shri Baba knew best.

Near about Shrinagar, Shri Baba contacted about twenty 'masts' including a 'mastani' who had a peculiarity of eating grass! An advanced pilgrim after his contact wrote a letter to Shri Baba in which he addressed Him as God in human form. Two more contacts are worth mentioning. Guruji was an old person and a 'mast' who had a fancy for sweet oil. He often drank it

and his clothes were saturated with it. How queer are the responses to the external needs of those who are on different planes of consciousness! Subhan Mattu was brought to Shri Baba by Masaji. This 'mast' used to besmear his face with mud and 'heena'—a fine Indian perfume. In Shri Baba's presence Subhan rolled on the ground with the sheer joy of seeing Him and most reverentially looking at Baba cried out, "He is Allah".

Passing Away Of Chanji.

During Shri Baba's stay in Kashmir, one of His most dear disciples F. R Dadachanji alias Chanji, passed away. He was given the best of treatment at Shrinagar under the loving supervision of Dr. Daulat Singh. But on 25th August, 1944, dear Chanji dropped his body. He had worked so strenuously for Shri Baba and His cause from the day he joined the mandali in 1925. His diary-notes are the treasures, giving authentic information about Shri Baba's activities. The major correspondence with the East and the West was attended to by Chanji very efficiently and to Baba's satisfaction. Even in trains he would be seen typing Baba-news and Baba-pearls. A very loving and energetic person with a rocklike faith in Shri Baba's Divinity. I had not the occasion to meet him but somehow I feel a great affinity for him.

Shri Baba dictated a special circular that was issued on 15th Sept., 1944. The main points are given below:-

"The death of Framroze Dadachanji, one of the most beloved and the most intimate disciple, resulting in my personally seeing to the secretarial work of the writings in connection with the apparently long-delayed 'one-month meeting' and some other important personal and universal developments, has caused me to decide to send Adi K. Irani by the end of this month to the Signatories to consult with them and unanimously and finally decide any one month between 15th February and 15th May, 1945."

It also contained the information of Shri Baba's visit to Nagpur and Saonar in November, 1944. The venue for the 'one-month meeting' was to be Raipur (M. P.). Before the end of the year Shri Baba was to visit Peshawar to stay for a short while in 'No-man's land', for His spiritual work.

Peshawar To Aurangabad.

By the end of September, Shri Baba left Kashmir; On 20th He reached Peshawar via Rawalpindi. At Rawalpindi He contacted a 'mast' named Ghafur Rahman. When Baidul was on a search for another 'mast' a man recognized him and related that the 'mast' who was contacted last year by Shri Baba had become majzoob-like. He had closed himself in a hut. Being incontinent—wanting in self-restraint for the calls of nature, he was sitting in filth. Shri Baba had given him a water melon as 'prasad' last year. This might have resulted in this changed higher state. This time Shri Baba did not feel it necessary to contact him.

From Peshawar Shri Baba proceeded for a short stay in 'No-man's land'. Baidul and Kaka Baria were with him. On His way back to Aurangabad He spent few days at Agra and Mathura to contact 'masts'. At Agra, He contacted five 'masts'. This time He missed a 'mastani' who was contacted three and a half years ago. She was known as Mastani-mai. She was living in an old stable near Taj Mahal. When Shri Baba reached that place, the mandali heard a sound like the roaring of a tiger. Getting near, it was found that Mastani-mai with her unusually bright face was pacing to and fro roaring. She greeted Baba with respect. Shri Baba gestured Eruch to ask her if she was happy at Baba's visit. She replied, "Very happy". Baba later remarked that she was really a high type of 'mastani'. Some God intoxicated souls have dropped their bodies soon after Baba's contact. Mastani-mai was one of them. Perhaps the gross body was not strong enough to contain the bliss of meeting the Avatar in human form. Shri Baba reached

Aurangabad by 8th October, 1944 to join His group living in Prem Basera Ghati.

Why The Avatar Gets Bound.

After reaching Aurangabad He did not undertake long trips to contact 'masts'. However, in November He resumed His 'mast-work' by visiting Ajanta. There He contacted one very advanced 'mast' named Mian Saheb. He was about hundred years old. He readily consented to the proposal of meeting Shri Baba for a contact. Some 'masts' though overpowered with intoxication in their love for God were immensely responsive to Shri Baba's spiritual work, as was Mian Saheb. Baba and the 'mast' climbed to a room on an upper floor. Mian Saheb requested Shri Baba to occupy a seat on a sofa. Then the 'mast' embraced Him most affectionately.

At the time of 'mast' contact the mandali with Shri Baba stood away or at least outside the room. That day they heard the 'mast' lovingly weeping aloud. Once he cried out in Persian, "Khud be khud azad budi,

Khud gireftar amadi."

Meaning: "Of your own you were free; Of your own, you allowed yourself to be bound."

This symbolically refers to the State of the Infinite one getting Himself bound for the betterment of humanity. At Poona, in Guru Prasad, Shri Baba once remarked,* "In Me I am free, but in you I feel bound. In the Parabrahma (Beyond) state there is no binding; there is absolute Freedom, absolute Existence. What a Sublime State it is! From this Sublime State I have come to your level. Babajan often used to remark on My having come down from that exalted State to get Myself bound here, quoting to me the Persian lines meaning: Having gained Freedom, you have come back as prisoner (to free others)."

* *'Family Letter' dated 3rd October, 1963 by Shri Meher Baba's sister Mani S. Irani.*

WHOSE WILL IS THIS?

By P. Chandramouleswara Rao
Vijayawada - 2

Once Baba said "You think that you are loving and worshipping Me which is wrong. You have no capacity to do so. It is according to My will that you are able to love me". These words seem somewhat strange but they are absolutely correct if we understand them. Sometimes I feel that I am loving Baba well and following His teachings but according to the above saying of Baba it is not correct to think so.

The above words of Baba sound that He is making us to love Him even without our efforts. Is it possible? Even though it may not stand for logic, it must be truth when Baba said, because He is truth Himself; By taking the following facts into stock one will be able to know why Baba said so. Many of Baba lovers were attracted to Baba even without their effort. There are many instances where Baba appeared in a dream to a person who never worshipped Him and do not know even His name well and from that day onwards that person is being attached to Baba. In fact our brother Rick Chapman of America told me when he visited our place that he saw just a saying of Baba framed and hung in one of his friends' house at Horward and after reading it carefully he felt that Baba must be God and we know what happened afterwards in the life of brother Rick and how much now he is attached to Baba.

Nowadays some people who never thought of Baba are able to see Him in physical form. What does these instances indicate? What efforts these people made to know about Baba before? Practically nil. Even then why Baba is choosing them. This seems to be strange to us.

But Baba made the reason clear in a book, "Sparks of the Truth" published by Brother Dr. C. D. Deshmukh of Nagpur (India). Baba said that people who have been associating Him from the past Avatars

are attracted to Him. In every Avatar they assist Him in the Avataric work and thus become near to Him and finally become one with Him. Baba also said that those persons need not take birth in the same country the Avatar takes human form in that Avatar. They may be born in a different and far off country, and might be leading a different walk of life from that of spirituality. But He said all of them will become attached to Him and perform their duties from the time Baba wishes them so. Is this possible? Has it occurred? We can see that these are facts from the following instances.

Satyarmang was a big dacoit in Bombay area (India) and was a terror to police department till he had the darshan of the Avatar of the age. We all know what happened afterwards. He gave up that evil profession, sacrificed his wealth, and lived as a beggar in the streets with the name of Baba on his lips. Baba said that just as a mason continues the work of construction of the wall from the height that was left yesterday, the people that were attached to Him in previous births will start the work from where they left it previously. But due to illusion of the world they do not know it and how to continue it and He shows them the way for it and that is one of His works as Avatar on the earth.

Allen Cohen from America, Francis Brabazon from Australia, Sardar Amarsing Saigal from Sikhs, Majeed Khan from Muslims, so many like this assembled together by His will and become members of a family. The distance between countries and religions was reduced to nil. What is this Secularism? How many Governments joined together could have done this? But Baba made His lovers flowers of a single garland and wore it in His neck. Has it all happened with our will or capacity? No. This is definitely according to His will and strength that lead us. There is no doubt about it.

When these are facts, what is strange when Baba said that we are able to love Him according to His will only? How fortunate we are to become Baba lovers and as He said become tools in His Avataric work. This is not sufficient. We have to reach Him. The only way for it is to repeat His name and that will lead us to the right path, as Baba said. Jai Baba !

AVATAR MEHER BABA

By MAHARSHI SHUDDHANANDA BHARATI Dated 1-2-1969

Avatar Meher Baba Passed away - ah!

Millions of lovers stand stunned at the sudden passing away of Meher Baba, the Silent Splendour. I came in contact with him in 1924 and since then, I often sat at his feet and felt the thrill of his spiritual magnetism. He is adored by thousands in America and Europe and Asia. Distinguished seekers like the grand daughter of Leo Tolstoy adored him as a manifestation of divinity, Five great saints of Maharashtra hailed him as a saviour. I met these five saints in 1916 on my return from the Lucknow Congress. It was Lokamanya Tilak that directed me to these five God-men. They were (1) Sai Baba of Shirdi (2) Upasani Baba of Sakori (3) Narayan Maharaj of Khedegam (4) Tazudin Baba of Chota Nagpur and (5) Hazrat Baba Jan of Poona.

The Mystic Lady

Hazrat Babajan was the most long-lived lady of the world. She was a dynamic Soul. She was born in Baluchistan, Like Rabia of Basra she spent her days in prayer and meditation and ran away from home to India where she got the light of spiritual guidance. She realised herself in her thirtieth year and like Byazid and Al Hilaj (the sufi mystics) declared "ANAL HAQ" (I am God). She visited Mecca and came to Poona in 1904 and sat under a margosa tree. Her trellised Manzil is still there. In that zinc hut she sat and sat looking for a proper instrument into whom she could pour her power. She harbingered the advent of a Master who could awaken humanity to spiritual consciousness. There he comes!

Kiss of Bliss

It was in May 1913, she was watching a fair youth going on his cycle to the Deccan College. She set her

clairvoyant eyes on him and he was attracted to her. She beckoned him and smiled into his heart. The blooming face of the youth met the phosphorescent gaze of the white-haired old lady of 110 years. One day she embraced the lad affectionately and settled upon his forehead the Kiss of Spiritual Bliss. Merwan as the youth was called, felt polarised by the vibrant Cosmic energy ever alive in Baba Jan.

Spiritual Rebirth

Merwan was reborn in the spirit. It was a turning point in his life. He meditated with her and she imprinted into him her saintly soul. He was dazed, stunned and dumbed by the psychic radiation of Baba Jan. He began to wander alone silent and ingathered. His parents were afraid of his crazy manners and tried their best in vain to keep him tied to home life.

Bright Student

The parents were Zoroastrians. The father Mundagar Irani left Persia, wandered with Darvishes and came to India with a wooden bowl and staff. He married Shirin Bans (25 years younger than him) and lived by opening a tea stall. Merwan was their second child. He was born in the auspicious peace of the crimson dawn at 5 A.M. on the 25th Feb. 1894. He had dawn-fair face and binocular eyes focussed within. As a child he played with a cobra. As a boy he haunted grave yards and Dakmas alone and sat self-immersed. His small home in Poona was too little for his free universal soul. The drop sought the ocean and the spark the flame. He was intelligent and intuitive. He passed his Matriculation from Saint Vincent School in 1911 and continued his study in the Deccan College. He developed a taste for English and Persian poets, especially the poems of Hafiz and with Hafiz he sang, "We are one soul to soul! When we are one we are all". He was a good cricket and hockey player. He revelled in Shelley. All loved and liked him in the college.

God-Hungry Youth

But destiny quickly changed by the contact of Baba Jan who told his parents and friends, 'He is my child—he will create a great sensation in the world and do immense good to humanity'.

The God-hungry Merwan ran in search of Saints and spiritual masters. Sai Baba of Shirdi blessed him and hailed him as "PARVARDIGAR" (Incarnation). Upasani-Baba aimed a pebble at the pituitary centre where Baba Jan kissed him and at once he returned to normalcy. He remained with Upasani for six years doing hard tapasya in his garden hut and reached the stage of total annihilation in God. Upasani called him Meher Baba and hailed him as a God Man. His life was a polarity of human ascent and God's descent. Narayan Maharaj and Tajuddin Baba declared him as a fountain of Divinity.

The Awakener

After perfecting himself thus, Meher Baba began his work of spiritual awakening. He met trials and persecutions and humiliations at the hands of rude scandal mongers. But he was equanimous and self-balanced in dynamic silence. Enemies aimed at his life but his Cosmic love won them too. His life was a terrible sacrifice of self interest at the altar of universal compassion. He consumed himself to illumine mankind. Meher Baba went round India, met all saints and God-man fakirs and went round the world nine times to Persia, England, France, Italy, China, Japan and America. He awakened to self-consciousness hundreds of devotees. Even Gandhiji met him in the ship on his way to the round table conference. He had many followers in America like Mrs. Elizabeth Patterson who consecrated her fine garden to his work. He conducted schools, Ashrams for saints, leper homes and hospitals. Since 1925, he became silent. He left off all reading and writing and his inner exuberance expressed itself in mystic gestures and all his works

came out of hand wavings. He remained in utter solitude at Pimpalgaum near Ahmednagar and gave sahasas to seekers rarely two or three times in a decade.

Calm, Warm, Silent Soul

In this age of rambling mechanical noise and atomic missiles and nuclear Ramjets and factory smokes, a calm, warm silent soul walked the earth scattering seeds of blessedness wherever he went. His mind was a laboratory of intuitions radiating mystic dynamism. I have seen East and West sitting before him for hours in ingathered silence self-fixed. He embraced all without any difference of high and low, rich and poor and poured his psychic love into them. The Gospel of words has fallen in deaf ears. Men create religions round prophets and religions are torn by walled creeds and sectarian camps.

Light of Hope

Baba was the silent Light of the Universe. He was like the noiseless current that moved hundreds of machines. I have lived with him and drunk deep his nectar-bliss. He was all-love, all-light, all-energy. I have seen more than hundred saints in my life but Meher Baba had the distinction of touching my soul with his divine love so sweet and so delightful. He had the prophetic vision of the future. While China invaded India, Baba said—"India shall conquer". Once my Yoga Samaj was looted by thieves—Next day Baba's words came "None can steal the God in you. Everything shall come by my love". My knee was fractured by a motor accident and Baba's wire flashed out a hope "You will walk to me soon and dance in Joy". Baba gave Himself to sincere lovers. He was a light of hope to lovers. "Do not worry yourself" he used to say often and many were healed and elated by his touch.

His Teachings

His teachings are not from books: They are from inner looks. Baba often spoke about his death

and got ready his own tomb up the Meherabad hill where his body is interred now. But he is a Spirit beyond body. His words are seeds of eternity. I shall give here a few of his constant teachings and take leave of the readers:

1. I have come not to teach or preach any religion, but to awaken souls.

2. We are all One. Everyone of you has the infinite within you and because of ignorance everyone feels some kind of helplessness.

3. Real living is dying for God. One who dies for God lives for ever. God does not listen to the language of the tongue which consists in Japa, Zikras, Mantras and devotional songs. He does not listen to the language of the mind which constitutes meditation, concentration and thoughts about God. He listens only to the language of the Heart which constitutes LOVE. The book of the heart holds the key to the mystery of life. God cannot be theorised, discussed, argued about, explained and understood. God can only be lived by losing ourselves in Him through LOVE.

4. The practical way for the common man to express this love is to think lovingly, speak lovingly and act lovingly towards all mankind irrespective of caste, creed and position taking God to be present in each and everyone.

5. Religion must be from the heart; if instead of creating churches, fire temples, mandirs and mosques, people were to establish the House of God in their hearts for the Beloved God to dwell in, My work will be done.

6. If instead of performing mechanically ceremonies and rituals because of age-old customs, people were to serve their fellow beings with selflessness of

love taking God to be equally residing in one and all, My work will have been finished.

Baba comes before us with these luminous Truths sparked out of Supernal Silence. Jai Baba!

Blaze on, O Light Divine
 Removing dark despair
 Swallowing the I-and-mine
 Shine, shine O smiling Fire
 Like fruits in a garden Tree
 Thoughts grow in Thy Truth
 Lead our life soul-free
 To serve thy mystic earth.

He blessed my Bharata Shakti last month, and I sang his glory in one of its pages. I thought of offering it to him personally in May when he wished to see me in Guruprasad in Poona. Alas, his body is buried in the tomb prepared by himself while alive. But His loving Spirit lives in million hearts that loved him so dearly. Jai Avatar Meher Baba Ki Jai!

An appeal to our Subscribers:

Subscription for "Divya Vani" for the year ending with December 1970, is still due from about 25% of our Subscribers. *All Subscriptions are payable in advance.* Hence, we earnestly appeal to all our Subscribers to send their annual Subscriptions for 1971 before the 25th of January 1971, together with the arrears for 1970, wherever they are due.

Publishers.

Avatar Meher Baba

How far we are honest to Him

(An introspection)

By M. Ramakrishna Sarma, Nizamabad

We say we are Lovers of Meher Baba. We love Him. We give talks about Him—about His highest stature, His Avataric work and his Universal messages. This is all amusing to our mind. But that which is not adjustable to our mind, not suitable to our environment, not conducive to our material well-being and wealthy progress and that which is bad and anti—to our temperament—we discard it. We have our own way suitable to all these considerations however against it is to Meher Baba's message and His command to us. We do not also wish to attempt to adjust it according to Baba's message whatever greater insistence Meher Baba—our accepted God-Man—lays on it. What a weakness on the part of our mind, our psychology, our temperament and attitude! Is this not in a way going back on the command of Beloved Baba to hold fast to His Daaman?

We Love Meher Baba—alright. What do we mean by telling that we Love Him. Let us introspect. It perhaps proves to be this with most of us. We offer prayers to Him, sing His Aarti, tell people about Him of what we understood of Him and His Love. Also we may think of Him and no doubt repeat His name on our lips also 14 times a day. But not with full heart in all these doings. That's all. If it is with full heart the result will be that we slowly forget ourselves, about our own material well-being and our possessions and try to obey Baba by actually behaving in the way in which Beloved Baba wanted us to behave. Then naturally, we do not try to acquire more and more wealth, do not aspire for more and more power and prestige; on the

other hand we start sacrificing our wealth, our possessions for Baba's cause and also desist from earning through cheap means. Thus we will be less conscious of ourselves and our mind and attitude will be more towards Baba and His Divinity. This will be the nett result of our really Loving Baba. But we are afraid of losing our acquisitions and possessions because we think, we can't get on happily in the world with all coronations on our head.

Let us ponder over our Beloved Baba's messages.

1. Honesty is the Key-note to Divinity. He who can love God honestly can lose himself in God and find himself as God,

2. If people love God as I want them to do, my work is accomplished.

3. To profess to be a lover of God and then to be dishonest to God, to the world and to himself, is '*unparalleled*' hypocrisy!

The warning which Beloved Baba gave to Mandali on the day of his starting silence on the night of 9th July, 1925 "Beware of snakes. I will do anything to help you in other difficulties but I will not help you if you are bitten by a snake" is very touching and has assumed lot of significance now to us. Snakes' nature represent cunning, poisonous and zigzag i.e., not steady. This is generally compared to human nature. Human nature is always tricky, cunning, crooked, hypocritical and dishonest, One who is bitten by this cannot be so easily cured but by the Grace of the Master. Therefore, beloved Baba's express warning to us—Baba Lovers, is to take care from being caught up in all these travails and if we are caught up naturally we are away from Baba and His Love.

We are sure in our heart of hearts that Baba's present Avataric advent is mainly to change the present

chaotic humanity to NEW HUMANITY. Beloved Baba wanted us to try to live up to Him and lead others unto His love by our behaviour of Honesty, Truthfulness and without least hypocrisy. We have a general feeling and so we criticise that the present day humanity is wrought with anti-God behaviour, dishonest tendencies and immorality. We being Baba Lovers sound this to the sky-high. We also criticise that corruption, nepotism, dishonesty and hypocrisy is prevailing in the present day world. Naturally it goes without saying that our behaviour should not be in accordance with the present day world order but definitely in accordance with Baba's command of Love and Truth, honesty and without least hypocrisy. Obedience is more than Love and leads to perfection. So we should obey Beloved Baba by our behaviour—the behaviour of Honesty, sincerity and truthfulness. If we do this, we are then actually Loving Baba and we are different from outside world. Sitting somewhere doing Baba's Bhajans, singing His Aarti, repeating His name by lips, while not changing our behaviour with the world outside, how would it be we are worthy enough to call ourselves Baba Lovers? Even if we call ourselves in what way it makes the difference. We cannot any how completely change. But our urge: and intensity of our inner feeling to change, is more than enough. In the process let us not get the thought of reforming any one. Let us ourselves reform. Why should we feel concerned about others misbehaviour? Let us be aggressors on ourselves. Baba says "He who lives a life of "Love-service-honesty" is the true Meher-das—servant of Meher". Baba often used to remind us that our life should be the beacon light for others to follow and emulate and fall in love for God. At least if we had the least reverence to our Beloved Avatar (leave alone the love which Beloved Baba expected of us and wanted us to give him) we would not be worthy of being Meher Baba lovers, if we do not change our behaviour to suit with Baba's message on Honesty, and

if we do not shed our dishonest tendencies. Simply discussing this and that of Baba's silence-breaking, His manifestation and so on and so forth will alone be not serving the purpose of spreading Baba's love message. To gain something for Baba's cause is to sacrifice our small mite for His affairs expressly left behind by Him.

Of course we have the ready made reply with us that Baba did not say this, He did not say that. We will also go a step ahead and emotionally argue that Baba said there is no sinner and saint, good or bad. But to whom all these apply—to that personality who achieved supremacy over all these things and became Perfect. But not to us who are travellers on the path of Baba's Love who should still go on miles and miles walking on the path. This walking is our behaviour and our attitude in our daily lives—the behaviour of Honesty—with our Beloved and the world.

Let us adopt in our daily affairs with the world and ourselves the principles of:

- i. making less profits for ourselves and avoiding black-marketing tendencies, if we are businessmen;
- ii. dealing honestly and sincerely with public affairs and affairs of our bosses and colleagues if we are employees of Government or Institution;
- iii. cutting down our tendencies of power-mongering and prestige-fights if we are politicians and practice "Mastery-in-Servitude",
- iv. trying to argue for justice instead of creating more litigations, if we are lawyers.

Let us think of Baba's Avataric work and His attitude towards His Mandali. He moulded the

behaviour of Mandali by various means of His actions. Sacrifices were made by Mandali for the sake of Baba's Love and nothing else. Persons attached to and moved with Meher Baba during His life on earth are expected to lose their ego, their possessions, their material considerations and their all and shape themselves as Torch lights to NEW HUMANITY which Baba declared would come into existence soon. Every work of Beloved Avatar Meher Baba should be taken by us as a model set for us to follow, to emulate and to commit ourselves to that path. Every drop becomes ocean. That way if every Baba Lover—each one of us starts living the life of Honesty and truthfulness—then we will constitute into the Ocean finally—the ocean of NEW HUMANITY which Beloved Baba expected of us to create. Of course everything goes on as planned by Beloved Baba. We should not bother about that. We should bother about what Baba wished us to do and to obey and we should do so. Then we would be justifying ourselves as Baba-Lovers. Let us hold the torchlight of Beloved Baba's message of 'LOVE AND TRUTH' and be the forerunners to His Manifestation!

The Aim and Goal.

The aim of life is to Love God.
 The goal of life is to become one with God.
 To do this, you have not to renounce the world,
 But to renounce low desires, dishonesty and hypocrisy.
 Then in the midst of activities you will be loving
 God as He should be loved.

MEHER BABA

Meher Baba - The Apple Thrower

By C. D. DESHMUKH, NAGPUR.

To understand Beloved Avatar Meher Baba's mode of general working, which includes the dispensation of the WORD through silence, we should remember his lovable personality-trait, which manifested itself in the distribution of Prasad of apples. With His keen sense of humour, He would look in one direction and throw the Prasad actually to some other lover of His, who always had to be alert to catch the apple thrown at Him as His surprise-gift. Each Lover wanted His Grace Gift and the entire gathering became tense with loving expectation and longing and the love game of Apple-Cricket went on until the heap of apples got distributed. Those who caught the throw in alertness got the Prasad-gift for assimilation but others also who were not alert and missed felt that the Beloved did not ignore them but loved them equally and they would also get it in due time. Though the Prasad was being distributed in the eternal now, for each and all, for these who were not alert, it was a sort of a postponement for lack of their being *ready* that *moment*. Beloved Baba's universal dispensation of eternal Truth and the WORD (in Silence] that manifests the Truth, was for each and all, but it was continuously going on during his Avataric working and Leela throughout His life-time in multifarious ways and was inherited according to the receptivity of conscious recipients stationed on different planes.

The WORD given by Him may aptly be described as Om, Amen, Amin, or Ahum with all its full import of realisation of the one indivisible God as Love and Truth and Bliss Illimitable. But it is equally true that with everything that the lovers have received from Him, in any sense, is inextricably and naturally associated His own sweet immortal redeeming NAME—MEHER BABA. And this also is in a very important sense an aspect of

the WORD *given* by Him to the entire world as the *Daaman* for *all posterity* to inherit, as the redeeming divine NAME of God Manifest. Though He has left the gross vehicle, which He used for His revelation, He has not renounced His name, the eternal link of all past and future lovers with His Eternal PRESENCE. The Meher *Daaman* in the form of His Name is a gateway to the eternal Baba-Truth and Baba-presence as unfailing GOD—the only existing Triumphant Truth of life and universe and the real Daaman for all who seek.

News in Brief: —

(1) News from Mehersthan Kovvur, W. G. (A. P.)

By K. L. Ramakrishnamurti,

A meeting was convened on 11th November, 1970 at 5-30 P.M. in Mehersthan, to celebrate the death anniversary of Sri Koduri Krishna Rao, who passed away on 11-11-1965.

Sri Ala Sattiraju presided over the meeting. Parvardigar, Repentance Prayers, and Special Poems in English and Telugu composed by Bro. Uppuluri Venkata Rama Rao in 1965, were recited by Sri A. Venkatappayya, and Sri M. Ramalinga Sastry, respectively. Sri A. Venkatappayya, Headmaster, read telegrams passed between Kovvur and Ahmednagar, in connection with Krishna Rao's demise in 1965. The report sent by Bro. P. Ramalingeswara Rao, advocate to Baba in 1965, was also read.

Sarva Sri Kolluri Peri Sastry, A. Venkatappayya. M. V. Ramana, Vice-chairman, Kovvur Municipality, Sivudu Siva Rao spoke on the fortune of Koduri, who was blessed by Baba, to construct Mehersthan and on

the importance and significance of Mehersthan which was Baba's grace and on how Koduri lived in complete faith, love and devotion in the Avatar Meher Baba.

The gathering terminated with Arati and distribution of Prasad.

(2) Visit of Sri P. D. Pukar (Hamirpur U.P.) to Challapalli Centre (The Wonderful story of a Revolutionary)

Sri Parameswar Dayal Pukar (Hamirpur), Sri Gulabdas Panchal (Bombay) and Sri Narayana Dutt Trivedi (Kanpore) were kind enough to visit our centre on Friday 28-8-70 from Machilipatnam. On this happy occasion, a special programme was arranged in our Centre hall from 7 to 10 P.M. After melodious songs in praise of Baba rendered by our Bhajan Mandali, Sri Panchal spoke humourously a few words and referred to the construction of Meherpuri on the orders of Beloved Baba. Then Sri Pukar delivered a most interesting speech about the forth-coming inaugural functions of Meherpuri from November 15 to 18, 1970, in which lovers from the East, West, North, South and of all religions and sects will assemble and live together as members of one human family in an atmosphere of love, one-ness and service. Thus a new humanity will come into being as ordained by Baba.

Then Sri Pukar spoke about his thrilling experiences with Baba. Sri Pukar was at first a staunch communist, revolutionary, and commander of Bundelkhand liberation army. He was an atheist with no faith in God. As a journalist and editor of 'Pukar' journal, he wanted to expose Avatar Meher Baba as a fraud. With this idea he closely observed Baba's activities for EIGHT YEARS.

After some time passed, when asked by Baba, he replied that he thought of Baba as a Sadguru but not Avatar. In 1952, when Baba gave His first public Darshan in Hamirpur, to show that the ordinary dusty floor and the palace of a rich man were equal to Him,

Baba sat down in the path before a land-lord's house. At once Sri Pukar remembered his childhood dream when he had Darshan of Sri Rama in the same manner. It was exactly the same place and village of his dream. At once Sri Pukar, with tears, sat at Baba's feet and pressed them in devotion. Then he could understand that Sri Rama came again as Meher Baba. So he now easily accepted Baba as the Avatar of the age, and surrendered to Him. Baba then remarked that Sri Pukar was an old lover of His. He was now admitted as a member of Baba's Mandali. When asked by Baba Sri Pukar said that he was ready to kill his mother or fall down from a hill and die because as a revolutionary he had no more value for his own life than that of others. On the orders of Baba Sri Pukar married and is blessed with three sons and a daughter. Once Baba saved the life of Sri Pukar's eldest son, when he was about to die of serious illness, On Baba's orders, Sri Pukar toured for one year spreading Baba's messages of love and truth in villages and towns attracting hundreds and thousands of people. One day Shri Pukar was saved from a poisonous snake lying under a stone on which he lay down for rest. Later Baba said that He was the snake. All these experiences clearly show that Baba is Omniscient, Omnipresent and Omnipotent, and with His mysterious powers, He takes care of His lovers and devotees *without fail*.

The audience were spell-bound and heard his wonderful experiences with Baba with keen interest. Sri. Bh. V. Ramana Rao translated their speeches into Telugu. Love-contributions poured in for the construction of Meherpuri with its noble ideals. Baba lovers from Challapalli, Ramanagaram, and Ramudupalem attended and enjoyed this rare and pleasant function. As Baba has said that Hamirpur is the *heart* and Andhra is the *head* for Baba work here, let us all extend our hearty cooperation to them.

May Beloved Baba shower His love-Blessings on us all!
Jai Baba!

(3) Avatar Meher Baba Kotauratla Centre
By D. V. Gopala Raju, Secretary.

The Hon'ble Minister Sri Raja Sagi Suryanarayana Raju, Government of Andhra Pradesh, has unveiled the portrait of Avatar Meher Baba at the Avatar Meher Baba Kotauratla Centre at 8-30 A.M. on Sunday the Eleventh September 1970. This photo was drawn by Bro. R. S. Janakirama Raju and framed in a beautiful Sandalwood frame. Lovers from Visakhapatnam, Anakapalle, Pippara, Srikakulam and Nakkapalli have attended the function besides several local Baba Lovers.

Bro. Datla Seetha Rama Raju, President of the Kotauratla Centre welcomed the Minister at the entrance. On arrival to the Centre, Bro. T. N. Ratho, garlanded the Minister and conducted him to the Rostrum where Baba Photo was to be unveiled.

The Minister, opened the veil amidst the thunderous ovation of 'AVATAR MEHER BABA KI JAI'. All had the darshan of the compassionate Father 'BABA'. Bro. Ratho, in his brief introductory talk explained how the Minister, Sri Raju, was blessed with such a great opportunity. He added that the whole Andhra State was blessed, besides the local centre, as it augured well that in Andhra State, it was only last year H. E. the Governor of Andhra Pradesh Shri Khandubhai Desai opened the relic of the Avatar, followed by the nomination of Bro. M. A. Reddy as a M. L. C. very recently. Bro. Reddy is the President of Avatar Meher Baba Centre, Visakhapatnam.

The Minister in his inaugural speech has reminded that the Country needs spiritual outlook and it was extremely necessary to involve in such divine work as the present one.

Parvardigar Prayer was offered and the proceedings ended with Aarti.

Later the lovers gathered at the Panchayat Samithi

Meeting Hall. Bro. Janakiramaraju welcomed the gathering. Bro. Datla Seetharama Raju presided over the function. Minister Sri Raja Sagi Suryanarayana Raju was also present. The Hall was packed full with the presence of several Baba lovers.

A melodious sankirtan with devotional songs invoking Avatar Meher Baba were sung by Sister Bhagadevi and Bros. K.M. Gandhi and party. This has made the audience spell bound.

Bro. T. N. Ratho in his speech on that occasion,, gave a detailed account of Avatar Meher Baba and his message of Love. He added, with illustrations, from the Pouranic stories and upanishads how God incarnates every time upon this earth and how narrowly the humanity misses in recognising him and holding on to Him. Some of the Baba's famous messages were cited in this connection. God cannot be theorised but should only be lived. Thus he concluded his speech and exhorted all to begin to love Baba. Try! you would ultimately have His love, for Baba is known as 'Compassionate father' and he had descended only to save the humanity.

The Minister, Sri Sagi Suryanarayana Raju has expressed that he has very much enjoyed the function and had the opportunity to learn about Avatar Meher Baba. He thanked all the concerned for this opportunity.

Later Smt. K. M. Gandhi gave a brief account of the life history of Baba.

Messages sent by Bros. Adi K. Irani, Dr. H. P. Bharucha and N. Dharma Rao were read by Bro. R. S. Janakirama Raju.

Bro. D. S. Raju President of the Meher Centre has proposed vote of thanks. JAI BABA !

(4) A. M. B. Anakapalli Centre
By B. Dayakaram

10-9-1970: Br. P. D. Pukar from Hamirpur along with Bro. Gulabdas Panchal of Bombay, Bro. Narayan

Trivedi Bansari of Kanpur and Smt. Jagadamba of Kakinada visited the Centre. A special programme has been arranged in the centre in a very short time invitation. Bro. Pukar gave brief particulars of the formation of Meherpuri (the installation of Meher Love) in U. P. and the world Fair that is going to be organised from 15th to 19th November 1970. He specially expressed that his visit to this particular centre is to inform the lovers, the importance of participation of Baba Lovers in the world fair and to extend their own share in this Divine cause as per Baba's wish. Bro. Gulabdas Panchal sang a very inspiring song on Meherpuri and impressed the lovers. The executive committee of this centre decided to contribute Rs. 100/- for Meherpuri installation and to collect donations from the lovers for the above purpose.

27-9-1970: Br. T. N. Ratho from Visakhapatnam and Br. Trinathrao Gupta from Narasannapeta (Srikakulam District) visited the centre and participated in the Sunday Sammelan. Bro. Ratho gave a brief account of late Bro. Amarsingh Saigal, an ardent lover of Baba, He specially expressed the implicit obedience, love and practical surrenderance of Bro. Saigal. Bro. Ratho also spoke about the construction of Meherpuri, the model spiritual centre and suggested the lovers to participate in the world fair to be organised there in November 1970.

With deep expression of grief for the demise of Bro. Amar Singh Saigal, the lovers offered prayers and observed silence for two minutes, The lovers also expressed sorrow for the demise of Bro. Kotha Peda Nookiah Chetty, an ardent lover of Baba and father of Bro. Pattabhiramiah, Secretary of Nakkapalle Meher Baba Centre and observed silence for two minutes.

(5) Meher-Mandapeta Centre (A. P.)

By P. Veerraju.

From 5th to 9th October 70, Sri M. Buchilingappa Sastry gave five talks on Meher Baba's philosophy of

oneness of Atman and Paramatman in the light of "Kana Upanishad" Kana Upanishad is the ninth chapter of the Talvakora Brahmana of the Sama Veda. The aim of this Upanishad is to teach the knowledge of the oneness of Jivatma and Paramatma. The knowledge of this Absolute Reality, which gives immediate liberation, is possible only for those who are able to withdraw their thoughts from worldly objects. The first part of the Upanishad deals with the Supreme unqualified Brahman, the Absolute principle underlying the world of Matter and the second part of the Upanishad deals with the Supreme Lord as God in human form. Meher Baba, the Highest of the High, is Supreme Brahman. "Since He is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life and the Eye of the eye, therefore, the wise men, after giving up (self-identification with the senses) and renouncing this world, become immortal. May Beloved Baba shower His Love Blessings on us all.

(6) The Anniversary Celebration of Meher Bala Vihar,
Anakapalle on 18-10-1970.

By B. Dayakaram.

On Sunday, the 18th. October, 1970 The Meher Bala Vihar Centre, Anakapalle, found decorated attractively with festoons and bright lights early in the morning and the young and old lovers enthusiastically busy to perform the first anniversary of the centre in a befitting manner. Baba's portrait, chinmudra pose, is placed on a specially decorated 'pitham' in front of bright lights, while the walls and pillars of the whole area, are fixed with several Baba pictures of appealing poses. A good canopy has been arranged over the Pitham and the prayer hall.

At 5-0 A.M., the function started with Nadaswaram rending in the air with loud speakers as if awakening the lovers for Baba's Darshan in Bala Vihar.

At 6-0 A.M. when the sun is rising in the east to spread his light, Br. Bh. V. Ramakrishna Rao hoisted the seven coloured flag, the symbol of Divine Light, amidst slogans of 'Jai Baba' accompanied by Janda Vandan sung by young lady lovers.

From 7-0 A.M. Puja and Sankeerthan was performed by young lovers of Bala Vihar melodiously depicting their loving faces with their innocent real love for the Divine. They appear to be not only happy to perform the First Anniversary of their centre but show their satisfaction for having completed one full year in their love performances. Yes, they are under the real guidance of Beloved Baba as the president of their centre and acquired His blessings. The Sankeerthan continued till 9-30 A.M. The young lovers decided to contribute Rs. 12-00 on this occasion towards donation to the Avatar Meher Baba Trust, Ahmednagar. The evening programme commenced at 2 P.M. with light refreshments and tea. By this time lovers from Visakhapatnam, Kasimkota, Thummapala, Kothuru and Srikakulam and many lovers of Anakapalle gathered in the centre, to participate in the young Lovers' Love performances. Visakhapatnam mandali lovers performed Sankeertan for half an hour.

At 3 P.M. a group of young girls performed dance sankeerthan followed by another group of girls who played Kolatak Dance with Baba songs. Both the performances were very appealing.

At 4 P.M. Burra Katha performance 'PREMA PITHA' by name was staged by young lovers on a well decorated stage in front of a beautifully flower decorated white curtain in a befitting manner. Both the boys and girls took part in the play. The play depicted the life and love messages of Beloved Baba, expressed most impressively in their melodious tones, They showed emotion and fearlessness over the stage in front of huge gathering. Some lovers from Visakhapatnam Bala Vihar

sang Baba songs most melodiously. A meeting was also arranged, presided by Bro. C. Apparao, Meher lover from Visakhapatnam. Smt. K. M. Gandhi, Bro. T. N. Ratho, D. V. Satyanarayan from Visakhapatnam, Bro. M. Appalanaidu from Anakapalle and Smt. Vasanta Devi from Kasimkota spoke on this occasion on love messages of Meher Baba and gave their experiences of Meher Love and gave suggestions and advice to the young lovers of the centre. A lover from Meherbaba Centre, Anakapalle donated most suitable prizes like pens, pencils and Medals for the deserving performers in dance, Kolatakam and Burra Katha. The prizes were distributed by Smt. K. M. Gandhi. The function ended with Arati and Slogans of 'AVATAR MEHER BABA KI JAI' by 7-30 P.M. Thus, the young and old Baba Lovers spent the whole day in the Bala Vihar Centre. Later, all the lovers proceeded to Meherbaba Centre, Anakapalle and performed Arati and Tirth Prasadams were distributed. JAI BABA.

Acknowledgement

The beautiful coloured photo print of Beloved Baba which is inserted in this issue of 'Divya Vani', is a love-contribution from Dr. C. D. Deshmukh. May Avatar Meher Baba shower His Love-Blessings on Dr C. D. Deshmukh for a long life of Selfless Service in the cause of the Beloved of his heart !!!

N. DHARMA RAO

For Copies & Prices apply to :

MEHER PUBLICATIONS

King's Road, AHMEDNAGAR
MAHARASHTRA—India.

I. By MEHER BABA

God Speaks: (Published in U.S.A.) with charts
Beams on the Spiritual Panorama (Published in U.S.A.)
Life at its Best: (Published in U.S.A.)
Listen, Humanity: (Published in U.S.A.)
The Everything and The Nothing : (For India published
in Australia)
Discourses: in 3 Vols.
Messages: (Eastern and Western)
The Highest of the High
Meher Baba's Call and Existence is Substance and
Life is Shadow

II. On MEHER BABA:

Avatar: by Jean Adriel (Published in U.S.A.)
God Man: by Charles Purdom (Published in England)
Stay with God: by Francis Brabazon (Published in
Australia)
Let Us the people Sing: by Francis Brabazon
The Quest: by Francis Brabazon (Published in Australia)
The East-West Gathering: by Francis Brabazon
The Wayfarers: by William Donkin
The work of Meher Baba with Advanced Souls. Sadhus,
the Mad and the Poor: by William Donkin
Civilisation or Chaos? by Irene Conybeare
The Quest of Truth: by Irene Conybeare
Wisdom of Meher Baba: by Ruth White
(Published in U.S.A.)
Sparks from Meher Baba: (Published in England)
Meher Baba in The Great Seclusion: by Ramju
Abdullah & Dr. C. D. Deshmukh
Sobs and Throbs; by A. K. Abdullah (Mimeographed)
The Unstruck Music of Meher Baba: Compiled by
Maud Kennedy (Mimeographed)
Meher Baba: by His Eastern and Western Disciples
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
Meher Baba is Love: Messages for children (Baba
Album with Animals)
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
consciouness	consciousness	8	1	11
reading	treading	8	1	14
proess	process	11	7	4
hinges	hinges on	12	1	2
infect	infarct	12	5	7
sewn	sown	18	1	9
harrassed	harassed	18	1	14
unparalled	unparalleled	19	1	19
feard	feared	20	1	16
adapt	adept	23	1	4
advise	advice	24	2	18
beetle	betel	25	2	12
conciouness	consciousness	27	1	3
occured	occurred	31	1	9
Subscribes	Subscribers	37	5	hdg
insistance	insistence	38	1	11
loosing	losing	39	1	6
zig-zig	zigzag	39	6	6
advant	advent	39	7	2
loose	lose	42	1	4
overselves	ourselves	42	1	10
priase	praise	45	3	6
renting	rending	50	3	1
Anniversay	Anniversary	51	2	4
destrributed	distributed	52	1	16