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Monthly:

June 1970

# D I V Y A V A N I

(DIVINE VOICE)

*Editor:*

SWAMI SATYA PRAKASH UDASEEN

**The Meher Vihar Trust**

**Volume 6 ]**  
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(DIVINE VOICE)

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Devoted to Avatar Meher Baba & His Work

*Editor:*

SWAMI SATYA PRAKASH UDASEEN

*Hon. Associate Editor*

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*AVATAR MEHER BABA*





# God and the Individual

By MEHER BABA

*God is the only Reality:*

GOD is infinite. He is beyond the opposites of good and bad, right and wrong, virtue and vice, birth and death, pleasures and suffering. Such dual aspects do not belong to God. If we take God as one separate entity, He becomes one term in relational existence. Just as good is the counterpart of bad, God becomes the counterpart of not-God, and the Infinite comes to be looked upon as the opposite of the finite. When we talk of the Infinite and the finite, we are referring to them as two, and the Infinite has already become the second part of the duality. But the Infinite belongs to the non-dual order of being. If the Infinite is looked upon as the counterpart of the finite, it is strictly speaking no longer infinite but a species of the finite, for it stands outside the finite as its opposite, and is thus limited. And *since the infinite cannot be the second part of the finite, the apparent existence of the finite is false*. The Infinite alone exists. God cannot be brought down to the domain of duality. There is only one being in reality—and it is the Universal Soul. The existence of the finite or the limited is only apparent or imaginary.

*The Apparent Existence of the Finite:*

You are infinite. You are really everywhere. But you think that you are the body, and therefore consider yourself limited. If you think you are the body which is sitting, you do not know your true nature. If you look within and experience your own soul in its true nature, you would realize that you are infinite and beyond all

creation. But you identify yourself with the body, and this false identification is due to ignorance which makes itself effective through the medium of the mind, Ordinary man thinks that he is the physical body. A spiritually advanced man thinks that he is the subtle body. The saint thinks that he is the mind. But in all of them the soul is not having direct self-knowledge. It is not a case of pure thinking unmixed with illusion. The soul as soul is Infinite aloof from mind or body. But owing to ignorance, the soul comes under the sway of the mind and becomes a 'thinker'—sometimes identifying itself with the body and sometimes with the mind. And from the limited point of view of such a person who has not gone beyond the domain of maya, there are numberless individuals. It seems that there are as many individuals as there are minds and bodies. In fact, there is only one Universal soul, but the individual thinks that he is different from other individuals. One and the same soul is ultimately behind the minds of seemingly different individuals, and through them it has the multifarious experiences of duality. The One in the many comes to experience itself as one of the many. And this is due to imagination or false thinking.

*The Cause of False Thinking:*

Thinking becomes false owing to the interference of sanskaras accumulated during the process of the evolution of consciousness. The function of consciousness is perverted by the operation of Sanskaras which manifest themselves as desires. Through many lives, consciousness is continually being burdened by the after-effects of experience. And the perception of the soul is limited by these after-effects. The thinking of the soul cannot break through the hedge created by *sanskaras*, and *consciousness becomes a helpless captive of illusions projected by its own false thinking*. And this falsification of thought is present not only in cases where consciousness is partly developed, but also in men where it is fully developed.

*The Scope of Full Consciousness:*

The progressive evolution of consciousness beginning with the stone stage culminates in man. History of evolution is the history of gradual development of consciousness; and the fruit of evolution is full consciousness which is characteristic of man. But even this full consciousness is like a mirror covered by dust. Owing to the operation of *sanskaras*, it does not yield clear and true knowledge of nature of the soul, Though fully developed, it yields not truth but imaginative construction, since its free functioning is hindered by the weight of the *sanskaras*. Moreover it cannot extend beyond the cage created by its desires and therefore is limited in its scope.

*The Individualisation of Consciousness:*

The boundary in which consciousness can move, prescribed by the *sanskaras* and its functioning, is also determined by the desires. But as desires aim at self-satisfaction, the whole consciousness becomes self-centred and individualised. *The individualisation of consciousness may in a sense be said to be the effect of the vortex of desires.* The soul gets enmeshed in the desires, and cannot step out of the circumscribed individuality constituted by these desires. It imagines these barriers and becomes *self-hypnotised*. It looks upon itself as being limited and separate from other individuals. It gets entangled in individualistic existence and imagines a world of manifold separateness with many individuals with their respective minds and bodies.

*Separateness exists only. in Imagination:*

When the rays of the sun are made to pass through a prism, they get dispersed and become separate owing to refraction. If each of these rays had consciousness, it would consider itself as being separate from the other rays, forgetting entirely that at source and on the other side of the prism it had no separate existence. In the

same way, the One Supreme Being descends in the domain of maya and assumes a multiplicity which does not in fact exist. The separateness of individuals does not exist in *reality* but only in *imagination*. The one universal soul imagines separateness in itself. And out of the division there arises the thought of 'I' and 'mine' as opposed to 'you' and 'yours'. Although the soul is in reality an undivided and absolute unity, it appears as being manifold and divided owing to the working of its own imagination. Imagination is not a reality. Even in its highest flight, it is a departure from truth. It is anything but the truth. The experience which the soul gathers in terms of the individualised ego is all imagination. It is a misapprehension of the soul. Out of the imagination of the universal soul are born many individuals. This is maya or ignorance.

*Objective Universe:*

Side by side with the birth of the separate and limited individuality, there also comes into existence the objective universe. As the limited individuality has separate existence not in fact but only in imagination, the objective universe also has no independent and separate reality. It is the One Universal itself appearing in the second role of manifestation through the attributes. When the soul descends in the domain of maya, it takes upon itself the limitations of manifold existence. This self-limitation of the soul might be looked upon as its self-sacrifice on the alter of consciousness. Although it eternally remains the same Infinite Absolute, it suffers a kind of *timeless* contraction through its apparent descent in the world of time and variety and evolution. What, however, really evolves is not the soul itself but only the consciousness, which, owing to its limitations, gives rise to the limited individuality.

*The Triple Entanglement and Duality:*

The history of the limited individuality is a history of the development of triple entanglement with mind, energy

and matter (body). Duality prevails in all these domains, and the soul gets entangled in this duality, although it is in essence beyond duality. Duality implies the existence of opposites limiting and balancing each other through mutual tension. Good and bad, virtue and vice are examples of such opposites. The ignorant soul enmeshed in duality is in the clutches of both good and bad. The duality of good and bad arises due to ignorance. But once the soul gets entangled with it, it comes under its sway. During the evolution of the triple entanglement with matter (body), energy and mind, the ignorant soul is continually on the grip of wanting. It wants good and bad of the gross world; it wants good and bad of the subtle world; and it wants good and bad of the mental world; and owing to the distinction of good and bad, wanting itself becomes good and bad. Wanting thus comes to be inevitably limited by the perpetual tension of the opposites. This gives rise to unending oscillation from one state to another, without arriving at the unlimited state which can only be discovered in the unchanging and eternal aspect of life. The Infinite is to be sought for beyond the domain of duality. And this becomes possible only when consciousness can step out of the limited individuality by breaking through the barriers of sanskaras.

*The Chasm between Consciousness and Unconsciousness:*

We have seen that the possible field of consciousness is limited by the sanskaras. This limitation creates a division of the human psyche into two parts. One part falls within the range of consciousness and the other part falls beyond it. This unconscious part taken in its full extent is identical with the power which is also behind matter. And it is referred to as God by the orthodox religions. The Ultimate Reality which symbolically represented through such concepts can be known in its truth only by *bringing the unconscious into consciousness*. An extension of consciousness consists in being conscious of that which was formerly

unconscious. The progressive conquest of the unconscious by the conscious culminates in *consummate* consciousness which is unlimited in scope and unhindered in function. Between this highest state of consciousness and the limited, though full consciousness of average humanity, there are about forty-nine degrees of illumined consciousness, They mark the important stages of growing illumination.

*Spiritual Advancement:*

The gulf between the clouded consciousness of average humanity and the fully illumined consciousness of a Perfect Master is created by sanskaras which gives rise to egoism. These can be removed through perfect character, devotion and selfless service. But the best results in this direction are attained through the help of a Perfect Master. Spiritual advancement consists not in the further *development* of consciousness (for it is already fully developed in man), but in the *emancipation* of consciousness from the bondage of the sanskaras. Although, in essence, consciousness is the same in all the different states of existence, it can never be consummate unless it can reflect the knowledge of Infinity without the least shadow of ignorance, and also extensively cover the whole stretch of the universe illumining the different spheres of existence.

*Deep-Sleep:*

Every time you go to sleep, you are unconsciously united with the Infinite Reality. This unification involves the extension of unconsciousness over consciousness. It thus bridges over the chasm between the unconscious and the conscious. But being unconscious of this union, you do not consciously derive any benefit from it. This is the reason why, when you wake up again from deep sleep, you become aware of the self-same hum-drum individual, and you begin to act and experience exactly as you acted and experienced before going to sleep. If your union with the Supreme Reality had been a conscious union you would have awakened into a completely new and infinitely rich life.

*Conscious Union with Reality:*

A Perfect Master is consciously united with the Infinite Reality. In his case, the chasm between consciousness and unconsciousness is bridged, not by the extension of the unconscious over the conscious, as in the man who enjoys deep sleep, but by the extension of consciousness over unconsciousness. The waxing and waning of consciousness is applicable only to the limited individual. In the case of the Perfect Master, the conquest of the unconscious by the conscious is final and permanent and, therefore, his state of self-knowledge is continuous and unbroken, and remains the same at all times without any diminution. From this you can see that the Perfect Master never sleeps in the ordinary sense of the word. When he rests his body, he experiences no gap in his consciousness.

*The State of Perfection:*

In the state of perfection, full consciousness becomes consummate by the disappearance of all obstacles to illumination. The conquest of the unconscious by the conscious is complete, and the person continuously dwells in the full blaze of illumination or as one with illumination. He becomes illumination itself. As long as a person remains under the sway of duality and looks upon the manifoldness of experience as being true and final, he has not traversed the domain of ignorance. In the state of final understanding, a person realizes that the Infinite, which is one without a second, is the only reality. The Infinite pervades and includes all existence leaving nothing as its rival. A person who has such realization has attained the highest state of consciousness. In this state, the full consciousness which is the fruit of evolution is retained, but the limitations of sanskaras and desires are completely transcended. The limited individuality, which is the creation of ignorance, is transformed into the Divine individuality which is unlimited. The illimitable consciousness of the Universal Soul becomes individualised in this focus without giving

rise to any form of illusion. The person is free from all self-centred desires, and he becomes the medium of the spontaneous flow of the Supreme and Universal Will which expresses Divinity. *Individuality becomes limitless by the disappearance of ignorance.* As it is unimpaired by the separateness of maya and unentangled in its duality, it enjoys the state of liberation in which there is objectless awareness, pure being and unclouded joy. Such a person has no longer any illusions which perplex and bewilder man. In one sense he is dead. The personal ego, which is the source of the sense of separateness, has been for ever annihilated. But in another sense, he is alive for ever more with unconquerable love and eternal bliss. He has infinite power and wisdom, and the whole universe is to him a field for his spiritual work of perfecting mankind.

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# Hearing the Word of Words

By K. K. RAMA KRISHNAN.

Confusion continue to confound the minds of those who have been closely associated with the life and activities of Meher Baba concerning THE WORDS OF HIS WORDS, they have not heard. Someone said that the weakness of the Avatar of this age was that he did not break his silence in a way, he said he would. Someone said that Meher Baba had declared that it will be an audible word to us and yet no one seems to have heard it though more than a year passed since he dropped his body. It is natural for men to expect to hear a word of sound when someone who had observed silence for a time breaks it to speak. Thus it was but natural for men to have expected to hear the WORD OF WORDS Meher Baba had promised to speak. But one should not forget who Meher Baba was. Meher Baba asserted that he was God—Truth Absolute—in human form. If one is conscious of this truth he asserted and try to understand the implication of his assertion, then one may be able to grasp the significance of his silence and the meaning of its breaking.

"I will utter The WORD OF WORDS that will irresistibly impart to those who are ready, the 'I am God' state," said Meher Baba. Have I been ready? I ask myself.

"When I speak, it will be only one Divine Word: but it will be the WORD OF WORDS or the manifestation of Truth. This word will have to be hearkened by the heart, and not merely by the mind. It will go home to you and bring you the awakening, declared Meher Baba. Speaking the WORD OF WORDS means manifestation of Meher Baba within the hearts of those who are ready for the rea-

lization of God, as one's own Self. And hearing of that WORD is by the heart, when the mind ceases to function.

It was in the year 1954, I first came into the fold of what one may call 'Meher Baba Lovers of Poona'. In those days I have had the opportunity of meeting some interesting personalities, following various masters and paths in their effort for what they called "Spiritual Enlightenment". One such was a retired official. He had a life-size painting of his master installed on a marble pedestal in front of him. He had a large cot with a soft bed on it. He used to sit on a deer skin spread over the bed, with a number of soft cushions placed on all sides, Sitting comfortably thus he used to repeat 'SOHAM'. In Sanskrit syllabification the word is 'SAH-AHAM' which means 'I AM THAT'. 'THAT' represents God, the absolute. In short it is a constant repetition or assertion that 'I AM GOD'. He was receiving a very good pension and besides his wife attending to his needs, there were few admirers who regarded him as a Guru. His wife, and other attendants performed the daily worship of his master's form by offering flowers and performing arati etc. He did nothing. He had his break-fast consisting of a large quantity of milk and pedas, a sumptuous lunch and milk and fruits at night. He went out for an exercise walk. Rest of the time during the day one found him sitting and repeating "SOHAM". He was very loving and spoke sweetly to visitors. What a comfortable spiritual practice! But is the goal of human life—realisation of one's self as God so comfortably attained?

Meher Baba had said, "The ego-mind must meet actual death if God is to be seen and realized." Self lost is God found—means what? Self or Jeevatman (life) has to be given up for one to find Shivatman (God). Not by committing suicide but by losing oneself in love for and service to the cause of God.

Once Upasani Maharaj\* was living amongst the Mahars\*\* of Swargapur. People from all walk of life—rich and poor, high and low, officials and servants—came for his darshan and worship. One day a rich woman came for his worship. Keeping with her status, she came with a number of attendants and servants. The servants Prepared everything for the worship. Flowers, fruits and Nivedhya (food offering) and other articles and were arranged in the traditional order and they literally performed the puja; she only poured a little water over his feet. At least she poured a little water over his feet. At home she did not do even that. For her daily worship at home she had brahmins employed for that. Maharaj was silently observing all these. When she had finished her worship he began to tell a story. Masters educate people through parables and stories. They impart invaluable instructions on the spiritual aspect of life through incidents of everyday life and through mythological stories. Through this interesting story, Upasani Maharaj had awakened that rich lady to the true form of worship and may awake many more to understand the spiritual values of life.

There was a girl about fifteen years old. She was very poor and had no one in this world. She begged all day for her food and at night slept under some roof. It was a hard and miserable life. One day while she was going by the fields she saw a donkey lying in a pit. It was ailing on one leg. It was apparently thrown away by the owner since it became useless for profitable employment. For want of medical care it was suffering and day by day getting worse and was on the verge of death. When she saw that ailing and abandoned creature she thought that the state of that

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\* Upasani Maharaj of Sakori was one of the Five Perfect Masters of this age according to Meher Baba.

\*\* One of the low castes in Hindu fold, who were treated as untouchables by the high caste Hindus. Upasani Maharaj came from the high caste Brahmin community of Maharashtra.

creature and her own condition was similar. Instinctively she went near the animal and began to nurse the ailing leg. Seeing this, passers by began to laugh. But she did not pay any heed and continued to nurse the animal. After some days the donkey became well. She then made a small shed and kept that animal under it and began living there. Days went by. One day that animal died. She dug out a pit and buried that animal and made a tomb over it. She began collecting flowers from the field and placed them over the tomb and began a form of worship. Seeing this strange phenomena people began asking her. She explained, Lord Vishnu came into the world in the form of that donkey to receive service from me and after receiving her service he dropped his donkey form. He will send her a Viman (Aeroplane) for her to go there. Her simple faith was so firm that one day a Viman came from Vaikunta. It is believed that Sant Tukaram went to Vaikunta in a Viman sent by Lord Vishnu. In the light of Beloved Baba's revelation on the spiritual aspect of life, it is wiser for us today to understand that no such aeroplane came either for this girl of our story or for Sant Tukaram. In the case of a saint it suggests planes of consciousness and in the case of a Sadguru it suggests the fourth and final journey in which he drops his gross, subtle and mental bodies establishing individuality in the indivisibility of God's infinite and eternal existence. In case of others it may be a vision—a projection of one's mental cravings and experience of heaven or hell state by the individualised soul in its disembodied form after death. Thus, let us take it as the beggar girl died and as a result of her selfless service she had the experience of heaven state of being in Vaikunta and meeting Lord Vishnu. Lord Vishnu told her, "Child, I am pleased with you. Because of your selfless service to me in the form of that donkey you came here, but for Vishnupad (Godhood) you have to go back to the earthly life again. Hearing this the girl folded her hands and prayed, God of gods, after suffering a lot on earth I have come here at

your lotus Feet, Now, why are you sending me back to earth? Lord Vishnu then told her, "Child, you have prepared yourself only to come up to here. But to stay here eternally you have to take another birth. However, your good deeds are such you will be born as a princess in your next birth. There you will have memory of your past and also my darshan." The beggar girl was born as the only daughter of a king. She was very beautiful and lovely. Being the only daughter, the king loved her intensely and her wish was the command of the king or law of the state. Thus she grew up happily and when she came of age, the King thought of her marriage. Enquiries for a suitable match were made. Proposals with photographs of various princes from various countries began coming in. But before a final decision could be taken, the princess had a vision in which she remembered her past life. She remembered she was beggar in her last life. She remembered how she nursed the ailing donkey and how the Viman came and she had the darshan of Vishnu etc. A thought then came to her. If by one good deed one could attain the state of a princess from the state of a beggar girl, one could definitely attain much more by doing more and more good deeds. She then decided not to marry, but to serve the poor and ailing. She told her father her decision. Because of his love for his only child the king had to change his mind regarding her marriage and fulfill her wish. The king issued orders to open Centres to serve the poor and suffering people in various places and officials were appointed to serve the poor.

A thought is likely to arise in our minds. How is it possible for one to remember the past lives. Is it possible for one to have memory of one's past lives. In the discourses volume III given by Beloved Baba this possibility is clearly explained. One can study this theme of human life in the book 'THE ADVANCING STREAM OF LIFE, ITS MYSTERY, MEANING & PURPOSE' published by Meher Era publication of our Centre. The memories of all past lives are stored and preserved in the mind body of the

individual soul, but they are not accessible to the consciousness of ordinary persons because a veil is drawn over them. When the soul changes its physical body it gets a new brain and its normal waking consciousness functions in close association with the brain processes. Under ordinary circumstances, only the memories of the present life can appear in consciousness because the new brain acts as a hindrance to the release of the memories of those experiences which had to be gathered through the medium of other brains in past lives. In rare cases, in spite of the resistance offered by the brain, some memories of past lives leak into the present life in the form of dreams which are completely unexplainable in the terms of the present life. The real memory of past lives is clear, steady and sure like the memory of the present life. When consciousness is emancipated from the limitations imposed by the brain, it can recover and re-establish the memories of past lives which are all stored in the mental body. This involves a degree of detachment and understanding which only the spiritually advanced persons can have.

The princess of our story had certain degree of detachment, otherwise she would not have abstained from marriage and decided to dedicate her life for serving the poor and needy. Another point worth noting in this story is that one out of a million seek spiritual enlightenment. And out of millions of such seekers a rare one reaches the goal of self-realisation. So firm is the attachment to self. Hence Lord Vishnu told her that her preparation was only to reach Vishnu Loka (heavenly experiences of joy) and not Vishnupad (Godhood). It is for punya, or attainment of a heaven of human imagination people do service, give in charity and go on pilgrimage to sacred places. For God Realisation is not so easy. One has to give up self-consciousness to become God-conscious. The princess had decided to render service, not for God Realisation, but because she knew there was punya in rendering service.

Thousands came every day, dumb, deaf, blind, lame and ailing and the servants of the king gave them food and clothing. The princess used to watch from the porch of her palace sitting comfortably on a couch. One by one she used to call the recipients of the gift of her service and ask each one, "For one this much, for so many how much?" No one was able to answer her question. But everyone was thinking what is the meaning of this strange question the princess is asking. Even the king was surprised at her question and once asked her to explain. She told him, "some one out of these thousands will one day answer my question. Then you will know the mystery and meaning of the question". The princess was confident that Lord Vishnu will give her darshan and that he alone will be able to give the answer to her question. A year rolled on. One day an old man approached her as one of the thousands. And as usual she asked the question, "For one this much, for so many how much?" The old man replied "Only this much." The princess went pale at the reply. She recognised the old man as Lord Vishnu himself. She folded her hands and said, "Lord, for one service in my last life, I have been blessed with this life of a princess and you say, for all these service to thousands 'only this much'." Hearing this the old man said, "Child, in your past life, you served me in that ailing donkey. Unmindful of the onlookers' laughter you nursed me in that donkey. You took so much trouble to build a shelter for me and finally when I died as a donkey you made a tomb for me. Being a beggar yourself you served me in that ailing donkey forsaking your own comfort. You saw me (God) in that donkey and served God losing your self-consciousness in that service. But now, you render service to thousands. But it is all out of the wealth of the king, your father. And the officials are serving the poor. Truly the merit goes to them. But because this service to the poor is going on due to your wish, you will remain a princess, the fruit of your one service in

your last life. That means whatever punya (merit) attained by one through one's self-effacing service in one's life will only be one's earning. But to attain the eternal bliss of Vishnupad—Union with God, you have to take another birth. Hearing this, she fell at the feet of that old man and prayed, "Lord, please do not leave me here any more. I wish only to be at your lotus Feet ever". Hearing this her words that flowed freely from her heart washed clean with tears of repentance, and knowing her sincere longing the old man advised her to serve someone wholeheartedly at the cost of her own comfort and convenience. Because real service is that service where there is no thought of the self. Saying this the old man disappeared. The old man must have been one of the living Perfect Masters of the time. God appears to those who are prepared in the form of the living Perfect Masters. This appearance need not be always physical. The princess left her palace leaving her royal life. She went into the village. She came across an old and sick man. She began serving him. Seeing this unprecedented act of the princess people all over the country began talking about her. A beautiful and lovely princess, with all wealth and power at her disposal, instead of leading a happy life with a royal prince, has fallen so low to be the servant of an old beggar. She did not pay any heed. For now her conception of happiness has been changed. People were right according to what they conceived to be happiness. After a year the old man died. She told her father to build a tomb for him. When the tomb was built she began to worship the tomb with flowers and burning incense etc. according to the tradition. After a time Lord Vishnu sent her a Viman and she went to Vaikunta, Here too it is wise to understand that when her ego-self was eliminated completely she had realisation of her Self as the self of all.

Once Beloved Baba was asked, How can one earn Godhood? Beloved Baba replied, "You can earn livelihood with the sweat of your brow, and you can earn Godhood with the blood of your heart".



So long man is conscious of himself as 'I am rich, I am high, I am a brahmin and so on, so long one is attached to name and fame, so long one is conscious of oneself, he will be bound to the cycle of life and death reaping the result of one's action. Self lost is God found.

Meher Baba had said, "Saint and sinner, high and low, rich and poor, healthy and sick, man and woman, young and old, beautiful and ugly are all equal in my eyes. Why? Because I am in everyone." Realising this truth unfolded to our understanding by beloved Baba may we all endeavour every moment to love Him in everyone and serve Him in each other. One has to be alert every moment. Manifestation of Meher Baba is in His dear ones making their lives His message of love and truth. Meher Baba lived for love and died for love. He was love personified. His suffering was an expression of His Universal love, He abides in all and therefore, selfless service to humanity is service to God.

JAI BABA!

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## **SONGS FROM AMERICAN ROCK AND ROLL GROUPS**

Sent by Dr. Richard M. Carroll

I' VE  
BEEN  
WAITING  
SO LONG  
TO BE  
WHERE  
I'M GOING  
IN THE  
SUNSHINE  
OF YOUR  
LOVE

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# Sahas in Seclusion: May '61 Part II

By BAL NATU, KURDUWADI

For Baba-lovers, the second fortnight of May, 1961 was a festive yet solemn occasion of renewing their love for the One Beloved, Avatar Meher Baba.

In the circular about darshan, issued by Adi K. Irani Baba's Secretary, the following was mentioned:

"Baba says He would not wish His lovers who live at very distant places from Poona to undertake the long and strenuous journey incurring heavy expenses to see Him Only ONCE for such a short time. Baba says that those unable to see Him this time should not feel worried, for later on He might give them a better opportunity in His own way".

But for Baba-lovers the journey to see Him is neither tiresome nor strenuous. And money is not of much consequence. No wonder that people from distant parts of India came to Poona for Baba's darshan including some new faces too. When one such group from India was in Guru Prasad, Baba made a reference to the point of 'long distance' mentioned in the circular. And addressing the gathering He said, "Did you not read the circular properly? Haven't you noted about the better opportunity mentioned therein for you?"

Some one from the group replied, "Baba, we have implicit faith in you as God, but not so much in your words (promises)! So we could not even dream of missing such a chance, and here we are". At this Baba smiled and said, "I, too, have complete faith not only in Myself as God but also in My words, though, not as you understand them".

On another day, Principal Niranjansing, Ex-Principal of Khalsa College, Delhi, was one of the visitors at Guru Prasad. Baba asked him to sit near His seat. Baba looked pleased with him, for his soft spoken words of convincing love. In the course of the Programme Baba made a reference to the bold and frank talk given by Mrs. Niranjan Singh before the college students at Delhi, about Baba's Divinity and Godhood. Then he turned to the Principal and teased him by saying, "Your wife loves me more than she loves you". Niranjan Singh shook his head in approval and said, "Baba, that was during your visit to Delhi. Now I am at Bombay. Will you pay a visit to Bombay" Baba replied, 'Yes, next year! May be in February. But you also know my way of making promises! Will you be staying in Bombay till then?': And the fact is that Baba has not visited any other place except Ahmednagar and Poona, since 1961.

One Baba-lover, a retired District and Sessions Judge had been on a pilgrimage to Badri Narayan, a famous shrine in the Himalayas. As he told about this visit to Baba, He said, "Did you see me there?" The lover kept silent. And this silence turned into an opportunity for all of us to have a discourse from Baba.

Baba said, "The fun is though I am with you and within you all, you travel far and wide to find me. I am the Infinite One, infinitely near to every one; but because of this infinite nearness, it becomes infinitely difficult for you to find me. Till you see the world as world, you cannot see me. Once you catch a glimpse of my Divinity, you have an infinite longing to see me as I am. Owing to this intensity you get painted unawares, spiritually. (Rang lag jata hai!)"

Baba here quoted the following lines of Kabir in Hindi:

"Rang lagat lagat lage,  
 Mana bhagat bhagat bhage,  
 Bahut dinoka manua soya,  
 Jagat jagat jage."

The meaning of this 'doha' of Kabir can be stated as follows:

'One very, very slowly gets painted spiritually;  
 Mind takes a very, very long time to vanish completely;  
 And the man who has slept (the sleep of ignorance), for  
 ages, gets awakened very, very gradually.'

Baba continued, "On the spiritual Path, in the subtle world, at different stages the aspirant gets unusual and splendid experiences of sweet music, perfumes and the sights of the lovely lights. In the mental world, the 'seeing' of God has its beginning and culmination. A rare one, who with enough patience keeps his heart open 'sees' me as I should be seen; but even this 'seeing' is not the goal. You have to become me.

"Time steeped in infinite eagerness and patience rolls on and at the opportune moment the aspirant begins to lose the awareness of himself as a separate 'self'. Though awake he becomes literally blank to all that can be seen, in the six planes of consciousness and thus experiences infinite Vacuum or the complete 'Black-out of the Nothing.' Then in an instant he becomes fully conscious of God as Everything.

"Consciousness of nothing is the Vacuum state. Consciousness of Everything is the God-state. This needs my Grace."

One of the lovers ejaculated, "So, Baba, we seek your Grace." To this Baba replied, "No one has It (Grace) for his seeking or asking. You may be ready even to give up your very life for it, but with all this you cannot claim Grace. How can you demand Grace? The very desire to possess Grace is a barrier in receiving It. It is an act of unbounded Spontaneity."

Baba continued, "However, in a sense, you cannot love me without my Grace, and as such all the 'experiences' that you have, is nothing but a game of my Grace.

"But, Grace as Grace, is quite different. It is not received in parts. It is infinitely indivisible and so indescribable. It is the Whim of the fully conscious 'Infinite' to make the apparently 'finite' realise its Infinity. On the part of the 'finite' it can be likened to a 'drop' gulping the 'Ocean'."

We felt, it was good that the lover visited Badri Narayan for, his visit gave us a chance of hearing the words of wisdom from Narayan Himself. At the end Baba gestured, "Enough of this subject now. Only love counts. Is it not mentioned in the circular that you are not to expect any discourse from me? So, let us have some songs now." Then the programme of music commenced.

The next day as the devotees took their seats in the Hall, Baba asked them, "what's your programme? Some one replied on behalf of the fresh group that had arrived, "As you wish, Baba." Baba said, "It is not the question of my wish. I am asking you about your wish."

"If you permit us to visit Guru Prasad for some more days, we can very well stay in Poona for that period." The cat came out of the bag.

"Have you read the circular?"

"Yes, Baba."

"Accordingly you are not to seek advice from me on any personal or spiritual problem; you are not to expect any discourse from me; not to seek permission to repeat the visit to Guru Prasad." "We are not claiming permission. Can we not request you, Baba?" "But then, what will you do over here?"

"We shall just be sitting in the Hall, Baba."

"All right. Stay on in Poona but without jeopardising the jobs or the family responsibilities. And if there is nothing to be attended to in Guru Prasad we shall just sit or doze!"

In spite of this remark from Baba, every day's programme had its surprising splendour and those who participated in those small gatherings won't forget the rich quality of that glorious atmosphere.

On one of these days as the devotees started entering the Hall, Baba began to enquire of some in His own familiar way and joke with some. To a veteran old and chief worker and an ardent lover from Andhra Baba said, "I like old men and children." And as the lover lowered down his head with closed eyes, Baba continued, "But you are neither an old man nor a child. With a clean shave you look fresh and young too!" This was in recognition of the energy he put in, in furthering Baba's cause in Andhra despite of his very old age.

The visitors were not to expect any spiritual discourse or explanation from Baba and they were not to tell Him about their personal problems. So the Group Heads used to tell Baba, how they celebrated His Birthday in their areas. Baba's expression, as He heard these reports showed that through these celebrations He had given them an opportunity to spread His name, which in fact, was for their spiritual benefit.

After hearing the report of the Birthday Celebrations at Vijaywada which included grand processions of Baba's picture, 'Prabhat Pheri' (Morning walk through the streets, singing Baba's name), feeding the poor, etc. etc. Baba looked very pleased. The programmes were spread all over Vijaywada so as to give many of His lovers a chance to express their devotion. On most of the days they had to keep awake till mid-night. Looking at the 'trio' and others from Vijaywada, Baba remarked, "Have you gone

crazy in my love? Haven't you to attend to your business or service?" The lovers felt exceedingly rewarded with this intimate remark from Baba.

During this fortnight, on some occasions Madhusudan sang some songs on Beloved Baba's Godhood. Madhusudan has composed a number of songs on Baba in Hindi and Marathi. In his melodious voice, he has also entertained Baba by singing selected ghazals. The other Baba-lover from Poona to sing ghazals is Sholapure. One afternoon as he sang a ghazal beginning with the following lines:

'Haseel-e-ziondagee ho tum  
Tumse hai zindagi meri .....

the Hall was filled with resonance. Baba was pleased to hear this and had a mood to give a gist of this ghazal to those who did not understand Urdu.

Summarizing the meaning of the first two lines Baba said, "The lover says: 'Oh Beloved, my moods and whims depend on your moods and whims. If you are pleased, I am pleased. If you are happy, I am happy.'"

Then looking at the lovers gathered in Guru Prasad, Baba said, "You take me to be your Beloved God. Now, if I ask you to vacate the Hall immediately and return to your respective places, will you feel happy? Be honest in replying what you feel and not what you should feel."

The question set some minds a-thinking which could not quickly arrive at a definite conclusion .. Some were honest enough to answer, "No, Baba, to be frank we will not feel happy to leave this Hall."

Baba continued, "It is said, 'It is very difficult to love'. Why? Love is a gift rarely received and only the recipient of such love can obey the Beloved quite willingly and in a natural way". With reference to those who were not prepared to leave Guru Prasad, Baba in a light vein

remarked, "All right. Remain sitting and your Beloved God, Baba, will be sitting here to please you!".

Baba proceeded to give the general idea of the next part of the ghazal. He gestured, "Here the lover in a fit of distress says, 'Although you, Oh Beloved, are so very 'unfaithful' to my love, the fact remains as clear as the crystal that my breath, nay my very life depends on you. There can be no other 'go' for me," Baba asked Sholapure to recite the last part of the ghazal and asked one of His learned lovers to tell the gathering its meaning in English. Finding him confused in his interpretation, Baba said. "It is really very difficult to bring out the depth of words in poetry from one language into another".

"In these lines", Baba continued, "the lover says, 'Oh Beloved, do not ask me anything as to how I pass my life'. It is steeped in restlessness. I burn in your love and every moment sets ablaze the fire of separation".

At the end of this explanation Baba remarked, "Only the one in whose heart the "flame of love" has been kindled as a "Gift of Grace" can experience what that state of "burning within" is!"

On some days Baba met His lovers in the living room adjacent to the Hall. One day as Savak Kotwal entered the room Baba noticed that he had lost one of his teeth. So he said, "Savak, now you look old!" So keen was Baba's observation! I have noticed Him joking about a change in the cut of a moustache or a variation in the hair-cut at the very first sight. Later, as the turn of every visitor to go near Baba was over, He said, "What is to be done next? No discourse, no personal talk." On that particular day no bhajan-singer was among the visitors, So to "pass time" Baba said, "Today is the time for any one who wants to sing. "We started looking at one another. But soon, some one had the courage to break the ice with his high-pitched voice.



As Pukar finished singing a song of Surdas— ' Oh Lord, pray pay no heed to my weaknesses', Baba remarked "Pukar, you have a huge body but a very low voice!" Doctor Deshmukh recited a Sanskrit hymn of Shri Shankaracharya, I also sang—if that word could be used, an 'abhang' of Tukaram.

Now, one old Parsee Baba-lover (Madan) wished to entertain Baba. In Baba's presence he looked so absorbed in thoughts about Him that he was not conscious enough of his environment. As he tried to read some lines from a poem on Baba, he could not read them properly. Baba had to suggest that he had forgotten to use his glasses. After this reading he wished to sing a song in Hindi composed by Madhusudan: "Prabhu mai charanan chhod na jaun..." (Oh Lord, I will not leave Thy Holy Feet.)

As he continued to sing he closed his eyes. His body began to shake sideways. Owing to emotional outburst, the twinges on his face and twitches about his limbs were clearly visible to the listeners. His voice had no rhythm or pitch. Some could not help smiling. At the end we all clapped and Baba remarked, "See, what a courage he has shown! Of all these days during my present stay in Guru Prasad never before have I enjoyed such a fun!"

Then there were some Telugu and Gujerati songs. We tried to make the best of this opportunity. Some had an ardent desire for years to sing some Baba-songs in His presence and this wish was coincidentally fulfilled to their hearts' content. Baba knows best. At the end Mani Jessawalla entertained Baba with one 'abhang' of Tukaram, much liked by Baba. It is in Marathi and it begins thus: "Sadguru Vachoni sapadena soya..." Baba appeared a bit solemn as He heard this 'abhang' and gestured, "Tukaram wants one to surrender completely to the Perfect Master. But I rarely find anyone who surrenders to me as he ought to".

On some other day, a song in Hindi which stressed the need of surrender to the Master was sung. Baba remarked, "In this song, the lover expresses his earnest desire to surrender to the Beloved Master. And what do you understand by real surrender?" Later he clarified, \* "Unless you become as 'dust' you cannot realize God. But first you have to become 'stone' for you cannot become 'dust' right away. What is needed is to retain human consciousness and become as 'stone' and then wear yourself to 'dust' at the feet of the Perfect Master."

To tease one of his lovers from Andhra Baba said, "Have you such a daring to surrender to me?"

The reply was, 'Yes, Baba, if You so wish.'

Baba said, "But what about your wife? Will she not catch hold of your neck?"

The lover replied, "No, not at all, Baba."

With a smile, Baba concluded, "then perhaps, she may catch hold of my neck and then that will be my surrender to you!"

The Hall resounded with loud laughter and Baba too appeared pleased. Baba's 'arti' was performed and the day's programme was over.

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\* Extract from the Family Letter by Mani S. Irani.

# REVERBERATIONS OF MEHER LOVE

Tour in Andhra Pradesh  
15th August to 4th September 1969

*By* ADI K. IRANI

From 15th August to 4th September 1969 marks a speech making tour in the five districts of Andhra Pradesh—Hyderabad, East and West Godavari, Visakhapatnam and Krishna—of over 40 villages, towns and cities visited, Baba lovers of faith and fidelity and the public contacted, and about 60 speeches made and over 50 houses visited, all done in a car journey covering about 2,000 miles. The tour itinerary was made with the help of brother Kutumba Sastri, the Chairman of the Avatar Meher Baba Trust.

The occasion to get out of my office was sparked by brother Swami Satya Prakash, the editor of 'Divya Vani' by his invitation to me to attend the Meher Vihar Anniversary.

As Brother Kutumba Sastri and I were feverishly engaged in making out an itinerary that would yield maximum work in minimum time, sending out telegrams to various places and awaiting confirmation of the day and time to be fixed for our visits, there came in, two important events, one of which gave a pleasing surprise and another an untimely shock. On Thursday the 7th August, Avatar Meher Baba Trust was registered as a Public Trust (without undue red-tape) and on 9th August Saturday Brother William Donkin by his sudden passing away showed us how to hold on to beloved Baba's Daaman till the last breath of one's life.

The uncertainty of going out on an extensive Andhra journey hung overhead till 14th August when, as always is the experience, beloved Baba's blessing made the arrangement of the trip at once easy and decisive, not in the inertness of body and mind, but in the quickness of their complementary effort.

We have grown so familiar with two things, Meher Baba's 'Love Blessings' and His oft-repeated message of 'Don't worry' that at times, we become unmindful of the force they give. When some calamity befalls us in life and we hardly know where to turn for help, a deep remembrance of beloved Baba comes up along with His word "Don't worry" we realize what power lies in His simple statement 'Love Blessings.' God is the simplest of beings and Meher Baba in His Existence as God and in His Life as God-Man cannot but be simple in His expressions.

### **Hyderabad:**

On 15th August Bro. Kutumba Sastri and I left Ahmednagar early morning at 4.30 a.m. After about 12 hours' journey of 416 miles on Indian roads via Poona, and an hour's halt at Sholapur for lunch, we reached Hyderabad at 5 in the evening.

Brother Bhaskara Rao (a dynamic worker) and other hosts greeted us at Secunderabad and directed us to the new house of the Chartered Accountant Rama Rao, who is a silent and unassuming lover, where we stopped overnight. Brother Rama Rao and his whole family is an example of devoted service and love.

The next morning a talk to the 200 Baba lovers gathered, was presented with an assurance that Baba has gone nowhere, except that He lives in the hearts of all His lovers.

Along with 50 or more Baba-lovers we had our day's meal at Bro. M. B. G. Shastri's new house, served by his family with the love of Baba in heart delightfully shared by

all those present. Nearly ten house visits followed by a meeting in the evening of about 500 persons, most of them Baba lovers, held at the Meher Premik Mandal in the railway quarters, the venue of the Mandal's regular meetings. A speech by me in English and one by Bro. Kutumba Sastri in Telugu ended the day's programme with loud cheers of Avatar Meher Baba Ki Jai!

### **Vijayawada:**

We reached there about 165 miles away, at midday 17th August and took lunch at one of the twin Baba lovers of strength and stability—brothers Majety and Chinta, whose hospitality extended through brother Manikyala Rao, and the chief host's family left nothing to make us comfortable.

Meher Abode, the house of Bro. Majety—on the terrace of this house gathered an assembly of about 300 persons, Baba lovers and the elite of the city. For over two hours of this late evening I was fixed to the stump, on a speech interspersed with its Telugu translation done by Principal, A. Lakshminarayana every minute or two of the thoughts delivered by me in English. Some lovers from Guntur, Machilipatnam, Gudivada, Narasaraopet were present. Dinner at Hotel Manorama given by our hosts at night was delicious and afforded an interesting time for conversing with those present, including my translator, Brother Lakshminarayana.

### **Eluru:**

A further drive of about 39 miles on the morning of 18th brought us at 9 o'clock to Eluru, visited by beloved Baba twice during His life time. After an informal exchange of greetings and embraces we settled down to a meeting of Baba lovers, about 400 persons, in the Cooperative Bank, Jubilee Hall. A speech for an hour moved the audience to a better understanding of the Beloved's giving up His body to find us grow in His Love more and more and of the confirmation of His Nazar and Blessings

always. The speech was translated by Bro. Narayana Rao in Telugu. Bro. Kutumba Sastri gave a stirring speech in Telugu, emphasizing the need to fulfil Baba's wishes expressed in Avatar Meher Baba Trust. Some donations were received.

A visit to the Baba garden of Katta Subbarao recalled the pleasant memories of Baba's visits. Arati performed, we left for Bro. Katta Subbarao's house where a day meal was served. The two sisters Pramila and Nagamani gave us melodious songs.

### **Tadepalligudem:**

Left Eluru at 1 p.m. and within an hour reached Tadepalligudem about 30 miles ahead. After a little rest and coffee we were introduced to a gathering of about 400 persons from various villages at the house of Bro. K. Koteswara Rao, the President of the Centre. A speech by me and Bro. Kutumba Sastri was heard with delightful attention. Some donations for the Trust were received, Amidst a line of Baba lovers with their hands raised in Jai Baba send-off, we drove out of the town, passed Tanuku and further on halted at Alamuru. A band of Baba lovers greeted us and took us to a small Baba Centre on the first floor of a house amidst 100 lovers gathered, performed Arati and had us cold drinks.

### **Mandapeta:**

A fairly big town, with Bro. Veerraju, the spirit behind the Centre activity. He lodged us in a building attached to a gas (Petrol) service station. A group of loving Baba lovers attended to our food arrangements. Instead of going to Kakinada, 30 miles away, we decided to stop there overnight. On the 19th morning, breakfast was served by Baba lovers whose eyes beamed with a Baba love we may not find sometimes in our own homes. We drove off to Kakinada to the Kakinada Centre house performed Arati and visited Bro. Y. V. Narasimharao whose

heart is always with Baba, while his hands and feet pegged down to a faithful family responsibility. Fruit juice offered was a delightful drink of love and we drove off towards *Anakapalli*; a big town about 85 miles away. On way is *Payakaraopeta* where a devoted Baba lover, brother Kannabai resides whom we did not see, but saw his partner in business. Further on we reached Nakkapalli a village where we halted for a while and drove further.

On the outskirts of *Anakapalli* about a hundred Baba lovers gave us a vociferous welcome of Jai Baba, arranged by Bros. Ratho and N. V. Ramanaiah, who led the way, my car slowly following their foot-steps. We met Bro. Dhanapathy Rao, the President of the Avatar Meher Baba Andhra Centre and others and were lodged in the house of Bro. Swami.

In the Theosophical Lodge a big hall at Anakapalli, a function was held nearly four hours. To begin with was a Sahavas of Baba lovers and after two hours, a public meeting and then a dinner ending at 10 o'clock at night. Two speeches by me were given about my experiences with Avatar Meher Baba and the conviction of "God Is" and "Meher Baba Is God" as a gift of Meher Baba to His true lovers. Bro. Kutumba Sastri spoke in Telugu about Avatar Meher Baba Trust and its implications.

### **Visakhapatnam:**

Next morning the 20th of August before entering *Visakhapatnam* a port town 21 miles away we were driven a welcome on the outskirts of the place. A hundred enthusiastic Baba-lovers with their loud cheers of Avatar Meher Baba Ki Jai took away half the cumulative effect of our fatigue and we followed slowly their steps to Bro. K. M. Gandhi's house where a children's guard of honour awaited us. Gandhi's wife, with her motherly care refreshed us with a little rest and cool drinks in an awfully warm weather.

The day was packed with several programmes and Bro. Ratho prewarned me about this. Inauguration of Meher Bal Vihar—children's meet—held in a Shipyard Colony's Union Building was the first event. They gave songs and dances, presented an address of welcome and heard, along with grown-up men, women responsible in organising Meher Bal Vihar, my speech the purport of which was that if the virtuous innocence of a child is kept up and maintained with the growth of age and intelligence, it would be a great asset towards a life of desirelessness, a fundamental quality essential for true happiness. They made me sing a gazal. After Arti we visited a Homeopathic Dispensary in the same building conducted by Dr. B. V. S. N. Raju, a selfless worker, and then we visited Bro. Ratho's house. He is the able secretary of Avatar Meher Baba Visakhapatnam Centre.

In the afternoon was inaugurated Meher Mahila Centre (Women Centre) in the above mentioned building. They sang beautiful songs, Later in my speech I pointed out what an important role a woman plays in man's life with an example how my mother Gulmai was chiefly instrumental in making my father become devoted to beloved Baba and made him spend for Baba work. Then at the Meher lovers' Conference composed of lovers from Srikakulam and Visakhapatnam districts I spoke for 40 minutes on the very early phase of beloved Baba's work including the training He gave to His close Mandali.

A young student by name D. V. Satyanarayana (Bachelor of Technology Course) is an outstanding secretary of Meher League who convened a meeting at 4.30 p.m., of some 60 students in the University Hall where I spoke for about an hour distinguishing love from intellect as a man's heart is to his feet. Both have their places and values. Both are necessary and useful, but the difference in their positions and values should not be lost sight of.



Late same evening, on the terrace of Hotel Ooty at Visakhapatnam, I addressed an assemblage of about 400 persons—Baba lovers and other intellectuals of the city. Bro. A. V. V. Prasada Rao, a meticulously accurate translator, gave Telugu version of my speech here and also at Anakapalli. I have rarely seen a man who almost can literally translate 15 to 30 minutes of spoken words. At Allipuram is the Avatar Meher Baba Visakhapatnam Centre in the house of Bro. B. V. Ramana Rao. They pressed me to speak and I did for over half an hour. Lastly, we visited the house of Bro. M. A. Reddy, President of the Centre, and ended the day's programme by an Arti at his house.

21st August Thursday morning in Bro. Gandhi's house an Arti and another Arti at the house opposite, of Bro. N. S. Pantulu, Treasurer of the Centre, done and we left Visakhapatnam for Kakinada.

At Kasimkota, about 22 miles off we halted and I addressed a small meeting for a short while.

Kota Uratala is a village about 10 miles off the Grand Trunk road beautifully situated, surrounded by hills all green and verdant. The Centre Room specially built is isolated from the village amidst a picturesque surrounding, There were 105 men, 4 women and 6 girls where Bro. Kutumba Sastri said a few words in Telugu and I gave a brief speech in English.

Back on the highway we arrived at Nakkapalli. A most unexpected welcome was given to us by a band and a procession and a 3 furlong walk with flowers thrown amidst continuous Avatar Meher Baba Ki Jai sounded. Beloved Baba be praised for the love of the President of the Centre and his wife, both deeply devoted to Baba. Before a gathering of about 400 persons an hour's talk by me and Bro. Kutumba Sastri ended by Arti assured us that it is invariably one or a few persons of faith and vigor

responsible at one place for enlightening the people with Baba's Love.

Further on the way, we deviated and visited a village Guntupalli and met the aunt of Bro. Padmanabhan, Assistant Forest Range Officer, who escorted us in and out of Kakinada. Her offering of fruit juice in the heat and humidity of the day was very refreshing.

Passing through Payakaraopeta we deviated our course and went to Hamsavaram a village whose Karanam (land revenue officer) is Bro. J. Suryanarayana, the Secretary of Baba Centre who awaited our arrival. We were given a tumultuous welcome and then an address of welcome. We were late by several hours. All villagers were kept waiting at the Centre temple singing bhajans. We were tired and were given food and rest and attended the meeting in the evening. The programme lasted over two hours. Speeches by me and Bro. Kutumba Sastri followed a few questions which were answered and then sang bhajans by the Harijans and Arti ended the function.

Left Hamsavaram on 21st August Thursday about 8 o'clock at night and a furlong ahead on the village track met the same Bro. Padmanabhan and his doctor friend on a motor cycle appeared there to escort us 45 miles (away) to Kakinada. Their attempt to give us tea on the way succeeded, but not the quality desired. We reach Kakinada Centre at 10 o'clock by night and found a 100 Baba lovers waiting for us. A talk for an hour ended by Arti and Jai Baba. Housed at Dhanapathy Rao's we had a very restful night, especially Bro. Kutumba Sastri who was fatigued.

Morning of Friday 22nd found us at Bro. Y. V. Narasimha Rao's house where he personally served a delicious breakfast to about 50 Baba lovers. A feast of love and food and some questions to fill the heart, stomach and head, an all-sided bounty of beloved Baba's blessings that came through some of Baba lovers of Andhra Pradesh.

Andhra has a special corner in the Heart of Baba. One of the major donations to the Trust was received here. A visit to the Kakinada Centre and then to about ten houses of Baba lovers spread out in the town, In the afternoon we drove to Meher Nagar, a Baba temple built by Babji the singer, composer and artist who paints Baba pictures and has a beautiful voice. He gave us a few songs and Arti.

In a Kakinada Theatre hall, nearly a thousand collected. Amongst them were Baba lovers and many office-bearers of high rank who paid steady attention to the talk for over an hour and looked refreshed by their remarks at the close of the meeting,

On the same night; after the Governing Body meeting of the Avatar Meher Baba Andhra Centre held in the premises of the Kakinada Centre, was inaugurated the Telugu re-translation of "God Speaks" by Bro, Y. Jagannatham, the able Telugu author of many writings. Telugu Translation of a book "84 Questions &: Answers" by Bro. A. C. S. Chari was also inaugurated by me.

We left Kakinada and resumed our drive towards Rajahmundry. Bro. Kutumba Sastri left me at Kakinada for his home town and Dr. T. Dhanapathy Rao accompanied me. On the way we visited Kotipalli, Draksharam, Ramachandrapuram, Mandapeta, Kaleru, back to Mandapeta and then to Dowlaiswaram.

At village *Kotipalli* we saw over a hundred lovers gathered. It was due to the singular effort by Bro. K. V. Suryanarayana with his co-workers—a learned and able group-head who had managed to make the village Baba-minded and Baba-loved. Half an hour's talk and then Arati and delighting embraces were exchanged with all Baba lovers whose eyes beamed with the light that burns in their hearts. At Draksharam we halted for a while, waving hands of Jai Baba to some Baba lovers standing on the wayside.

At *Ramachandrapuram* where the Centre Secretary was reported to be ill, we visited the house of an ardent Baba lover, Bro. G, Satyanarayana, the Advocate who gave us a hearty welcome and refreshments and who had us perform the Arti.

We drove further to *Mandapeta*. Bro. P. Veerraju and his Meher Centre band of lovers are an example of team work, a service of love and devotion to the Ancient One. This Centre was opened by Bros. K. K. Ramakrishnan and Bhawsar. It radiates an orderliness of much of Baba material well provided and arranged. There were more than 300 persons come to the Centre premises well furnished with a decorated picture of beloved Baba installed on a wooden set-up, and Baba books and charts well displayed. The feeling was of a freshness of Baba's Presence in power, peace and plenty of His Love. An address of welcome was read. A speech by me and one by Dr. Dhanapathy, tape recorded by Bro. Veerraju and Arti heightened the spirit of a dedicated service to the Avatar.

From Mandapeta we went to Kaleru a small village. Our trial began after we crossed the canal in a ferry and walked three furlongs each way in the sweltering heat of the sun beating on the face, and back of the head. To the 80-year old Dr. Dhanapathy and the 66-year Adi K., villagers waved hearty welcome of Jai Baba in one voice. At the edge of the lake is a small hut that houses Baba Centre meetings and a Baba picture. We had the darshan and addressed a meeting of over 100 villagers on the verandah of a house opposite, where an arrangement of a table and two chairs was made. We finished with a simple but love-filled Arti. It made each one of them bound together by a common tie of Baba-Love brought afresh. There was no end to the cheers of Jai Baba sounded repeatedly by all of them which drowned our regret of separation and created a new hope of coming together closer in future in the greater love of beloved Meher Baba.

Back through Mandapeta we headed fast towards Rajahmundry, passing through Dowlaiswaram where we met Dr. Subbarayudu and his doctor wife. Their faces looked lit with the joy of the Beloved's Love.

We reached Rajahmundry and were lodged in Dwaraka Hotel. The entire report of Rajahmundry programme is given in Divya Vani, including All Lovers' Convention. The little accident resulting in my head injury in Dwarka Hotel was significant inasmuch as it did not at all interfere in my attendance to the different items of the programme later.

On 26th August Tuesday we crossed Godavari at 11 o'clock morning in a launch. The ferry attached to the launch carried my car. In half an hour we reached Kovvur where Bro. Koduri Prasad arranged for our stay at the Travellers' Bungalow as already requested by me when he met me at Rajahmundry.

At 6 in the evening, during a meeting of about 500 persons at Mehersthan, a speech given for an hour principally presented a thought how the New Humanity has started being formed. It is not a sudden transformation from old to new. A gradual blending of the old with the new, a period of transition which is always suspense and suffering. The new overshadowing the old finally changes the old order, yielding place to new. During 1940 I remembered and quoted analogous events on the road from Ahmednagar to Meherabad. Under Baba's orders the structures that were built to form the colony of Meherabad were dismantled and the material removed was on its way to Ahmednagar, and other material for construction of new structures on its way to Meherabad crossed each other. I wonder why it should have been so, little imagining that the new and old took time to be blended which Baba revealed surreptitiously. For the matter of that He always revealed intention, through metaphorical actions

and once when asked a question indicated that things revealed directly serves no purpose of an object to be fulfilled. On the other hand, it obstructs the impact of a total fulfilment. No wonder, Baba's vital declarations were subjected by Him purposefully to a principle of things revealed by implications. In consequence, Baba left His declarations to honest and fearless interpretations of His devotees. Anyone, whatever he or she honestly and fearlessly interprets His declarations and in a spirit of humility and resignation does Baba work in any capacity anywhere and continues to hold on to His daaman, stands ever blessed by Avatar Meher Baba.

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July 10—Baba's silence Anniversary. It is the 2nd one 1970 since the dropping of His Physical body and 45th since the commencement of His unique silence on 10th July, 1925.

To all of our Baba lovers all over the world 10th July is really very very dear.

45 years ago our beloved Baba commenced His silence on 10th July, 1925 which happened to be on *Friday*. Beloved Baba dropped His body also on *Friday*. To our great luck this silence anniversary also falls on *Friday*. It is therefore a day of great thanks-giving for invoking Baba's blessings and love.

This will be a really festive day for all of us if we happen to be in communion in silence for 24 hours with our beloved Lord who as we all know, resides eternally in our hearts. Let us therefore observe real silence in constant thought of Baba from Mid-night of 9th July to midnight of 10th July with no option of a fast.

Let us thus firmly and whole heartedly resolve to hold fast to Baba's daman for ever.

Jai Baba.

—A Devotee.

# *My Life With Avatar Meher Baba*

By Dr. C. D. DESHMUKH, M.A., Ph.D. (Lond.), Nagpur.

## PART I

Lovers of Beloved Baba, all over the world, would be celebrating his Nectar Jubilee in February, 1969 some for 75 days, starting from Dec. 13th. I am offering a few things about him to the readers.

Life has been steadily unfolding growing meaning to one ever since I contacted Avatar Meher Baba, whose divine and creative dynamism is testified by numberless devotees all over the world. A brief and sweeping survey of my life with Beloved Baba is a joy to me. In this resume I assure the reader that I will be fair both to Subjective and Objective Truth, scrupulously avoiding over-statement.

My first contact with my Beloved Master Avatar Meher Baba was not in the gross world, but on the inner plane. In 1932, Baba contacted me in his radiant body in an inner experience at a spiritual retreat in England. I have never felt I deserved this descent of his Grace: but I have accepted his dispensation, even as a spoilt child does not hesitate to accept his patrimony.

### **Unforgettable Night**

Truth is stranger than fiction. That unforgettable night is still fresh in my mind. 29th July 1932 had just started, Practically one third of a Century has rolled on. I was in England and Beloved Avatar Meher Baba was in the United States.

I was fast asleep in my bed. The domain of unconsciousness suddenly terminated in a new vista in which I stood in another body and in another world, different from the gross. On this inner psychic plane, Avatar Meher Baba unexpectedly came and stood in front of me and looked into me.

In the clear and convincing expressiveness of His mental Form, I saw him as the Incarnation of Divinity and personification of spiritual perfection, in a happy blending of light and colour. And my spontaneous adoration found its expression in rosy cloud of light-colour vibrations of devotion, reaching out towards him.

After this communion, Beloved Baba spoke to me in His exquisitely sweet voice of this inner psychic plane, in clear unmistakable tones. "You are closely connected with me. You are a good man". Seeing me in a clear hesitancy in accepting this comment, He asked 'Are you not?' And my response was my earnest mental prayer 'Good or bad, please take me up into you!'

Response from the Beloved Master was quick. From the inexpressible spiritual beauty of his radiant bodily presence on this inner psychic plane there poured out on me in deep sky-blue colour-vibrations, His Divine Love and Blessings enveloping and engulfing my entire being. With it descended on me great Peace and ineffable ecstasy of deep fulfilment. It was like bathing in cool clear moonlight.

### **Surrender in the Gross World**

And then, without any break or diminution in the heightened intensity of my awareness, I found myself slowly transferred to the gross world and awake in my usual gross body, lying in bed. It was past midnight. My watch showed 1.30 a.m. Surely it was God, who revealed himself in this effulgent form of Beloved Avatar Meher



Baba. There is no shadow of doubt even after the lapse of so many years. It is an eternal certainty, a fact, that is indelible from the annals of cosmic history! The Divine Leela of the Eternal Beloved is unfathomable!

Later, I had the great privilege to surrender myself at the Holy Feet of Beloved Avatar Meher Baba on 8th December 1932, at Knightsbridge Hotel, London. I recognised him as the one, who had already won my heart. I introduced to Baba N. C. Kelkar who had come for the Round Table Conference. I also introduced, during this Knightsbridge stay, Prof. Mrs. Macgregor Morris, who was revered as most saintly. She candidly expressed her feel of Baba's divine love.

My contacts with Meher lovers in London have been very helpful to me in coming to the Master closer and closer. I had a talk over the tea with Will and Mary Backett and I also met C. B. Purdom, author of God-Man and the biographer of the Avatar. After completion of studies instead of returning to India via United States, as was previously planned by me, I returned through Italy, having daily contacts with the Master for 4 days, in June 1933 at Portofino Mare, a sea-side place. The hill-top commanded a glorious view of the shimmering blue sea, as F. H. Dadachanji read out to me Beloved Baba's Alphabet Board explanations. My life line got shaped in the light of his valuable guidance. In September. I took over charge as Lecturer in Philosophy at Morris College, Nagpur and in the same month I took my mother, grandmother and other close relations to Nasik for the Master's contact and blessing in a special bus.

On 29th April 1934 at Nagpur, I got the Master's wire of his blessing for my marriage with Indumati, who has ever since helped me through thick and thin, in material and spiritual aspirations. We were both among those, who gave a send-off to Beloved Baba when he left by

'Mangolia' for the West in June. On Nov. 14th, when Baba was back again in India, he directed me to contact saints. My contacts with Shri Dada Maharaj (Ukirda Maharaj) of Amaravati, Shri Babaji Maharaj of Lodhikheda and Punyasheel Mast of Gokulpeth, all in their own way helped me to understand profoundly and absorb gradually the divinity of the Avatar. Of particular importance were my contacts with Shri Sadguru Upasani Maharaj, whom I first met at Sakori in October 1933. In 1936 I presented my Marathi Stotras of Baba under Sadguru Mahima published by Vishnoomaster Deorukher, to be followed by "My Master and His Teachings," with Norina's foreword. Attending the Nasik celebrations in February 1937 was a great experience for me. I remember Babaji Maharaj with me in the hut having his homage to the Beloved Master. When Baba looked through his garland-robe of flowers it was a sight for the Gods to see bringing tears of joy to many. I had the good fortune to be with Beloved Baba on many similar subsequent birth-day celebrations, each unique in spiritual results.

April, 1938 was critical for me. During the spiritual stress impinging upon me, Indumati accompanied me to meet Beloved Baba at Pachgani. Baba ordered me to meditate for specified time in the famous cave of Tiger Valley. Then by his order, I spent my summer vacation in seclusion at Basim utilizing most of my time in writing Marathi biography of Avatar Meher Baba. It was later, with supplement, published by Adi K. Irani.

In 1939 myself and Indumati were with Beloved Baba at Bangalore. Sir C. V. Raman presided over one talk given by me and other Western lovers in his institute. It was a pleasure to see Scientific circles responding to spiritual call. At Madras we were guests of Sampath Aiyangar, Editor Meher Gazette and one of the earlier stalwarts of Meher-mandali. In 1940 F. H. Dadachanji printed my 'Meher Baba—The Awakener' and Meher Baba Journal,

edited by Dr. Ghani, gave myself and my wife many opportunities to serve Baba's Divine cause, because of the great love which Baba has always had for us.

Vacations for college invariably gave me many opportunities every year to be with Beloved Baba and receive directly from him his profound spiritual teachings and also to take his message of love and truth to different parts of India. It is worth recalling how N. C. Kelkar presiding over talks given by Countess Nadine Tolstoy (daughter-in-law of Count Leo Tolstoy). Princess Norina Matchabelli and myself in Poona in June, 1939, paid hearty tributes to the divinity of Beloved Baba. In 1941 Norina was with me while addressing large audience at Karachi with Jamshed Mehta (ex-Mayor as President) and Sakkur, though later I had to go alone for Lecture Tour in the Punjab.

When the Bengal Province and particularly Calcutta was in the throes of a terrible famine in October 1942, Avatar Meher Baba summoned me to Calcutta; and he gave me opportunity to be associated with his magnanimous famine-relief activities. Beloved Baba's love and compassion for the lowly and the starving, the sick lepers and the handicapped is instantaneous and unparalleled. But what is most striking about him is his preference to remain strictly incognito and utter detachment and indifference to his name getting associated with his ceaseless rounds of selfless acts or untiring service of humanity. They leave deep spiritual emancipatory impressions upon the recipients and the few who get the opportunity to be chosen by him to help in his work. From Calcutta we moved on to Lucknow for similar work, in which we had the facility of being helped by Swami Shanti Prakash, direct disciple of Rama Tirtha Swamiji was not allowed to know whom he was getting connected with in this philanthropic work. From Lucknow we proceeded on a Mast-trip, Beloved Baba contacting Masts (God-intoxicated Wayfarers) in Jullundur, Kapurthala. Most part of his real Mast-work is on the

inner planes incomprehensible in worldly terms, but immeasurable in universal spiritual results.

#### A visit to Nagpur

Beloved Baba's 5 days' visit to Nagpur from 11th November 1944 left a deep impression on the city. Justice Bhawani Shankar Niyogi was the lucky President of the reception committee and Vice-Chancellor W. R. Puranik arranged his Message and Darshana in the Nagpur University Convocation Hall. All Justices, many Professors, Principals, students, statesmen and the entire intelligentsia were among the recipients of the Beloved Avatar's Life giving Love-Blessings on this occasion. It was on this occasion, Hidayatullah (now Chief Justice of the Supreme Court) got his glimpse of Beloved Baba. I gave a Kirtan in his presence in National College and in Gorakshana-compound Sant Tukdoji Maharaj gave Bhajans to thousands in his august divine presence. Swami Bhaskareshwarananda welcomed him to Ramakrishna-Mission with deep love. I would not have been able to arrange for Beloved Baba's stay and programmes, without the untiring help of my wife, who looked after all details of personal comfort in K. K. Thakur's Bungalow, where Beloved Baba stayed. Of course all the members of the distinguished and fortunate Reception Committee and many others who ceaselessly and lovingly worked towards the undreamt of success of this visit. We were all only instruments of the Divine will in this 'Brahma-Yadnya'.

The unfathomable and divine Silence, which beloved Baba has been observing since 10th July, 1925 has remained uninterrupted and is universally known. It has been most dynamic, spiritually eloquent, creative, giving a new life-impulse of love and awakening to the whole of humanity, forms. Gandhiji contacted Beloved Baba first on the 'Rajaputana', taking him to the separativeness, in all

its Round Table Conference and had a deep impression about him and his divinity and had a clear feel for his world-mission. Beloved Baba used an Alphabet Board for a long time to convey his thoughts and Teachings, and once challenging the ignorance of when I had gone to Gandhiji at Sevagram he asked me to convey to Beloved Baba, that he too had now imitated him in the use of an Alphabet Board on his famous weekly Silent Mondays.

The Madras Darshan of Beloved Baba at Saidapeth Meherashramam of Iyengar in 1945 were crowded and I remember the then Mayor taking us all to his Talkie-Theatre with Sai Baba's huge Portrait at its top. In 1948, the Forty Messages of Meher Baba released by Norina (with my introduction) served a special purpose of taking to the groping humanity the Divine Call of the Avatar, intensifying the widespread awakening brought about Beloved Baba's Discourses published by Adi K. Irani. In the one month's partial fast and complete silence, which I, like many other Baba-lovers spread out in the whole world, was privileged to observe at the order of Beloved Baba, I was allowed to stay in Meherabad in the company of advanced Masts (Videhi Mahatmas) like Mohammed and Ali Shaha. Just before Beloved Baba entered his Great Seclusion in his Bus-Body at Meherazad, I gave in his presence a Kirtan on Shankaracharya, which he immensely appreciated. When he was in seclusion at Meherazad, at Meherabad, by his Grace I had special opportunity to draw profusely upon many diaries maintained there by close disciples for years. And as a fruit of this facility, came my version of Sparks Of The Truth From Meher Baba's Dissertations.

My anguish for inability to join Beloved Baba like Eruch, Adi and other stalwart companions in his ordeals and trials of the New Life (owing to my inescapable worldly duties), was relieved only by Beloved Baba's own comforting and strengthening words in the Meherabad meeting

of 31st August 1949 viz. 'Deshmukh will always be dear to me'. Relief was provided by the 16th Oct meeting at Mahabaleswar in 1950, which myself and my son—Prabodhchandra were privileged to attend for some hours in the life-giving Sahavas of Beloved Baba. Soon Adi published my 'Dawn of the New Era and The Divine Call of Meher Baba'. Stay with Beloved Baba on the Jubilee Hills of Hyderabad in June 1951 was for us all almost luxurious from the point of view of comforts. But this was only to prepare us mentally to stand the implications of Beloved Baba's Declaration of his Manonash Sadhana to follow. Dr. Abdul Ghani Munsiff's unflinching humour sustained us, but we did not know that were soon to see him vanish from the earthly scene. During the period that followed Beloved Baba took on the role of a Sadhaka, facing many hardships and trials in his undertaking. Mano-nash was completed by 23rd March 1952, when his Life-Phase, with participation in prayers etc., started. Soon, myself and my family had the privilege of being with him in Bombay on 18th April 1952 having the good fortune to get filmed with him in the Malbar Hills Hanging Gardens. This was the day when at night we gave him and the party a send-off while taking off from Santa Cruz for the West. Baba took up on himself vicarious suffering for the redemption of all. Why the Avatar invites such ordeals of self-offering for the sake of those, whom he loves, is a Divine Inscrutable Mystery, but such invitation of suffering personally upon himself for the redemption of humanity and even taking on the role of a Sadhaka for its guidance has precedents in the inimitable and noble lives of previous Avatars like Krishna. Buddha, Mohammed, Christ and Zoroaster.

#### Fiery Free Life

Soon after the Nov. gathering at Meherabad in 1952, Beloved Baba's Fiery Free Life of Prayers, bowing down to Masts and saints and Masses, without allowing them to

bow back to him, and the regenerating spiritual dispensations on a vast scale, through grant of Mahadarshans started. When after Hamirpur District he went to Delhi on Nov. 28th in 1952, myself and my daughter—Sanjeewani were among those who received him there and stayed with him at Kain's residence accompanying him during the Public Darshans, which he gave there in the momentous week of December. A new light and love had been instilled by him in the capital of our Country. His physical Darshans, howsoever brief have the 'miraculous' effect of carrying conviction to all about his divinity and winning them over to his universal divine Mission of awakening all to the inviolable unity and inalienable divinity of all life. Love and Truth are no longer words in an inspiring 'Message', they are ignited and imparted as undenyng creative forces for his Avataric Mission of ushering in the New Era of true brotherhood, enlightenment and freedom.

On Dec. 20th Beloved Baba and party came to grace Amaravati, giving us the privilege to be the hosts in the Vidarbha Mahavidyalaya Colony. Dr. Punjabrao Deshmukh and Sagne received him in the Janata College for the inauguration of the Raman Maharshi Hall, and were with us also in the V. M. V. College Darshana Programme as well as in the Joshi Hall. Baba's visit to Khaparde family will be ever remembered. Subsequently, on 31st Dec. and on subsequent New Year Day, we were with Beloved Baba in the Saoner Mass Darshans arranged by D. H. Pophali and Abdul Majeed Khan.

### **Another Visit to Nagpur**

On 22nd January (1953), Beloved Baba inaugurated by his own hands our 'Prayer Celler' of residence in Gokulpeth named as 'Meher' after him. After his Arati in the Celler, he distributed Prasad by both hands, in divine exultation. Baba then visited Jal Kerawalla's tomb and the Darga of Tajuddin Baba (where he was invited and

warmly received by Raje Raghuji Bhosle). Geeta-Mandir Darshans on subsequent days left a deep impress upon the city. After Nagpur, myself and my family-people had the privilege of being in Beloved Baba's Mandali during many of the Maha-Darshans in Andhra towards the end of January. We witnessed how millions received him as the Beloved Avatar in their very hearts, often in just one glimpse of his person, without needing harangues or external miracles or assurances. Baba has been accepted by the awakening ones even as the Sun is accepted as an irresistible Divine Mysterious Unparalleled Fact, self evident and needing no ratiocinative and laborious proofs.

June 1953 Mast-Tour of Avatar Meher Baba, though one of the numberless similar Tours, undertaken by him to contact and help the God-intoxicated 'Wayfarers' was, in some ways, unique. Along with Gustadji, Eruch. Baidul, Elcha, Shatrughna etc., I had the privilege of being taken by Beloved Baba in this tour, starting from Dehradun, 2 days after his dispensation to the poor (including singer sewing-machines to destitute women, enabling them to be self-sufficient), on the 3rd. Setting aside all prospects a pleasant stay in the hill-station, Baba took us with him in the scorching heat of the plains. My movie-record often reminds me of the anxious hours we spent, as our cars got stuck up in the burning sands of the desert (between Mujaffarnagar and the Ganges, enroute Bijnore), All such ordeals are worth-while for contacts with Masts, those who are really hungering for realising God. This time Baba also contacted Hindu, Muslim and Jain saints, always remaining incognito, as he has often done in his saint-contacts in some Kumbh-Melas.

### **With Gadge Maharaj**

Among the impressive Birth-day celebrations of the Beloved Avatar was one by Dr. T. Dhanapathyrao at Tadepalligudem on 25th Feb, 1954, with Baba's Holy Name exhibited and displayed in the lettering of fire-works against



the night-sky. We all spent a fully wakeful night prior to this momentous celebration. The Mass-Darshana granted by Beloved Baba at Ahmednagar on 12th Sept. 1954 is memorable because of the presence of Shri Sant Gadge Maharaj, who paid his tribute to him, by bowing down and sitting at his feet during the Darshana-day, as individuals approached him for closer contact and prasad. Crowds had gathered from the town and all neighbouring villages and it was a sight to see Baba and Gadge Maharaj both sitting on the ground for participation in the mass-meal or, 'Bhandara'. I was given the duty of reading out Baba's Message. On 30th of the same month at Meherabad, in a specially convened Sahavas-meeting (also attended by western Lovers), Beloved Baba made his famous Declaration. While reading its Marathi Translation, I could hardly restrain my tears. I was one of the many, who, at that time, perhaps partly missed its real import. Declaration spread all over India and world, like wildfire. Baba's subsequent clarification that some parts of the Declaration were given in his own language, later brought much courage, hope and faith in the future of humanity. From Oct. 7th, Beloved Baba completely renounced the use of his alphabet board, thus deepening his Divine Silence and depending, since then, only on gestures for self-communication. April 1955 group-meeting at Satara brings vividly to my mind Beloved Baba's irresistible vein of humour, which never fails him. We all discussed how our bodies should be disposed off after death (buried or burnt) and how Baba's own is to remain in the double-cellar on Meherabad Hill, with symbols of all world-religions on it. This place earmarked for the would-be Mausoleum (shrine or 'Samadhi') of the Avatar is destined to be visited by

unending world-pilgrims down the rolling centuries to come.

The four weeks of 1955 November Sahavas, with linguistic groups of Baba-lovers, with intervals of Baba's Discourses and jokes and occasional privilege of playing with him games like 'Marbles', will always be memorable to all as they are to us. The companionship of the Divine Beloved surpasses all speech lifting, as it does, the participants in the plane of union of love and enlightenment, above all illusions of duality and forms of separative ignorance. No wonder, the 1956 whirl-wind Baba-Lecture Tours undertaken by myself and Indumati all over Andhra confirmed us in our definite feel for our fundamental spiritual kinship with the teeming millions, who are thrice-blessed with the gift of faith and vision.

### **Baba's Gift**

February 1958 Meherabad Sahavas granted by Beloved Baba included his Birth-day, in which Shuddananda Bharati gave a song of Greetings, Dr. G. S. N. Moorthy offered a garland of flowers and my wife paid homage to the Avatar on behalf of women-lovers. In the Sahavas, Godavari Mata was received as Baba's 'Yeshoda Mata'. Tirumalrao presented his Telugu Translation of God Speaks. I remember R. K. Gadekar jumping on the dais to join me in Meher-Bhajans, As Baba was at his famous Discourse on the Spiritual Opium-Addict, he cracked a sparkling joke, "No wonder some are feeling drowsy", arousing rippling laughter all over and chasing away physical and spiritual drowsiness, at one stroke! My stay with Beloved Baba at Shapur Hall, in Mahabaleshwar, in April 1958 also brings back to me countless instances of the divine and human sense of humour, which is as inseparatable from the Avatar and God's own intrinsic make-up, as Love, Wisdom, Truth, Power, Compassion and Bliss.

*(To be continued)*

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