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August 1970

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Monthly:

August 1970

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

The Meher Vihar Trust

Volume 6]

Number 8]

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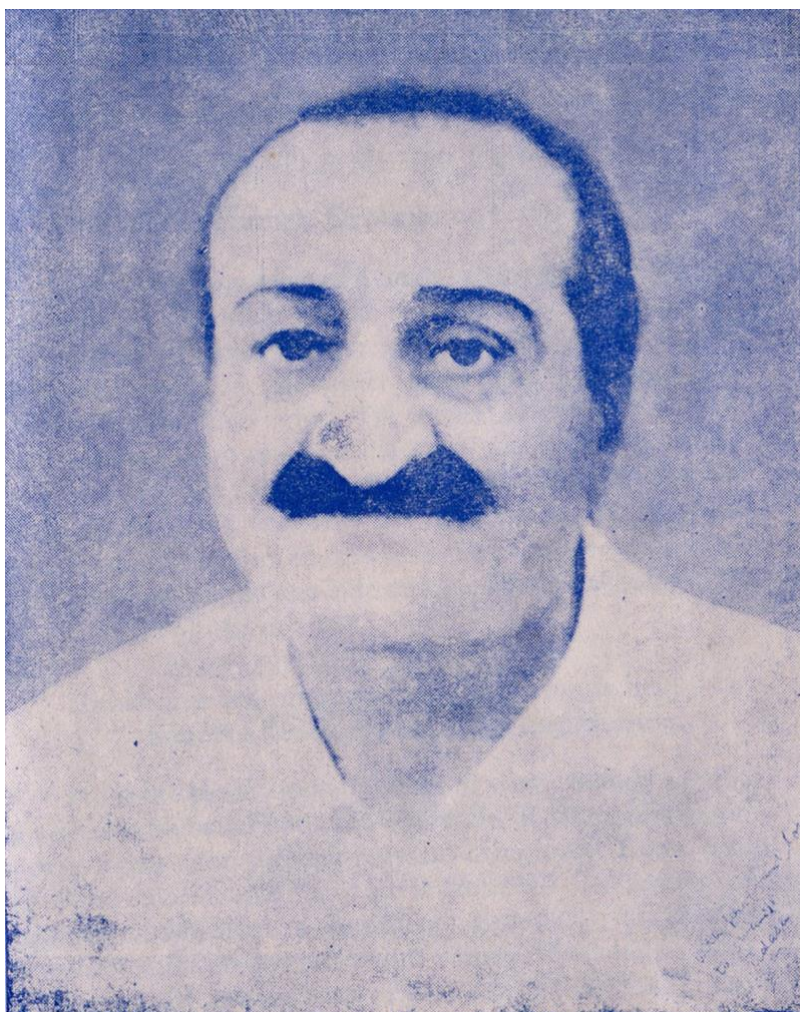
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AVATAR MEHER BABA

[Photo taken by Beloved Baba's brother
Behram about December 1968
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The Formation and the Function of Sanskaras

By AVATAR MEHER BABA

Analysis of Human Experience:

There are two aspects of human experience—the subjective and the objective. On the one hand there are mental processes which constitute essential ingredients of human experience; and on the other hand there are things and objects to which they refer. The mental processes are partly dependent upon the immediately given objective situation; and they are partly dependent upon the functioning of the accumulated *sanskaras* or impressions of previous experience. Human mind thus finds itself between a sea of past *sanskaras* on the one side and the whole extensive objective world on the other.

Sanskaras are originated in experience and become the basis of future experience:

From the psycho-genetic point of view, human actions are seen to be based upon the operation of the impression stored in the mind through previous experience. Every thought and emotion and every act is grounded in groups of impressions which when considered objectively, are seen to be modifications of the mind-stuff of man. These impressions are deposits of previous experience, and become the most important factors in determining the course of present and future experience. The mind is constantly creating and gathering such impressions in the course of its experience. When occupied with the physical objects of this world, such as, body, nature and other things around, the mind is, so to say, externalised, and creates gross impressions; and

when it is busy with its own subjective mental processes (which are the expressions of already existing *Sanskaras*), it creates *subtle* and *mental* impressions. The question whether *sanskaras* come first or experience comes first is like the question whether the hen comes first or the egg comes first. Both are conditions of each other and develop side by side. *The problem of understanding the significance of human experience, therefore, turns round the problem of understanding the formation and function of sanskaras.*

Natural and non-Natural Sanskaras:

The *sanskaras* are of two types, natural and non-natural according to the manner in which they come into existence. The *sanskaras* which the soul gathers during the period of organic evolution are natural *sanskaras*. These *sanskaras* come into existence and gather round the soul as it successively takes up and abandons the various sub-human forms thus gradually passing from the apparently inanimate state of the stone or metal to the human state, where there is full development of consciousness. All the *sanskaras* which cluster round the soul before attaining the human form are the product of natural evolution and therefore best referred to as natural *Sanskaras*. They should be carefully distinguished from the *sanskaras* which are cultivated by the soul after the attainment of the human form. The *sanskaras* which get attached to the soul during the human stage are cultivated under the moral freedom of consciousness with its accompanying responsibility of choice between good and bad, virtue and vice. They are therefore, best referred to as non-natural *sanskaras*. For, though these post-human *sanskaras* are directly dependent upon the natural *sanskaras*, they are created under fundamentally different conditions of life, and are, in their origin, comparatively more recent than the natural *sanskaras*. This difference in the length of the periods through which they have gathered and in the conditions under which they are formed is responsible for the difference in the degree of firmness

with which the natural and non-natural *sanskaras* are respectively attached to the soul. The non-natural *sanskaras* are not as difficult to eradicate as the natural *sanskaras* which have an ancient heritage, and are, therefore, more firmly rooted. The obliterations of the natural *sanskaras* is practically impossible unless the neophyte is the recipient of the grace and the intervention of a Sadguru,

**The Manifested life arises owing to the will
to-be conscious in the Absolute:**

As explained above, the non-natural *sanskaras* are dependent upon the natural *sanskaras*, and the natural *sanskaras* are a result of evolution. The next important question is, "why should the manifested life at the different stages of evolution emerge out of the Absolute Reality which is infinite?". *The need for manifested life arises out of the impetus in the Absolute to become conscious of itself.* The progressive manifestation of life through evolution is ultimately brought about by the *will-to-be conscious* which is inherent in the Infinite. In order to understand creation in terms of thought, it is necessary to posit this will-to-be conscious in the Absolute in an involved state, prior to the act of manifestation.

**The lahar within the Absolute may be compared
to a wave in the ocean**

But, though for the purposes of an intellectual explanation of the creation, the impetus in the Absolute has to be regarded as a will-to-be-conscious, to describe it as a sort of inherent desire is to falsify its true nature. It is better described as a *lahar* or an impulse which is so inexplicable, spontaneous and sudden that *to call it this or that is to have its reality undone.* Since all intellectual categories turn out to be necessarily inadequate in grasping the mystery of creation, the nearest approach to understanding its nature, is not through an intellectual concept, but through an analogy. Just as a wave going across the surface of a

still ocean calls forth into being a wild stir of innumerable bubbles, the *lahar* creates myriads of individual souls out of the indivisible infinity of one Oversoul. But the all abounding Absolute remains the substratum of all the individual souls. The individual souls are the creations of a sudden and spontaneous impulse, and have, therefore, hardly any anticipation about their destined continuity of existence throughout the cyclic period until the final subsiding of the initial tremor. Within the undifferentiated being of the Absolute is born a mysterious point through which come forth the variegated manyness of creation; and the 'vast' deep which, before a fraction of a second, was icy-still, is astir with the life of innumerable frothy selves who secure their separateness of a definite size and shape through self-limitation within the foamy surface of the ocean.

**The Absolute being is unaffected by the bhas
of Manifestation:**

But all this is merely an analogy. It would be a mistake to imagine that some real change takes place in the Absolute when the *lahar* the involved will-to-be conscious makes itself effective by bringing into existence the world of manifestation. There can be no act of involution or evolution within the being of the Absolute; and nothing real can be born from the Absolute as any real change is necessarily a negation of the Absolute. The change implied in the creation of the manifested world is not an ontological change or a change in the being of the Absolute Reality; it is only an apparent change. In one sense, the act of manifestation must be regarded as a sort of a *Expansion* of the inimitable being of the Absolute, since through that act the Infinite which is without consciousness seeks to attain its own consciousness. But, since this expansion of Reality is effected through its self-limitization into various forms of life, the act of manifestation might, with equal aptness, be called the process of timeless *contraction*. But whether the act of manifestation is looked upon as a sort of expansion of

reality or as its "timeless contraction", it is preceded by an initial urge or movement which might, in terms of thought be regarded as *an inherent and involved desire to be conscious*. The manifoldness of creation and separateness of the individual souls exist only in imagination. The very existence of the creation or the world of manifestation is grounded in *bhas* or illusion, so that, in spite of the manifestation of numberless individual souls, the Oversoul remains the same without suffering any real expansion or contraction, increment or decrement. But, though the Oversoul undergoes no modification due to the *bhas* or illusion of individuation, there comes into existence its apparent differentiation into many individual souls.

The most original bhas appears in the stone phase:

The most original *bhas* or illusion into which the Oversoul was allured, synchronises with the first impression. It, therefore, marks the beginning of the formation of *sanskaras*. *The formation of sanskaras starts in the most finite centre which becomes the first focus for the manifestation of the individuality of the soul*. In the gross sphere, this first focus of manifestation is represented by the tridimensional and inert stone which has the most rudimentary and partial consciousness. This vague and undeveloped form of consciousness is hardly sufficient to illumine its own shape and form, and is hopelessly inadequate to fulfil the purpose of creation which was to enable the Oversoul to know itself. Whatever little capacity for illumination consciousness has in the stone phase, is ultimately derived from the Oversoul and not from the body of the stone. But consciousness is unable to enlarge its scope independently of the body of the stone, because the Oversoul first gets identified with consciousness and then through it to the stone form. And since all further development of consciousness is arrested by the body of the stone and its langour, evolution of the higher forms or vehicles of manifestation becomes indispensable, The development of consciousness has to proceed

side by side with the evolution of the body by which it is conditioned. Therefore, the will-to-be-conscious which is inherent in the vastness of the Oversoul seeks by divine determination a *progressive evolution of the vehicles of expression*.

Progressive evolution of consciousness and forms:

Thus the Oversoul forges for itself a new vehicle of expression in the mental form in which it becomes slightly more intensified. But it is even at this stage very rudimentary. And so it has to get transferred to still higher forms of vegetation and trees in whom there is an appreciable advance in the development of consciousness through the maintenance of the vital processes of growth, decay and reproduction. Emergence of a still more developed form of consciousness becomes possible when the Oversoul seeks manifestation through the instinctive life of insects, birds and animals who are fully aware of their bodies and their respective surroundings, and who develop a sense of self-protection and aim at establishing mastery over their environment. In the higher animals, intellect or reasoning also appears to a certain extent, but its working is strictly limited by the play of their instincts like the instinct of self-protection and the instinct for the care and preservation of the little ones. So, even in animals, consciousness has not had its full development, with the result that it is unable to serve the initial purpose of the Oversoul to have self-illumination.

Human Consciousness:

The Oversoul finally takes the human form in which consciousness attains to its fullest development with complete awareness of the self and the environment. At this stage the capacity of reasoning has the widest range of activity and is unlimited in its scope. But, as the Oversoul, through its consciousness, gets identified with the gross body, consciousness does not serve the purpose of illuminating the nature of the Oversoul. However, since consci-

ousness has had its fullest development in the human form, there is in it a latent potentiality for Self-realization, and the *will-to-be conscious with which evolution started, becomes fructified in the Sadgurus or Man-Gods who are the fair flowers of humanity.*

The winding of Sanskaras:

The Oversoul cannot attain self-knowledge through the ordinary consciousness of humanity, because it is enveloped in a multitude of *sanskaras* or impressions. As consciousness passes from the apparently inanimate state of the stone or the metal, then to the vegetative life of the trees, then onwards to the instinctive state of insects, birds and animals, and finally to the full consciousness of the human state, it is continually creating new *sanskaras* and getting enveloped in them. And these natural *sanskaras* get added to, even after attaining the human state, by the further creation of non-natural *sanskaras* through manifold experience and multitudinous activities, Thus *the acquisition of sanskaras is unceasingly going on during the process of evolution as well as during the period of later post-human activities,* This acquisition of the *sanskaras* may be likened to the winding up of a piece of string round a stick, the string representing the *sanskaras* and the stick representing the mind of individual soul. The winding up starts from the beginning of the creation and persists through all the evolutionary stages and human form, and the wound string represents all the positive *sanskaras* natural as well as non-natural.

Some examples of the potency of impressions:

The fresh *sanskaras* which are constantly being created in human life are due to the multifarious objects and ideas with which consciousness finds itself confronted; and these *sanskaras* bring about important transformations in the various states of consciousness. The impressions created by beautiful objects have the potency of arousing in consci-

ousness the innate capacity for appreciating and enjoying beauty, When one hears a good piece of music, or sees a beautiful landscape, the impressions caught from these objects gives him a feeling of exaltation. In the same way, when one contacts the personality of a thinker, he might get interested in new avenues of thought and be inspired with an enthusiasm which was utterly foreign to his consciousness before contacting the thinker. Not only the impressions of objects or persons, but also the impressions of ideas and superstitions, have great efficacy in determining the conditions of consciousness.

The impressions of superstitions:

The power of the impressions of superstitions might be illustrated by means of a ghost story. Of the different realms of human thought, there is perhaps none as abounding in superstitions as the realm which is connected with ghosts who, according to popular ideology, are supposed to harass and torture their victim in curious ways. Once upon a time, during the Moghul rule in India, a highly educated man, who was very sceptical about the stories of ghosts, made up his mind to verify them from personal experience. He had been warned against visiting a certain graveyard on the night of *amavasya* (the darkest night of the month), for it was reported to be the habitation of a very dreadful ghost who unfailingly made his appearance whenever an iron nail was hammered into the ground within the limits of the graveyard. With the hammer in one hand and the nail in the other, he walked straight into the graveyard on the night of *amavasya* and chose a spot uncovered by grass in order to drive a nail in. The ground was dark, and equally dark was the cloak he wore hanging loosely. When he sat on the ground trying to hammer the nail, an end of his cloak got between the nail and the ground, and got tied to the nail. He finished hammering and felt that he was successful with the experiment without encountering upon the ghost. But, as he tried to rise in order

to depart from the spot, he felt a strong pull towards the ground, and he was panic-stricken. Owing to the operation of previous impressions, he could not think of anything except the ghost who, he thought, had secured him at last. And the shock of the thought was so great that the poor man died of heart-failure. This story illustrates the tremendous power which sometimes resides in the impressions created by superstition.

Freedom from sanskaras is the condition of harmonious experience:

The power and the effect of impressions can hardly be overestimated. An impression is solidified might, and its inertness makes it immobile and durable. It can become so engraved upon the mind of man that, despite his sincere desire and effort to have it eradicated, it takes its own time and has a way of working itself into action directly or indirectly. The mind contains many heterogeneous *sanskaras* and, while seeking expressions in consciousness, they often clash with each other, The clash of *sanskaras* is experienced in consciousness as a mental conflict. Experience is bound to be chaotic and enigmatic, full of oscillations. confusion and complex tangles, until consciousness is freed from *all sanskaras* good and bad. *Experience can become truly harmonious and integral only when consciousness is emancipated from the impressions.*

The three types of sanskaras give rise to three different states of consciousness:

The *sanskaras* can be classified according to the essential differences in the nature of the spheres to which they refer. As referring to different spheres of existence, they are found to be of three kinds: (1) Gross *sanskaras* which enable the soul to experience the gross world through the gross medium and compel it to identify itself with the gross body. (2) Subtle *sanskaras* which enable the soul to experience the subtle world through the subtle medium and

compel the soul to identify itself with the subtle body. (3) Mental *sanskaras* which enable the soul to experience the mental world through the mental medium and compel it to identify itself with the mental body. The differences between the states of the individual souls are entirely due to the differences existing in the kind of *sanskaras* with which their consciousness is loaded. Thus, the gross-conscious souls experience only the gross world; the subtle-conscious souls experience only the subtle world; and the mental-conscious souls experience only the mental world. The qualitative diversity in the experience of these three types of souls is due to the difference in the nature of their *sanskaras*.

The self – conscious souls are free from sanskaras:

The self-conscious souls are radically different from all the other souls, because they experience the Oversoul through the medium of the self, whereas the other souls experience only their bodies and the corresponding worlds. And this radical difference in the consciousness of the self-conscious souls and other souls is due to the fact that whereas the consciousness of other souls is conditioned by some kind of sanskaras, the consciousness of self-conscious souls is completely free from all sanskaras. It is only when consciousness is unobscured and unconditioned by any sanskaras that the initial will-to-be-conscious arrives at its final and real fruition, and the infinity and the indivisible unity of the Absolute is consciously realized. The problem of deconditioning the mind through the removal of sanskaras is therefore, extremely important.

The Spiritual Basis for Meher Baba's New Social Order

By DANA FIELD

"The New Humanity will come into existence through a release of love in measureless abundance; and this release of love will come through the spiritual awakening brought about by the Masters ... Divine Love will not only introduce imperishable sweetness and infinite bliss in personal life but it will also make possible an era of the New Humanity. Through Divine Love the New Humanity will learn the art of cooperative and harmonious life ... " Meher Baba. Instead of being constantly preoccupied about money matters and material progress, we should be always thinking of working out our spiritual destiny as fast as possible. This will make life truly worth while, The problem of getting rid of the lower ego and mind is not mitigated by material success: one not only remains self-centered and vain but becomes even more so than when in a state of poverty.

When there is inner peace and detachment, as taught in Baba's Yoga of Divine Love, not only are the chances of outer success enhanced but even in failure one does not feel frustrated and unhappy but accepts it willingly as part of his self-created fate, rather than feel that it is an injustice imposed by others, society or misfortune. It is not outer failure or success that matters but the development of spiritual qualities and living up to higher principles under all circumstances.

A life in which one gets set back in connection with his destiny is a terrible waste—a wasted opportunity to come nearer the goal of our existence in illusion, i.e. union with God. This is failure that is to be lamented.

And many are today leading such lives. When one lives a life of love and obedience to Beloved God, then all his circumstances are by God's will and grace. He has Perfect trust in God—no fear, no worries, no neurosis whatever happens. His eventful or uneventful life will be seen not only as necessary in the sense of determinism—acquiescence in the inexorable order of the universe—but also as for the best, i.e., as leading to eternal Liberation.

Living the life of Baba's spiritual philosophy, one will no longer be forging further chains of illusion with his thoughts, words and activities, for he will be in harmony with his true self. His life will be joyful, peaceful and creative; not at the expense of others, which is the swinish existence of many today, but as a fruit of self-denial, sharing and caring based on God-love and spiritual wisdom. There will be no accumulation of tension, resentments and needless complications from day to day, and one will be free amidst worldly affairs and all responsibilities. The conscious and subconscious will be suffused with the light of Truth from the Unconscious, and the heart filled with its bliss.

Meher Baba says:

Except God all things are like a passing show.

Real happiness lies in making others happy.

The real desire is that which leads you to become perfect in order to make others perfect.

One must die to one's own self to be able to live in all other selves. One who dies for God lives forever.

True happiness begins to come when a man learns the art of right adjustment to other persons; and right adjustment involves self-forgetfulness and love.

Worldly adjustment in society is mostly at the expense of personal integrity and spiritual principles, at the expense of others and society.

True love means the dedication of one's self or complete surrender of oneself to the Beloved. It aims at seeking the happiness of the Beloved, without the least desire of getting happiness from the Beloved. This follows from selfless giving, or the nature of pure love. The sole desire of the true lover is to please the Beloved, and this is his own satisfaction and happiness. In fact it is impossible to love Baba without thereby receiving or benefitting, ipso facto. The happiness of the Beloved is His blessing to the lover.

Baba says:

When one loves God, one is eternally young because God is eternally young, infinite and everlasting and to love Him and know Him as He is, is the goal of life. To love God, to feel God, to know God, to be one with God, is the only thing that matters in life.

What else is life meant for but to love God and become one with Him? God is the only Reality; one has to go on and on until we arrive at a stage when we must love God because we know all life leads to Him.

Trust God completely and He will solve all your difficulties.

Real healing is spiritual healing, whereby the soul becoming free from desires, doubts and hallucination, enjoys the eternal bliss of God., Ultimately physical healing- might retard spiritual healing. If borne willingly, physical and mental suffering can make one worthy of receiving spiritual healing. Consider mental and physical suffering as gifts from God which, if accepted gracefully, lead to everlasting happiness.

In answer to the profound question: "Why should misery perpetually exist on earth in spite of God's infinite love and mercy?" Baba said: The source of

eternal bliss is the self in all; and the cause of perpetual misery is the selfishness of all. As long as satisfaction is derived through selfish pursuits misery will always exist. Only because of the infinite love and mercy of God can man learn to realize, through the lessons of misery on earth, that inherent in him is the source of infinite bliss and that all suffering is his labour of love to unveil his own infinite self. (Awakener, V. 4 N I p. 5).

Let me tell you this fact: there is nothing to worry about, nothing to be disheartened about. We are all, each of us, meant to be happy. Our life is by God's grace, and happiness is that which make us feel that we are one with God. Know that all else is illusion. (Ibid. V3 N 3 p 11).

You only keep that which you let go. You have already lost a thing when you feel you have to hold it. Every being is a point from which a start could be made towards the limitless Ocean of love, bliss, knowledge and goodness already within him.

Life is not meant to be rich in spiritual significance at some distant date, but is so at every moment, if the mind is free of illusion ... Spiritual life is not a matter of quantitative, but of inherent quality of living. Spiritual infinity includes in its scope all the phases of life ... The infinite Truth which is latent in everything can reveal itself only when life is seen and accepted in its totality ... Limitation comes into existence owing to ego-centered desires and self-will. Possessiveness in all its forms leads to a life of limitation ... In the clarity of perception that comes through non-possessiveness, one will not only taste the freedom of non-duality but also its joy.

All finiteness and limitation is subjective and self-created and with the surrenderance of self-will and ego-

centered imagination there arises the true perception of the infinite worth of That which Is. When the infinity of the Truth is adequately grasped from the point of view of non-duality, it also becomes fruitful for the adequate solution of social problems. Social problems can never be adequately solved by a point of view which accepts duality as an irreducible fact. Mere manipulation of numbers, however clever, can neither yield right adjustment between the individual and society, nor can it yield true harmony between the various groups which come to exist within a society.

As long as a social problem is dominated by the idea of numbers and multiplicity, there is no lasting solution; a final solution can come only when illumined by the truth of an indivisible totality and intrinsic unity in all. (Thus one individual may be right and the rest of the world wrong, both the majority and the minorities. Essentially the number of people that vote for a certain measure or law has nothing to do with its rightness, except that having voted for it they have to be satisfied.) The One-in-All cannot be contacted through the multiplication of the many but only by shedding the false idea of the many ... spiritual infinity is not a number, however great; it is the sole Reality without a rival.

Where there are many there is necessarily comparison between them: there is a smaller and a greater. Everyone we meet we try to size as superior or inferior to ourselves, or else an equal. There is a hierarchy of claims, privileges and rights. In any direction that one strives, he finds that his ambitions run into those of others. From the spiritual point of view all these are forms of false consciousness, because the same Truth vibrates in every one ... The spiritual infinity of the Truth has room for the paradox that one person can be regarded as the totality itself ... Therefore in loving and working for Baba we are loving and serving all humanity, for Baba is in all—the self of all selves. And Baba could rule the whole world by himself, without need

of any help from anyone, since he is omniscient or the Truth personified.

In spiritual infinity all comparison is out of place; there is no smaller or greater, no hierarchy of claims, privileges. Once Baba became Chargeman of his Masters, he met them only once or twice. They are in constant contact on the inner planes and have no need to meet personally, and when they do meet there is no higher and lower, for they are One in consciousness. When Gandhi came to Upasni Maharaj, the latter indicated to him that though he thought himself a great man, he was a spiritual non-entity! Gandhi didn't catch on, even after Baba took sides with Maharaj—when Gandhi complained to Baba. Since everyone in the creation not only is in the spiritual infinity but actually is that infinity, every one is first in importance and no one second.

In social life, the recognition of the spiritual infinity of the Truth will mean a challenge to individualism as well as of collectivism: it initiates a new way of thinking in terms of an indivisible totality, and it discards all the relative values of comparison in favour of the recognition of the intrinsic worth of everything. Our Constitution guarantees us all equal rights to life, liberty and the pursuit of happiness, but we still have inequalities all about us, not only because we are born equal, as to intelligence, abilities, talents, social status, etc. but also because we do not get equal opportunities. We are equal, theoretically as to our intrinsic worth, as a human being, for instance before the law which is no respecter of persons; and is impartial. But even here money and position make a difference. However, all this is not in violation of the universal law or Karma, because each gets according to his just deserts. But Baba is expiating our Karma and initiating a New Era of justice tempered by God's mercy. People will even be born more nearly equal, and there will be no lack of opportunities whether for material or spiritual success.

In a civilization based upon a true idea of the spiritual infinity of the Truth there will be therefore no problems of majority and minority, of rivalry and competition, and of those comparisons and laborious assessments which so often become a shelter of pride-separative ego. Life then will be infinitely simple and integral, because the illusion which create rifts and complexities will all have disappeared. It is difficult for us to envision a society of egoless people, ready and eager to give everyone a helping hand at their own cost, taking such an action as their natural duty and not even expecting thanks! Money will lose much of its value and prestige then, and will not create the Mayavic chaos it does now.

One of the major problems of modern society is the lack of true leadership in the various fields of human endeavour. Baba will create a large spiritual minority in the world, from which mundane leaders can be drawn. We have seen what a man like Winston Churchill could do, for he was a *Sixth Plane Master*, *Baba says*. Baba will also spiritualize the majority or the masses, so they will be amenable to the new leadership and guidance. This is the strategy of the Divine Plan for creating a New Humanity and Culture, and it must succeed. Spiritual culture will be prized above material wealth and social status. God and love will be first in the hierarchy of values, misery and penury will be banished from the earth. (Awakener, V-8 N-3 pp 24-7)

The New World-Culture, born from the New Humanity and its integral vision, will automatically involve a cultural synthesis. The vision that inspires the New Culture will be comprehensive ... This vast vision of Truth cannot be limited by any creed, dogma or sect. It will actively help men to transcend their limitations .. All narrowness limits love ...

Creative leadership will have to recognize and the emphasize the fact that all men are already united, not

only by their co-partnership in the great Divine Plan for the earth, but also by the fact that they are all equally the expression of the one life. No line of action can be really fruitful unless it is in complete harmony with this truth.

There must be love for friend and foe, good will, patience and forbearance. Man must try to remedy his own defects instead of clamoring about the faults of others. The world will soon realize that neither cults, creeds and ceremonies on the one hand, nor passionate striving for material welfare on the other, can ever bring about real happiness – but that selfless love and universal Brotherhood can accomplish it.

The future of humanity is in the hands of those who have this vision ... (Listen Humanity, pp 143-4)

The time is also ripe when men will ardently seek to contact the embodiment of the Truth in the form of a God-Man through whom they can be inspired and lifted into spiritual understanding. They will accept the guidance which comes from divine authority. Only the out pouring of Divine Love can bring about spiritual awakening. In this critical time of universal suffering, [This was said in a message, "The Travail of the New World Order, released in 1944], men are becoming ready to turn towards their highest Self and to fulfill the will of God. Divine Love will perform the supreme miracle of bringing God into the hearts of men and of getting them established in lasting and true happiness; it will satisfy the greatest need and longing of mankind. [not just catering to vain desires and artificially produced "needs"]. Divine love will make men selfless and helpful in their mutual relations; and it will bring about the final solution of all problems. The new Brotherhood on earth shall be a fulfilled fact and nations will be united in the fraternity of Love and Truth. Man-made revolutions rarely achieve much: the French Revolution with its high slogans of Equality, Fraternity and Liberty

led to Napoleon's dictatorship; the Russian revolution freed the people from one kind of chains and shackled them with another. But today it is God Himself who is bringing about "the greatest revolution in the mind of man," and it will bring about true and lasting freedom from all kinds of bondage.

My existence is for this love and this Truth; and to suffering Humanity I say: "Have hope. I have come to help you in surrendering yourselves to the Cause of God in accepting His grace of Love and Truth. I have come to help you in winning the one victory of all victories—to win your self. (Message p 25).

Baba Locketts

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JAL S. IRANI,
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Stories Meherjee gave of his life with
Meher Baba, during 11th Feb. and 6th
Apr. 1970 of his travels in Tehran,
London and the U.S.A.

It was under peculiar circumstances that he came in contact with Meher Baba. He was not interested in Meher Baba or spirituality. Chanji, the first secretary of Meher Baba, induced him to go to Ahmednagar on a picnic. Meherjee was reluctant because he was occupied in study. Chanji persuaded him and when Meherjee saw Baba, he did not bow down but just greeted Him, as if to an elder brother. Baba asked Meherjee to go back to Baba if he failed in his examination. Strange enough, Meherjee failed in one of the subjects he least expected, and went back to Baba. This was in 1928, and Baba had him work as School teacher in the Prem Ashram School on Meherabad Hill. During his stay there he saw Abdulla Pakrawan, called Chhota Baba, get an unusually high spiritual experience of the sixth plane of bliss. This was given to him by Baba created a deep impression upon Meherjee. Abdulla was from an extremely orthodox Muslim family, and until he got the experience, he did not believe Baba as a spiritually Perfect Being. Meherjee was asked to look after Abdulla which he did. Abdulla once bitterly moaned calling out "Baba, Baba" of losing the experience of bliss as he felt his consciousness coming down to normal. It seems Baba gave Abdulla the touch of sixth-plane bliss and again veiled it from him. In later years under strange circumstances, Abdulla came into contact with Meherjee when the later went to Iran to do business.

Once Meherjee was led into believing in astrology and its predictions, and when Baba intervened and had Meherjee obey Baba's instructions, Meherjee was not only saved from a financial loss but on the other hand, gained substantially, thereby realizing *that the effects of stars are powerless before the Will and Knowledge of the Avatar.*

On one of Meher Baba's trips to foreign countries when Meherjee accompanied Him, Baba had His return journey to India diverted via Ceylon. In an overnight stay at a hotel in Ceylon, Baba exhibited extreme restlessness the whole of the night, and did not allow any of the accompanying mandali to sleep and in the morning had no breakfast Himself and allowed none to take tea or breakfast, and rushed to the airport with the Mandali as if caught up in a great emergency without any apparent reason to be so. Later it was found that during the time Baba created all the unrest for Himself and the Mandali, a great crisis had come up in the Suez Canal when England, France and Israel attacked Egypt. *Baba later explained that a major war was averted involving many of the world powers in the conflict. This is one of the many instances wherein Meher Baba modified the trend of world events to make it less painful for mankind.* This He did by vicariously taking upon Himself the suffering of man by His inner work of which the mandali nearby could see the symptoms in Baba's moods and activity, but could not fathom the way that was done. When questioned, Baba used to say it was inconceivable how the inner spiritual work was done and so inexplicable.

Meherjee gave many other good stories from time to time, so much interesting to his hearers, wherever he travelled. JAI BABA.

SANTH MATH AND BABA MARG

by

P. ANJIAH, B.A., Hyderabad

I am adequately convinced of the truth that the Baba marg is synonymous with Santh Math. This revelation which is the result of my study of Santh Math, has dawned upon me a greater regard and love for Baba. Hence I fondly hope that this enlightenment should have benefitted my fellow pilgrims as well. That should alone be preached by us which we ourselves live, practice and experience is the lesson taught by Baba and how far I am observing this precept of Baba, in writing this essay, shall have to be gauged in view of the effect, this humble endeavour of mine might leave on the readers.

At the outset, let me tell you curtly who is a Santh? and what is the religion called "Santh Math?" Kabir was a Santh and the religion he revived is "Santh Math." Santh Kabir, (we believe him to be a Sadguru. a perfect master) lived in India in 16th Century during the reign of Akbar and preached the cult of universalism. On his death, it is stated that two groups of people, Hindus and Muslims, had a tug of war, each with an equal claim, over the mortal coil of the Santh to dispose it off according to its own rituals. The story goes and I do believe in such miracles, when the Kafan, the covering cloth over the dead body was removed, they found to their astonishment and dismay, heaps of fresh flowers instead of the dead body.

One of the salient features of Santh Math is, therefore, Sarva-matha Prema (Love for all religions). Avatar Meher Baba draws his lovers from all religions, from all over the world. Does any of his lover cease to profess his faith

in his respective religion by embracing Baba Cult? No. On the other hand one ceases to be a Baba lover, if he does not, with an equal sincerity, love Jesus Christ and Christianity, Hazrat Mohd. and Islam, Budha and Budhism and so on. The admirers and lovers of beloved Baba well demonstrate this trait of universal love in their Bhajans and prayers when they sing the glory of all the perfect masters of the world including the founders of all the religions. An aspirant in Baba marg is, thus required to be a lover of all religions, free from religious bias. This is the reason why beloved Baba permitted his Hindu lovers to perform Arthi, strangely enough, in the presence of Christians, Muslims and Zorastrians !

It may be pointed out here that all the religions also speak of love but they are careful enough not to stress on it beyond the breaking point, lest they should lose their entity. Baba marg begins where this entity ends, To be more correct it is an embodiment of all love for all things, animate and inanimate that existed under the sky, not to speak of the religions. In fact the summum bonum of the Baba marg is: there is nothing like bad or evil in the cosmos which you could look down upon or ridicule—bad is but less good and evil is but less virtue, claiming more sympathies, more love and affection from us. "Saints of the present are the sinners of the past", declared Avatar Meher Baba. Love is the genesis, be all and end all of Baba Marg. A Baba lover lives for love and dies of love—yes, dies of love, as a Urdu couplet goes,

"Dard to la ilaj ban our shabe gam daraz ho,
To rahe our bekasi kohi na chara saz ho."

(Let my (ailment of) pangs of love be incurable;
The dark-night of separation be pretty long;
Be you and myself, alone and uncared far;
Be there no friend to sympathise),

Just as the crew of a ship in a mid-sea sees blue water around and blue sky above—nothing but blue colour everywhere, so too a Baba lover should see nothing but love and affection everywhere and at all times.

Upanishadic literature strikingly speaks of "Kathaka" nut. The dust of this nut miraculously cleanses the muddy water from all impurities. In olden days, people in India, used this powder during rainy seasons when the river and well water was muddy. Love functions like this "Kathaka" fruit in cleansing the impurities of heart. It purifies the self, stained by selfishness, hatred and lust. What does it mean when we say that the Sanths are above selfishness, hatred and lust? It means that they can entertain only love—nothing but love. A sofi is one who has cleansed the self. Can you imagine to have hatred towards man whom you love? Will you not sacrifice your comforts to make him at home? All our family feuds, Socio-economic wrangles and political tussles are but due to lack of love.

The sacred word Meher (which we always repeat) means love. Baba means a loving father; as an idiom a loving person, be it a son, a stranger, a friend or anybody whom we have love for. Avatar Meher Baba Ki Jai means, let love prevail all over the world.

A correction in Divya Vani. July 70 – P. 29:

"HOLD ON TO MY DAAMAN"

"Beloved God, help us all to love You more and more; and still yet more and more and more; till we become worthy of union with you and help us all to hold fast to BABA'S Daaman till the very end".

Important Events in the Avataric Life of Meher Baba.

Compiled by

N. DHARMARAO

JANUARY

- 1st: 1929: The first number of "MEHER MESSAGE" appeared.
- 1950: NEW LIFE began *In right earnest* by BABA and His companions by walking from Moradabad to Haridwar.
- 2nd: 1927: Baba commenced using an Alphabet Board and stopped writing except His signature.
- 17th: 1953: Baba's first public visit to Andhra by setting His foot at Tadepalligudem. He toured till 28.1.53 West Godavari Dt. and Rajahmundry.
- 31st: 1969: At 12-15 P.M. BABA dropped His Body at Meherazad. At 7-15 P.M. His body was placed in the crypt inside the Tomb built in 1927.

FEBRUARY

1st to

- 7th: 1969: Baba gave continuously for seven days and nights His great Darshan for several thousands of His old and new lovers from His Tomb, an event which has no parallel in any previous Avataric Advent. At 12-15 P.M. on the 7th the whole crypt was filled with earth.
- 8th: 1954: Baba declared His Avatarhood, for the first time, by dictating on His Alphabet Board the words "AVATAR MEHER BABA KI JAI " at Mahewa in Hamirpur Dt, (U. P)

FEBRUARY

- 20th: 1954: Second Andhra Tour commenced from Vijayawada and ended on 4th March covering Guntur, West and East Godavari Dts.
- 24th: 1937: At Nasik: For the first time Baba touched the feet of the poor who had come to pay obeisance to Him. From 6 A.M to 7 P.M. continuously Baba touched the poor, Sadhus & Lepers (numbering about 15000) and gave prasad as part of His Birthday Festival.
- 25th: 1894: At 5-10 A.M: Baba was born at Sassoon Hospital, Poona.
- 25th: 1937: At Nasik : Baba's Birth day was celebrated in a very grand scale and Baba blessed several thousands.
- 25th: 1954: At Tadepalligudem: In Baba's presence, His Birthday was celebrated from 4 A.M. to 10 P.M. in an unprecedented manner and Baba gave prasad to thousands.
- 25th: 1958: At Meherabad : During Baba's Sahavas with men and women lovers of Baba, His Birth Day was celebrated in a unique way and everything was recorded in a movie film.
- 25th: 1943: Baba's mother Sherin Bun, breathed her last.
- 27th: 1926: Baba's elder brother. Jamshedji, breathed his last at 12 noon.
- 28th: 1963: At KOVVUR (West Godavari Dt. A. P.): Installation of Baba's life size bronze statue in sitting posture at Mehersthan; constructed by Sri Koduri Krishna Rao. Lovers from all over India attended the function.

MARCH

- 1st: 1954: At Rajahmundry – Navabharatha Gurukul: From 9 P.M. to 3 A.M. on 2nd March: Baba held a meeting with all His lovers and

workers numbering about 120 and gave a message on "*What Baba means by Real work.*" Such a meeting is the first and last of its kind in this Avataric period.

13th: 1959: At Bombay: Baba visited Industrial Home for the Blind and blessed the inmates.

21st: 1925: At Meherabad: Meher charitable Hospital and Dispensary was opened.

1952: Baba commenced complicated Free Life and ended on 9.7.52.

31st: 1925: At Meherabad: Hazarat Babajan School was opened.

APRIL

2nd: 1959: At Guruprasad, Poona: Baba blessed Indian Test Cricket Players before their departure to England, under Neri contractor's captaincy.

10th: 1955: At Satara: Baba issued "The Final Decision".

24th: 1955: At Satara: Baba held a special meeting of His lovers from Poona, Bombay and Ahmednagar (36) and instilled in them to be scrupulously honest, abstain from sexual action from 1-5-55 to 31-7-55 and to intensely spread His message of love and Truth.

28th: 1957: At Poona: Baba gave Darshan at St. Meera's School to thousands of people.

30th: 1932: Baba's father Sheriarji Mondeker Irani breathed his last.

MAY

1st: 1927: At Meherabad: Meher Ashram was opened.

1964: At Poona: Avatar Meher Baba Poona Centre Hall was opened by BABA at 8-55 A.M., in the presence of about 500 lovers of Poona city only.

1965: At Poona Centre Hall : Baba gave darshan to a large number of lovers from all over India.

MAY

- 2nd to 6th: At Guruprasad, Poona: Baba gave His Sahavas to 1965: over ten thousand lovers.
- 10th: 1925: At Mehcrabad: Baba celebrated the birth day of Upasani Maharaj on a grand scale.
- 19th: 1958: At Myrtle Beach Centre – U. S. A.:- Baba gave His Sahavas up to 30th May.
- 24th: 1952: Baba was involved in the first Motor accident at Ojai, California, U. S. A.; While crossing the continent, and His blood has spilled on the American soil.
- 27th: 1923: Baba made the first spiritual tour in India with 13 disciples.
- 28th: 1958: At Myrtle Beach, U, S. A.:- Baba made the Prayer of Repentance and Forgiveness read out. He then declared that He invoked God in His Infinite Mercy to Forgive the faults of all Baba lovers all over the world up to that moment.

JUNE

- 2nd to 7th: At Woombye, Queen's Road, Australia: Baba 1958: gave His Sahavas to His lovers.
- 22nd: 1949: At Meherazad : Baba commenced His great Sec-
lusion of 40 days which ended on 31-7-49. The
internal work He did then was not done in any
other part of the Globe.

JULY

- 9th: 1925: At Meherabad: Baba gave His last vocal speech on the necessity of living for others, At 8 P.M. before retiring He warned every one to beware of snakes.
- 10th: 1925: At Meherabad: Baba commenced His unique silence.
- 1958: At Meherabad: About 200 lovers were specially invited by Baba as His guests. "Universal Message" was released to the world,

1952: Baba commenced Full Free Life which ended on 14-11-52.

25th: 1950: Most Important Day of Baba's New Life. Vide N. L. Circulars 12 & 15.

AUGUST

6th: 1932: At St. Francis Cave at Assisi in Italy: Baba conducted a spiritual meeting with the Advanced Souls of the 6th & 7th planes and mapped out the spiritual destiny of the world for the next 2000 years. (From 7 P.M. to 5 P.M. on 7-8-1932.

9th: 1936: Thursday: Sydney, Australia: Baba has set His foot on the Australian Soil for the first time.

10th: 1962: Gulmai (Adi K. Irani's mother), & Baba's Spiritual mother breathed her last, uttering Baba's name till the last breath.

13th: 1953: At Dehra Dun: Baba released for the first time The Parvardigar or Master's Prayer for the benefit of the world, it being a universal prayer embracing all religious thought. It was got recited by His mandali daily from this day till 2nd Sept, 1953.

20th: 1948: At Meherazad: Baba occupied the Building here and made His Head Quarters till He dropped His body on 31-1-1969.

SEPTEMBER

1st: 1931: Baba made His first Voyage to the West on "S. S. Rajputana". Mahatma Gandhi met Him for the first time on this ship.

7th: 1953: At Dehra Dun: Baba made His declaration as the "*Highest of the High*" and released to the world.

12th: 1954: At Ahmednagar: At Wadia Park: From 9 A.M. to 6 P.M. Baba gave His darshan to over 50,000 people. Baba's call, "*COME*"

SEPTEMBER

ALL UNTO ME" was released to the world.

21st: 1931: At Poona: Hazrat Babajan dropped her body.

29th: 1954: At Meherabad: 8 A.M. to 10.30 A.M. Baba gave His final embrace to about 1000 of His lovers who assembled there. At 11 A.M. He served "Puries" with His own hands at dinner to one and all.

30th: 1954: At Meherabad: 8 A.M. to 10 A.M. Baba led all His lovers to Meherabad Hill and showed His future Tomb and stated that it will become a world pilgrimage centre and that a Big Township will be developed there in 70 years. At 3 P.M.: Baba made His "*Final Declaration*" read out at a special Durbar held by Him with His lovers.

OCTOBER

7th: 1954: At Satara Baba gave up the use of Alphabet Board from 5 P.M. and began to communicate through gestures.

11th: 1925: At Meherabad: Baba began to retire at night into an improvised cabin below a large wooden table under a Neem tree and commenced writing the *Sealed Book*.

13th: 1968: At Meherabad. Baba held the last meeting with a selected lovers invited from all over India and finalized the programme for giving His darshan at Guruprasad, Poona from the 10th June 1969 to all His old and new lovers from all over the world in separate groups. This was fulfilled most successfully even after Baba dropped His body on 31st Jan 1969.

16th: 1949: Baba commenced "New life" of Hopelessness and Helplessness with His companions, by walking from Meherabad.

OCTOBER

- 1950: At Mahabaleswar: From 7 a.m. to 11 a.m. Baba held a meeting with about 200 of His selected lovers by temporarily stepping back into His old life of perfect Divinity and released to the world "*Baba Sermon*",
- 1951: At Meherazad: Baba commenced the phase of His work called "MAN-O-NASH" which was completed on 16-2-1952.
- 17th: 1941: At Dahigaon: Baba had His last meeting with. Upasni Maharaj,
- 21st: 1962: At Ahmednagar: At 9 A.M. Baba opened Avatar Meher Baba Ahmednagar Centre in the presence of a large number of local Baba lovers.

NOVEMBER

- 1st: 1962: East-West Gathering at Guruprasad, Poona: Baba gave His Sahavas to His Eastern lovers over 5000, and to His Western lovers over 200 from 1st to 5th.
- 6th: 1954: At Pandharipur: Baba gave His darshan to several thousands of pilgrims at Panduranga Temple at the request of Gadge Maharaj, who worshipped Baba as Panduranga Himself.
- 8th: 1952: At Meherabad : In the presence of a special congregation of over 425 lovers, Baba acted as a devotee and released to the world "PRAYER FOR REPENTENCE AND FORGIVENESS".
- 10th: 1925: At Meherabad: Under Baba's instructions the Mandali lighted, DHOONI (Fire place) for the first time at 11 P.M. With due ceremony resulting in heavy down pour of rain, thus reviving the dying crops.
- 13th: 1954: Baba issued clarification and confirmation of the Final Declaration.
- 15th: 1952: Baba commenced Fiery – Free life and completed on 7-9-53.

DECEMBER

- 2nd: 1956: Baba met with the second car accident while returning from Poona to Satara at 5-15 P.M,
- 12th: 1941: At Meherabad: As per Baba's directions Gustadji lighted Dhuni at 7 P.M. This is the second time after 10th November 1925, and there after 12th of every month Dhuni was being lit.
- 23rd: 1963: "All Women's Day at Meherabad": Baba's Radha, Mehera Mai's birthday was celebrated in a befitting manner in Baba's presence by about 300 women all day. Such a unique programme was first of its kind.
- 24th: 1941: Upasni Maharaj dropped His body.
1951: Baba made a soul-touching ceremony invoking God to Bless all the departed souls who served Him till then with love and Devotion.

ANECDOTE No. 1.

By Dr. H. P. BHARUCH.A. (Navsari)

One day, whilst leaving Meherazad, I thanked Baba for calling me to see Him. Baba said, if you start thanking me for all that I do for you, you will be doing nothing but saying thanks for all the twenty four hours of the day. Instead, just love me and remember me. This happened way back in 1957. Yet, the true meaning of those words went home to me only the other day.

I was standing under a shed and suddenly the whole of it collapsed. Some one shouted, Look out! I barely moved a foot to my left when the main beam supporting the shed fell exactly on the spot I had been standing upon. Had it not been for this narrow escape, I would not have been writing this anecdote. I was covered with dust and splinters from the tiles, but there was not a scratch on my body. I thanked Baba and it was only then that I remembered His words to me in 1957. In a flash it dawned on me that every moment of our life He protects us from accidents, from so many horrible diseases, and from so many other things which we are unaware of. In our ignorance we do not see His helping hand; in His humility He remains content to be unknown.

THE UNIVERSAL SONG

By DOROTHY LEVY

God IS Love and Beauty. To Him ALL belong.....
Creation His ... Avatar Meher Baba we, sing to YOU
our love song...
When the Universal song is in harmony, Mother nature.....
...responds with a melodious sound
In tune with the Infinite ... making the world go around.....
At dusk a glorious sunset; rays of sunlight to greet the
dawn.....
Things of the earth come alive with the Universal song
(Love)
Awakened-dew drops that have gathered sparkle, and
glisten in the early sunlight...
Rose-buds, and flowers opening their petals in the bright
warm light...
In God's Infinite Love, and Beauty nature's secrets unfold.....
Opening our eyes to His many WONDERS that God alone
knows.....
Giving joy to our hearts to join the Universal song.....
Avatar Meher Baba—Beloved, to YOU we sing our love
songs.....
In Praise of YOUR HOLY Name as, we journey on.....
Fulfilling our destiny on earth in this illusory play—
Knowing YOU are the Universal Father-Mother-Creator
that directs the way....
This is our love song JAI BABA KI JAI.....
May we be worthy of YOUR LOVE .. to live in YOU always!

LOVES RELEASE

By A BABA LOVER IN NEW YORK

God IS Love... Beloved Avatar Meher Baba—EVERYTHING
EVERYWHERE

Love the Universal language He has given to share

Love released through His lovers many acts.....

Grouping them in Baba-Centres and making contacts.....

Opening the channels through which His Love flows.....

In the Universe He has created—all things He knows.....

Father-Mother-Creator—DIRECTOR ACTOR and AUDI-
ENCE of every play

A performance given for Him will be right in every way—
understanding Oneness ... contacts we do not evade—

Acts that look foolish to some is often karma-debts being paid.

If we could see ourself as others see us

False pride. and ego would become as a speck of dust.....

At our Beloved Baba's Feet in humility, sacrifice and
kindness for others ...

God in all—in earth's illusory play we are sisters and
brothers

Evolution is God's Game...Maya plays the universal role....

With figures, and forms on their way toward the goal....

Those having seen God-Man in Form again on the earth...

Awakened in His Love and given a new birth.....

Telling us. "Let your life itself be MY MESSAGE of Love
and Truth to others" that seek

The companionship of false prophets, worship in idols in
conceit...

Indulging in lustful behaviours calling it love—
 Quoting intellectual quotations; having hallucinations about
 God in use of harmful drugs
 Destroying God's beautiful creativeness in ignorance and
 deceit—

In search for physical pleasure, more desires to seek.
 In life's play it is not how much we give, but how given...
 Not the number of years, but how they are liven....
 When gathering in His Centers as we sing...
 Jai Baba Ki Jai...this is the **THING**

Awakening in His Love Beloved Baba Praise **YOUR Holy
 NAME!**

This is bridging the generation a gap ... The Ancient **ONE** is
 ever the same

It is only by His Loving Compassion, and Grace can we find
 joy and peace

This is what it is all about—through His channels (lovers)
 Love Is released.

Divya Vani

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- (ii) All M.O's, Bank Drafts & Cheques are to be sent to the Managing Trustee, The Meher Vihar Trust Rajah-mundry-3, A. P. India.

—*Editor & Publisher.*

Talk given in our weekly Monday Night Meeting, when dear Mehera and women mandali of Beloved Baba visited our Centre on 16-3-1970.

Mehera's Address to Meher Baba Lovers

By

K. K. RAMAXRISHNAN

Dear Sisters & Brothers,

God came amongst us. He lived amongst us, lived with us, as one of us. He worked for our redemption; suffered to save us; and finally gave Himself to His creation. And the garment of a human form God assumed this time to descent to earth in this very town was at last placed at rest in a tomb at Meherabad on the Hill. The garment of His Man-form through which He smiled into our souls, with which He walked over this earth and showed us the Way to Himself within our hearts, is no more visible. An year rolled away and His dear ones assembled at Meherabad to commemorate the day of that Great Event—the event of His physical withdrawal from amongst us.

On that auspicious occasion, the beloved of THE BELOVED OF ALL HEARTS, Mehera offered a prayer.

"Beloved Baba! we are all gathered here in our love for you. May we be worthy of your very dear Love for us. Your compassion is our strength which sustains us. Your Love is our life—it is yours. May we hold on to your daaman in complete surrender to Your Will".

It is a prayer of one who is in constant communion with the Beloved in one's longing for union with the Beloved ... it is the soul's seeking for conscious experience of one's eternally indivisible oneness with Him. Prayer purifies the heart of man and makes him feel the Presence

of Beloved God within his heart. But a prayer that flows from the heart that is pure makes the Presence of the Beloved felt by all those who listen to that prayer and join that prayer. Beloved Baba's Presence was felt when Mehera offered her prayer. And in her tears we saw His Smile—the Smile that stimulates one's inner being to restless activity—the Smile that sustains His servants—the Smile that shines on our path. In coming together in His Love in an atmosphere of His Love, created and blessed by Him, one can not only feel His Presence, but becomes an instrument in His divine hands for spreading the fragrance of His Love—for carrying His Sacred Name—the WORD OF WORDS—to many; to bear the message of His Love and Hope to many a suffering souls. Blessed indeed we are today to have Beloved's dear Mehera and her companions with us here in this atmosphere of His Love He had created and blessed for us to come together in His Love and work. We are grateful to Beloved Baba for your coming amongst us and thus feeding us, His lambs with His Love. We rejoice in your company and we know He rejoices within us, for this is what He expects of you—You, who have been His companions for years—to Feed His Lambs with His Love.

After offering her prayer to Beloved Baba, Mehera addressed the assembled lovers, which I reproduce for the benefit of those who had not been present there:

"Jai Baba! We are all gathered here in love to pay homage to Avatar Meher Baba, our Divine Beloved who loves us more than we can ever love ourselves, Let us for ever say His Jai—*not only say it with our lips but live it in our hearts, so that our lives become a living testimony to His victory.* Avatar Meher Baba Ki Jai!"

We do not know how many amongst the seventeen hundred or so Meher Lovers assembled there were conscious of the truth that Meher Baba loved and continue to love us

more than we can ever love ourselves, nor can we know for certain as to how many amongst those seventeen hundred or so, will *live his victory* within their hearts, in order that their lives become a living testimony to His Victory. But we know for certain that the Avatar's victory is within the lives of those who have hearken to His Call, and have been awakened in His Love. The Avatar, as the Highest of the High had no victory to win in His coming amongst us. He came to give us victory. He came to redeem us. He came to reclaim us from this life of illusion. He came to save us from our false selves. His victory is in our redemption. His victory is in our being fully reclaimed from attachment to this world of illusion. His victory is in our being saved from falsehood and hypocrisy.

Beloved Baba had said, "All talk in itself is idle talk. Lectures, messages, statements, discourses of any kind, spiritual or otherwise, spoken or written are just idle talk, when not acted upon and lived up to." Thus it is for us, who have been closer and closest to Him in His Love and service to hail His victory within our hearts. It is through us His victory should shine forth. It is through the beauty of our lives that the brilliance of His victory should brighten the lives of those who are yet to hear the WORD and receive His Love. When we say AVATAR MEHER BABA KI JAI, we have to assure ourselves as to whether our lives are a living testimony to His Victory. Are we true to the Trust He has reposed in us? Each one of us has to be a living testimony to His LOVE, His GLORY, and His POWER. It is for us to endeavour every moment of our existence to become a living testimony to His Victory, because we know Beloved Baba loved us more than we can ever love ourselves. We know it is His Love that sustains us and all men and creatures. We know it is His compassion that infuses into us strength. So it is incumbent on us to live a life of self-giving love for Him. It is for us to truly dedicate ourselves to His dear cause in a spirit of self-effacing service. May we all remember Beloved

Baba's Message to His dear ones, "Let your life itself be my message of love and truth to others."

Beloved Baba once said in Guruprasad, "If you take me to be the Avatar, I pervade and become all beings, including you all. Then it naturally follows that those who believe Me to be the Ancient One must work since I myself work. For one, who really has the irrevocable conviction that I am the Highest of the High, work is no work. It all becomes sahadj."

May we all ponder over these words of God and imbibe the meaning these words impart, and truly endeavour every moment to live what we know to be true. For Beloved Baba said, "Be what you are and do what you feel best in My Love."

* Sahaj means natural. As natural as one breathes. May Beloved Baba bless us all. Jai Baba!!!

DARSHAN (Hymn)

By B. BHASKARARAJU (Kaladhyapak)

Darshan Terā
 Meher-Pradhoo Main,
 Pa raha tha
 apne dil me //Dar//
 Oh! MEHER BABA MY LORD!
 I have been feeling your PRESENCE.
 (1) Tereliye Kalpana jo
 Vohi terā Darshan,
 Bheetaree jo awaz
 Vohi terā Darshan, , ,
 Tereliye Shayree jo
 Vohi terā Darshan,
 Ghahta hoon
 Asalee Darshan - //Dar//

* (It was sung by the Author himself in Darshan Programme held at Gurupasad Hall on 16th May, 1969 at 3-00 P.M. This is very much liked by Baba's Mandali.)

(1) Whenever I undertake a New task for your cause,
 It is your Presence I feel.
 Whenever I respond to my inner-voice taking Form for
 your CAUSE,
 It is your presence I feel.
 Whenever I am inspired to compose Hymns of your
 Divinity,
 It is your Presence I feel.
 But for this time, I aspire to have your Real Darshan.

(2) Mera jo madhur sur
 Vohi Terā Darshan
 Meri Chithrakari hi jo
 Vohi Terā Darshan
 Jahan Ghoongharoo ki awaz
 Vahin Terā Darshan
 Chahta hoon
 Asalee Darshan //Dar//

(2) Whenever I sing of your Glory Melodiously,
 It is your presence I feel.
 Whenever I forget everything in the ART of Painting
 your life-like Pictures,
 It is your presence I feel.
 Whenever I am charmed by the Sweet Sounds of a
 rhythmic Dance,
 It is your presence I feel.
 But, for this time, I aspire to have your Real Darshan.

(3) Jahan meri bota chali
 Vahin Terā Darshan
 Sada teri yad hi
 Vohi terā Darshan
 Phir kab pavoon tera
 Sakar Darshan
 Terā "Bhaskar" Chaha Darshan /Dar/

(3) Whenever I immerse in your Chit-chat,
 It is your presence I feel.
 Whenever I fall in your "Saha Dhyam",
 It is your Presence I feel.
 Beloved! When shall I meet you again in flesh
 and Blood?
 Your "Bhaskar" Craves for your Darshan.

AVATAR MEHER BABA'S DIVINE DARSHANS

by Akula Ramayya, Challapalli.

1. I had the good fortune to go to Poona and attend the Sahavas programme of Avatar Meher Baba in the summer of 1965 with the kind help of the lovers of Machilipatnam Meher Centre. At Poona I had darshan of Baba and touched the sacred feet of the Avatar of the Age. Ever since, I have been a member of Challapalli Meher Centre, especially as a member of the Bhajan Mandali singing songs in praise of Beloved Baba. He had given me such a state that I could never forget Beloved Baba. During the last five years, I have heard that Baba has been giving His Divine Darshan to many lovers. But I had no such divine experiences nor did I wish for any such things,

Now about 10 days back, when I was lying on my bed during the early hours of the morning at about 3 A.M, I had the following divine experience. I closed my eyes but was in a fully watchful and conscious state. Then in a blissful divine light Baba appeared to me to be standing near me wearing His white dress. He put His hand on my shoulder and quickly walked to and fro many times taking me with Him. I felt very happy at this divine blissful Darshan. Sri. Bh. V. Ramana Rao, who was near, spoke the following words about me:— "Sri. Akula Ramayya is a very fortunate man, because Baba, by His grace, has made him get over some lakhs of re-births". I heard these words during

this divine Darshan. At a distance Smt. K. Sulochana and other Baba-lovers also appeared to me in this vision.

From this experience, we have to understand that though Beloved Baba has dropped His physical body, He always lives in the hearts of His lovers.

2. Some time before this, an old woman who had come to my house for the water-pump, had Baba's divine Darshan in His blissful divine light sitting on the cot on which I was lying between 3 and 4 A.M. As she had never seen such divine effulgence, she was struck with wonder and went home. Next morning, she came and related to me this divine experience. Hitherto she was not a Baba-lover but a stranger.

3. Reports have come to us that Baba has given such Divine darshan to some other strangers in His divine glory sitting on a coiled snake with its hood over His head and showing the sign of the Union of the lover and the beloved with His forefinger and thumb of the right hand joined together (Chinmudra) or in many other ways to those in some domestic difficulty and saving them from anxiety or worry. We cannot understand Baba's depth or His unfathomable ways as He has told us already. By these Darshans let us understand that God is always with us as a companion and feel happy.

Cordial Invitation
To All Baba Lovers

And
Second Appeal

The construction work of Meherpuri Hamirpur (U. P.) India is in progress, and help from Baba Lovers is coming in from various centres of the world. The world fair of Baba Lovers will be held from 15th November 1970 and the day of consecration of Baba Statue will be 18th November

1970. The contribution is being received from Baba Lovers as was instructed by Beloved Baba. There will also be a Meher Exhibition depicting various phases of the divine life of Beloved Baba. Baba Lovers will kindly send or bring such articles if any with them. All the Lovers of Baba would be aware of the magnitude of the sacred work and the short time within which it has to be accomplished according to the behest of Beloved Baba. It, therefore, behoves all and sundry to work with all their might for the gigantic task. If any of the Baba Lovers has not yet arisen to the occasion, he should stir himself up and all the lovers should together make concerted and sustained efforts for accomplishment of the great task set before us by Him.

The work of sculpturing of the Statue of Baba is going on in Jaipur (Rajasthan) India. Soon after it is completed the Statue will be brought and installed at Meherpuri, to inaugurate in time by Shri Adi K. Irani, one of the chosen disciples of Baba and that will not be merely a life-like representation of Beloved Baba being brought at Meherpuri but it would be gracing the auspicious occasion by Beloved Baba Himself in His real form. Help and contribution, however small in whatever suitable form made at the moment towards fulfilment of the sacred objective of the construction of Meherpuri entrusted to me by Him would be of great value and it is bound to make receptive of His showering blessings.

Any lover can become a life member of Avatar Meher Baba Meherpuri Centre Hamirpur India by donating Rs. 250 /- (two hundred and fifty Rupees only).

Meherpuri will have an Educational Institution named Avatar Meher Baba Vidya Dham, a Meher Dispensary and a Meher Library. One can make donation or specifically for any or for all these units of which a mention will be made by the donor; cheques or drafts forming donations may kindly be sent at the address "Avatar Meher Baba

Meherpuri Centre", Hamirpur, (U. P.). This will be a cosmopolitan mammoth gathering of divine lovers and a great august assembly unique of its kind. It is being organised with the object of promoting harmony of faiths, religious tolerations, universal brotherhood and happy relations among all. This was the most important work given to us by Beloved Baba before He dropped His physical body. Therefore, like the humble and obedient children of the one supreme father Lord Meher, let us work whole heartedly with an undaunted spirit so that He may be graciously pleased to bestow upon us and the whole world, His blessing which alone can bring real peace, harmonising the whole world and evolve a better world order by awakening a new moral and spiritual sense in individual life which will bring the new humanity. I earnestly request all lovers and workers of East and West not to miss this unique opportunity and send the confirmation of their attending the function in group or in person. Meherpuri is situated in Hamirpur, (U. P.) India, between two beautiful rivers Yamuna and Betwa, forty miles towards south of Kanpur one of the biggest business centres of India. Bus services and taxis are available near Kanpur Railway Station for (Meherpuri) Hamirpur U. P. which is of about two hours run.

I once again request that none of the Baba's centres in any corner of the world should remain unrepresented on this spiritual event. A magnificent and lovely abode to which Baba often announced as His Heart.

Dated
10th July 1970.

Secretary,
P. D. Pukar
Avatar Meherbaba Meherpuri Centre
Hamirpur (U. P.), India.

Note—Avatar Meherbaba Vidya Dham has been opened
in this very sacred month of maha Maun.

* ORATIO

By

CONRAD HUBBARD (N. Z.)

The Lord my God made stones and mountains
grass, leaves, and animals as a bane
 carriage for his own grown knowing
their lusts and needs of own world
 are Satan's endless falling gyre
but God so loves the world
he redeems by sacrificing very Self
for infinite interrelations of our travail

i need learn love from God
that i may love men in the world
till outward circumstance be nought to me
and all my deeds arisen from a pure heart
i beg on me God's wrath

i fear and yet love this timely purgatory
i'm now bound willingly
what my hope
that i should learn to see God in man
and my hope shall blossom as a sunflower
for in faith and love of God
i've no worth than as humble slave

and my Christ hung on the tree
eli eli
in agony of hopelessness and helplessness
this is the Suffering Servant and the Son of Man
and highest of the high
thou Messiah and Son of God

* ORATIO is an old Christian-Latin word meaning prayer derived from the Latin 'Orare' which means 'to pray'.

45th Silence Anniversary Reports

1. SAMBALPUR, (ORISSA)

By

V. P. JHA

The 45th Anniversary of Avatar Shri Meher Baba's Silence was celebrated by the members of the Meher House Sambalpur (Orissa) on the 10th July, 1970 with great joy and enthusiasm.

The following members took part in the 24 hours' Silence commencing from 12 P.M. on the 9th July to 12 P.M. 10th July.

1. V. P. Jha. 2. Narayani Devi Jha (Mother) 3. Tara Kumari Jha (Wife). 4. Aruna Kumari Jha, (5) Nilima Kumari Jha (Daughters).

About 15 minutes before the mid-night of the 9th July, Prayers of Beloved Baba were started and Baba Nam Japa went on and just a minute before 12 P.M. with Avatar Meher Baba Ki Jai, the Silence commenced. We all went to bed with Beloved Baba's loving name in our hearts.

The next day perfect silence was maintained by all of us. There was peace and stillness in the house. Prayers of Beloved Baba and remembrance of His Beloved and his holy name were recited by us silently and as frequently as possible in our hearts. Thus the whole of the day was spent in remembering the Beloved and just at 12 P.M. on the 10th July, the Silence was broken by loving cries of "Avatar Shri Meher Baba Ki Jai" for 45 minutes to mark the 45th Anniversary of the silence and with His Arati sung in a chorus and His Jai Jayakar, the function came to a close.

2. Dowleswaram Centre :

by Y. Subrahmanyeswara Rao

Avatar Meherbaba's 45th Annual Function of (MOUNA-VRATAM) Silence was celebrated by Dowlaiswaram Centre in the traditional way. The function was commenced by all the Baba lovers gathering at the centre by 11-15 P.M. on 9-7-70 by performing Bhajan Parvardigar prayer till 12 in the night. Exactly by 12, the following members in the centre began to observe silence.

1) Sri A. Ayyapa Sastry, 2) Sri M. V. Ramana Murthy, 3) Sri A. Tataiah, 4) Sri Yatham Nageswara Rao, 5) Sri A. Somaiah, 6) Sri M. Venkatakrisnaiah 7) Sri A. S. Kam-eswara Rao 8) Sri B. Venkataratnam.

On 10-7-70 they met in the centre by 11-30 P.M. They broke their silence 'MOUNAVRATAM' by 12 mid-night—Then they performed repentance prayer and gave Arati and the function was concluded.

On 11-7-70 all the members in the centre and some guests gathered in the centre by 7-30 P.M. This function was presided over by Sri. M. V. Ramana Murthy. Sri. Gh. Subba Rao was the Chief guest. The function began with the 'Masters' prayer in Telugu. Then prayer-songs and Bhajans were sung by the lovers of Baba, young and aged, men and women, boys and girls. This was very thrilling and every person present was filled with joy and engulfed with the presence of the Beloved Baba amongst them. Brother Sri. Chaganti Subba Rao spoke eloquently on the importance of this 'MOUNAVRATAM' and narrated the importance features of some of the messages given by Baba from 1951 at the Annual celebrations, observing silence and travelling all over the world. Sri M. V. Ramana Murthy said vote of thanks and with Arati the function concluded at about 10 P.M. This was a happy day as the beloved Baba our Father played with us and we His Children, played with Him. What else can give such a pleasure to us?

3. Anakapalli Centre:

By

B. DAYAKARAN.

On 9-7-1970, a special Sannelan was arranged in the residential house of Bro. G. V. Narasimharao in connection with the first birthday celebration of his grand son Chy. Meher Kumar. Pooja and Sankeerthan was performed by lovers. The coincidence of this special Sannelan programme prior to the commencement of silence observation is felt as a blessing sign. Dr. P. S. R. Swamy, on this occasion, spoke on the great Universal significance of the Divine Unfathomable Silence of Beloved Baba with his universal body and mind for the universal benefit. The implications of the breaking of silence by Avatar Meher Baba and the individual benefitting lover's experience of Bliss and hear that word of words with heart's content is specially impressed on the lovers gathered. After Arati and distribution of Prasad at 9-30 P.M., some of the lovers directly proceeded to Meher Centre while others began to gather from 10-00 P.M., at the Centre. Prayers and Sankeerthan were performed in the Meher Centre. At 12-00 Midnight Arati was offered to Baba and silence was commenced by lovers. Some lovers spent some time in the centre in concentration and left for their houses while others remained in the centre.

Next day (10-7-70), young lovers, boys and girls, who could not succeed in continuing silence, started prayers and Sankeerthan from 7-30 P.M. and continued till 12-00 Midnight to their hearts' content as an apology for their inability to continue silence.

Lovers, after concentration till 12-00 Midnight, offered arati to Baba and broke the silence, This year, the lovers expressed much satisfactjon and spiritual happiness during the silence when compared to previous years. 39 lovers of the centre (Names given below) including male & female lovers observed silence from 12 Midnight on 9-7-70 till 12 Midnight on 10-7-70.

Brothers Grandhi Jagannadham, B. Dayakaram, V. Raja, V. Venkata Rao, K. Balaji Das, P. S. R. Swamy, P. Rajeswara Rao, M. V. Kameswara Rao, G. V. Narasingarao, M. Venkata Rao, K. Venkatesam, S. Ramana, B. Sanyasi Rao, K. J. L. Ramam, M. Prasad, V. Venkateswara Rao, V. S. Syamala Rao, M. Appala Naidu, E. Ramana.

Sisters: B. Nagaratnam, B. Ammannamma, V. Ammani Bai, V. Rajeswari, P. Tripura Sundari, P. Padmavathi, M. Seshamma, G. Satyavathi, G. Vijayalaxmi, Meena Kumari, K. Mani, M. Krishna Kumari, K. Janaki Bai, P. Annapurna, S. Ammajamma, P. Mahalaxmi, K. Suryakumari, V. L. Annapurnamma, V. Tayaramma, Srimathi B. L. Ramakrishna Rao.

AT 4 A. M. B. SAROJINI NAGAR, (DELHI CENTRE)

By Satish Kapil Meher, *Secretary*.

The atmosphere on 19 July 70, Sunday, the day fixed for Silence Anniversary, was playing tricks with our feelings. Sometimes it was hot due to bright sun shine and sometimes it was cool due to clouds.

So, we were compelled to arrange two places for the function, one inside the house, and the other, outside in a grassy ground. Baba lovers started reaching at 5 P.M. ignoring hot weather and their comforts. The programme commenced in big room at 5-30 P.M. Soon the room was filled with Baba lovers. To lessen the feeling of scorching heat, arrangements were made for orange squash cold drink which was served frequently till the function ended.

We were under the presumption that there will be small gathering because the season was unfavourable. But to our great joy, no place was left for sitting for Baba lovers under the roof. I went outside and I saw the sun is

hiding in some pieces of clouds, wind was blowing in the open air pandal. Baba's full size picture was taken out with "Avatar Meher Baba ki Jai" at 6-30 P.M. Baba's attraction and His love was so magnetic that the whole the place of open air pandal was filled. The persons going on the roads, used to stop when they saw Baba's brilliant and attractive face.

Shri S. P. Datta, the famous singer of gazals, sang some gazals in his sweet voice. Sardar Amar Singh Saigal, postponed his many engagements, to attend this function. He explained in his speech "Why Baba had observed Silence and why Baba had left *His body without breaking His Silence.*" He further said that Baba was Ram, Krishna, Guru Nanak and Christ. He said that once upon a time, I went to a Gurudwara and I said to myself, 'Today I want to see Baba, in the picture of Guru Nanak.' So I saw Baba, in the picture of Guru Nanak till I remained there. He further said that we had to follow the path of Truth and Love and we should surrender 100% to the Master. He ended his talk with, "We should remember Baba continuously always."

Shri S. R. Sharma sang devotional songs and the following was his famous one:-

"LAKHON SUKH HAIN ZAMANE MAIN LAKIN,
TERI MASTI SA KOI NAHIN HAI."

There are million comforts in this World,
But no one equals to your Divine Bliss.

Raja of Sahanpur State, narrated in his speech that how Beloved Baba had created the circumstances to enable him to attend this function. He threw light on Baba's prayers. He said that Baba had given us three precious things.

Those were:—

- (1) To observe silence
- (2) Parvardigar Prayer
- (3) Repentance Prayer

(to be continued)

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