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September 1970

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Monthly:

September 1970

DIVYA VANI

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

The Meher Vihar Trust

Volume 6]
Number 9]

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(DIVINE VOICE)

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AVATAR MEHER BABA

The Removal of Sanskaras

(Part - I)

BY AVATAR MEHER BABA

The Cessation of Sanskaras :
Their wearing out and Unwinding

Sanskaras Prevent Self-illumination: Human beings do not have self-illumination, because their consciousness is shrouded in *Sanskaras* or the accumulated imprints of past experience. In them, the will-to-be-conscious with which evolution started has succeeded in creating consciousness. But it does not arrive at the knowledge of the Oversoul, because the individual soul is impelled to use consciousness for experiencing *sanskaras*, instead of utilising it for experiencing its own true nature as the oversoul. The experiencing of *sanskaras* keeps it confined to the illusion of being a finite body trying to adjust itself in the world of things and persons.

The Problem of Securing Release from Sanskaras: The individual souls are like the drops in the ocean. Just as each drop in the ocean is fundamentally identical with the ocean, the soul which is individualised due to *bhas* or illusion is still the Oversoul, and does not really become separate from the Oversoul. And yet the envelope of *sanskaras*, in which consciousness is covered, prevents it from having self-illumination and keeps it within the domain of *maya* or duality. In order that the soul should consciously realize its identity with the Oversoul, it is necessary that consciousness should be retained and that *sanskaras* should be entirely removed. *The sanskaras which are contributory to the evolution of consciousness themselves become impediments to its efficacy in illuminating the nature of the Oversoul.* Henceforth the problem with which the will-to-be-conscious is confronted is not that of evolving consciousness but that of releasing it from *sanskaras*,

The release from *sanskaras* takes place in the following five ways:

Five Ways of Securing Release from *Sanskaras*:

1) *The cessation of new sanskaras*: This consists in putting an end to the ever-renewing activity of creating fresh *sanskaras*. If the formation of *sanskaras* is compared to the winding of a string round a stick, this step amounts to the stopping of the further winding of the string.

2) *The wearing out of old sanskaras*: If *sanskaras* are withheld from expressing themselves in action and experience, they are gradually worn out. In the analogy of the string, this process is comparable to the wearing out of the string at the place where it is.

3) *The unwinding of past sanskaras*: This Process consists in annulling past *sanskaras* by mentally reversing the process which leads to their formation. To develop the analogy of the string, it is like the unwinding of the string.

4) *The dispersion and exhaustion of some sanskaras*: If the psychic energy which is locked up in *sanskaras* is sublimated and diverted to other channels, they get dispersed and heaved and have a tendency to disappear.

5) *The wiping out of sanskaras*: This consists in completely annihilating *sanskaras*. In the analogy of the string this is comparable to the cutting of the string by means of a pair of scissors. The final wiping out of *sanskaras* can be effected only by the grace of a Perfect Master.

It should be carefully noted that many of the concrete methods of undoing *sanskaras* are found to be effective in *more than one way*, and the five ways mentioned above are not meant to classify these methods into sharply distinguished types. They rather represent the different principles characterising the psychic processes which take place while *sanskaras* are being removed. For the sake of convenience, this article will deal only with those methods which pre-

eminently illustrate the first three principles (viz., the cessation of fresh *sanskaras* and wearing out as well as the unwinding of past *sanskaras*. The methods which predominantly illustrate the last two principles (viz., the dispersion and sublimation of *sanskaras* and the wiping out of *sanskaras*) will be explained in the next article.

Renunciation.

If the mind is to be freed from the bondage of ever-accumulating *sanskaras*, it is necessary that there should be an end to the creation of new *sanskaras*. Fresh multiplication of *sanskaras* can be stopped through renunciation. Renunciation may be external or internal. External or Physical renunciation consists in giving up everything to which the mind is attached, viz., home, parents, wife, children, friends, wealth, comforts and gross enjoyments. Internal or mental renunciation consists in giving up all cravings, particularly the craving for sensual objects. Though external renunciation in itself is not necessarily accompanied by internal renunciation, it often paves a way for internal renunciation. Spiritual freedom consists in internal renunciation and not in external renunciation; but external renunciation is a great aid in achieving internal renunciation. The person who renounces his possessions disconnects himself from everything that he had or has. This means that the things which he renounces are no longer a source of fresh *sanskaras*. He thus takes an important step towards emancipating himself from his *sanskaras* by putting an end to the process of forming new *sanskaras*. But this is not all that is achieved through external renunciation. With the renouncing of everything, he also renounces his past bindings. The old *sanskaras* connected with his possessions get detached from his mind and, since they are withheld from expressing themselves, they get worn out.

For most persons external renunciation creates a favourable atmosphere for the wearing out of *sanskaras*, A

man who possesses gold and power is exposed to a life of indulgence and extravagance. His circumstances are more favourable for temptations. Man is mostly what he becomes by being chopped, chiseled and shaped by the sculptor of environment. Whether or not he can surmount his surroundings depends upon his strength of character. If he is strong, he remains free in his thought and action, even in the midst of action and reaction, with his environment. If he is weak he succumbs to its influence. Even if he is strong, he is likely to be swept off his feet by a powerful wave of collective mode of life and thought. It is difficult to withstand the onslaught of a current of ideas and avoid falling a prey to the circumstances. If he resists the circumstances, he is likely to be carried away by some wild wave of collective passion and get caught up in modes of thought which he is unable to renounce. But *though it is difficult to resist and overcome the influence and surroundings, it is easier to escape from them.* Many persons would live a chaste and a straight-forward life if they are not surrounded by luxuries and temptations. The renunciation of all superfluous things helps the wearing out of *sanskaras* and is, therefore, contributory to the life of freedom.

Solitude and Fasting: The two important forms of external renunciation which have special spiritual value are (1) solitude and (2) fasting. Withdrawal of oneself from the storm and stress of the multifarious worldly activities and occasional retirement into solitude are valuable for wearing out the *sanskaras* connected with the gregarious instinct. But this is not to be looked upon as a goal in itself. Like solitude, fasting has also great spiritual value. Eating is satisfaction: fasting is denial. Fasting is physical when food is not taken in spite of the craving for the enjoyment of eating; and it is mental when food is taken not for its delights and attachment, but merely for the survival of the body. External fasting consists in avoiding direct contact with food in order to achieve mental fasting.

Food is a direct necessity of life, and its continued denial is bound to be disastrous to health. Therefore external fasting should be periodical and only for a short time. It has to be continued till there is complete victory over the craving for food. By bringing into action all the vital and psychic forces to withstand the craving for food it is possible to free the mind from attachment to food. External fasting has no spiritual value when it is undertaken with the motive of securing the formation of the body or for the sake of self-demonstration. It should not be used as an instrument for self-assertion. In the same way, it should not be carried to the extreme until the body is reduced to its limits. Self-mortification through prolonged fasting does not necessarily promote freedom from the craving for food. On the contrary, it is likely to invite a subsequent reaction to a life of extravagant indulgence in food. If, however, external fasting is undertaken in moderation and for spiritual purposes, it facilitates the achievement of internal fasting; and when external and internal fasting are whole-hearted and faithful, they bring about the unwinding of the *sanskaras* connected with the craving for food.

PENANCE: The unwinding of many other *sanskaras* can be brought about through penance. This consists in augmenting and expressing the feeling of remorse which a man feels after realizing that he has done some wrong act. Repentance consists in mentally reviving the wrongs with severe self-condemnation. It is facilitated by availing oneself of the different circumstances and situations which stir up the penance, or by remaining vulnerable during periods of emotional outbursts, or by deliberate efforts to recall the past incidents with a bleeding heart and acute disapproval. Such penance unwinds the *sanskaras* which are responsible for the action. Self-condemnation accompanied by deep feeling can negate the *sanskaras* of anger, greed and lust. Suppose a person has done irreparable wrong to some one through uncontrolled greed, anger or

lust, some time or other, he is bound to have the reaction of self-killing remorse and experience the pricks of conscience. If, at this time, he vividly realizes the evil for which he was responsible, *the intensity of emotional awareness by which it is accompanied consumes the tendencies for which he stands self-condemned.*

Self-condemnation sometimes expresses itself through different forms of self-mortification. Some saints even inflict wounds on their body when they are in a mood of penitence. But such drastic expression of remorse must be discouraged as a general usage. Some Hindu aspirants try to cultivate humility by making it a rule to fall at the feet of every one whom they meet. To a man of strong will and stable character, penance can bring the desired good effect through self-humiliation which unwinds and eradicates the different *sanskaras* connected with good and bad actions. Others who might be feeble in their willpower also derive benefit from penance if they are under sympathetic and loving direction. When penance is carefully nourished and practised, it inevitably results in the *psychic revocation* of undesirable modes of thought and conduct and makes a man amenable to a life of purity and service.

It should, however, be carefully noted that there is always in penance the danger that the mind might dwell too long upon the wrongs done, and thus develop the morbid habit of wailing and weeping over petty things. Such sentimental extravagance is often an indiscriminate waste of psychic energy, and is in no way helpful for the wearing out or the unwinding of *Sanskaras*. Penance should not be like everyday repentance which follows everyday weaknesses.

It should not become a tedious and sterile habit of immoderate and gloomy pondering over one's own failings. *Sincere penance does not consist in perpetuating grief for the wrongs, but in resolving to avoid in future those deeds which call forth remorse.* If it leads to lack of self-respect or self-confi-

dence, it has not served its true purpose which is merely to render impossible the repetition of certain types of action.

Withholding Desires from Fulfilment: The wearing out and the unwinding of *Sanskaras* can also be effected by denying to desires their expression and fulfilment. People differ in their capacity and aptitude for rejecting desires. Those in whom desires arise with great impulsive velocity are unable to curb them at their source. But they can refrain from seeking their fulfilment through action. Even if a man has no control over the surging of desires, he can prevent them from being translated into action. Rejection of desires by controlling actions avoids the possibility of sowing seeds of future desires. On the other hand, if a man translates his desires into action, he may spend up and exhaust some impressions; but he is creating fresh impressions during the very process of fulfilling the desires. and is thus sowing seeds for future desires which, in their turn, are bound to demand their own satisfaction. The process of spending up or exhausting impressions through expression and fulfilment does not in itself contribute towards securing release from *sanskaras*.

When desires arise and their release into action is barred, there is plenty of opportunity for spontaneous cogitation of these desires; and this cogitation results in the wearing out of the corresponding *sanskaras*. It should, however, be noted that such spontaneous cogitation does not bring about the desired result if it takes the form of mental indulgence in the desires. When there is a deliberate and wanton attempt to welcome and harbour the desires in the mind, such cogitation will not only have no spiritual value, but may itself be responsible for creating subtle *sanskaras*. Mental cogitation should not be accompanied by any conscious sanction for the desires which arise in consciousness; and there should not be any effort to perpetuate the memory of these desires. *When desires are denied their expression and fulfilment in action and are allow-*

ed to pass through the intensity of the fire of cogitative consciousness which does not sanction them, the seeds of these desires get consumed. The rejection of desires and the inhibition of physical response in time effect an automatic and natural negation of the past *sanskaras*,

Desirelessness:

Rejection of desires is a preparation for desirelessness or the state of non-wanting which alone can bring about true freedom. Wanting is necessarily binding, whether it is fulfilled or not. When it is fulfilled, it leads to further wanting and thus perpetuates the bondage of the spirit; and when it is unfulfilled, it leads to disappointment and suffering which, through their *sanskaras*, fetter the freedom of the spirit in their own way. There is no end to wanting because the external and internal stimuli of the mind are constantly alluring it into a state of wanting or disliking (which is another form of wanting) something. The external stimuli are the sensations of sight, hearing, smell, taste and touch; and the internal stimuli are those that arise in the mind-stuff of man from the memories of the present life and the totality of *sanskaras* gathered by consciousness, during the evolutionary period and human lives. When the mind is trained to remain unmoved and balanced in the presence of all external and internal stimuli, it arrives at the state of non-wanting; and by not wanting anything (*except the Absolute Reality which is beyond the opposites of stimuli*), it is possible to unwind the *sanskaras* of wanting.

The Poise of Non-wanting implies the Facing of Stimuli by 'Neti' 'Neti'

Wanting is a state of disturbed equilibrium of mind; and non-wanting is a state of stable poise. The poise of non-wanting can only be maintained by an unceasing disentanglement from all stimuli, whether pleasant or painful; agreeable or disagreeable, In order to remain unmoved by

the joys and sorrows of this world, the mind must be completely detached from the external and internal stimuli. Though the mind is constantly fortifying itself through its own constructive suggestions, there is always the chance of these outposts of defence being washed away by some sudden and unexpected wave arising in the ocean of natural and mental environment. When this happens, you may, for the time, feel completely lost, but the attitude of non-attachment can keep you safe. This attitude consists in the application of the principle of 'Neti', 'Neti', 'Not-this'. Not-this. *It implies constant effort to maintain watchful detachment in relation to the alluring opposites of limited experience.* It is not possible to deny only the disagreeable stimuli and remain inwardly attached to the agreeable stimuli. If the mind is to remain unmoved by the onslaughts of the opponents, it cannot continue to be attached to the expression of affection and be influenced by them. The equipoise consists in meeting both the alternatives with complete detachment.

THE LIMIT OF THE NEGATIVE ELEMENT IN THE DIFFERENT FORMS OF ASCETICISM: The 'Yes' 'Yes' meaning of the positive sanskaras can only be annulled through the negative assertion of 'no', 'no'. This negative element is necessarily present in all the aspects of asceticism, as expressed through renunciation, solitude, fasting, penance, withholding desires from fulfilment and non-wanting. The happy blending of all these methods and attitudes (which have been individually explained in this article) creates a healthy form of asceticism in which there is no toil or exertion., But to ensure all this, the negative element in them must come naturally without giving rise to any perversions or further limitations.

It is no use trying to coerce the mind to a life of asceticism. Any forcible adjustment of life on ascetic lines is likely to stunt the growth of some good qualities. When the healthy qualities of human nature are allowed to deve-

lop naturally and slowly, they unfold the knowledge of relative values, and thereby pave a way for a spontaneous life of asceticism. But any attempt to force or hasten the mind towards an ascetic life is likely to invite reaction.

The process of being freed from some attachments is often accompanied by the process of forming some other new attachments, The grossest form of attachment is that which is directed towards the world of objects. But when the mind is being detached from the world of objects, it has a tendency to arrive at some finer attachments of a subjective kind, After the mind has succeeded in cultivating a certain degree of detachment, it might easily develop that subtle form of egoism which expresses itself through aloofness and superior air. Detachment should not be allowed to form any nucleus for the ego to fasten itself on; and at the same time, it should not be an expression of one's inability to cope with the storm and stress of worldly life. The things, that condition pure and infinite being, should be given up from the attitude of the immense strength which is born of purity and enlightenment and not from a sense of helplessness in the face of strife and struggle. Further, true detachment does not consist, in clinging to the mere formula of 'Neti', 'Neti' which some times becomes an obsession of the mind without any deep felt longing for enlightenment. Such interest in mere formula of negation often exists side by side with an inward dwelling on the temptations. Detachment can be integral and whole-hearted only when it becomes a part and parcel of one's nature.

The Negative *Sanskaras* Must also Disappear Before Enlightenment:

The negative assertion of 'no', 'no', is the only way of unwinding the positive *sanskaras* gathered through evolution and human lives. But though this process does destroy the positive *sanskaras* it results in the formation of the *negative sanskaras* which, in their own way, condition the mind and create a new problem. The assertion of 'no', 'no'

has to be sufficiently powerful to effect the eradication of all the physical, subtle and mental *sanskaras*; but after it has served its purpose, it has to be ultimately abandoned. *The finality of spiritual experience does not consist of a bare negation.* To bring it under a negative formula is to limit it by means of an intellectual concept. The negative formula has to be used by the mind to decondition itself, but it must be renounced before the ultimate goal of life can be attained. Thought has to be made use of in order to overcome the limitations set up by its own movement; but, when this is done, it has to be itself given up. This amounts to the process of *going beyond the mind*; and it becomes possible through non-identification with the mind of its desires. To look upon the body, as well as all thoughts and lower impulses objectively, is to get established in blissful detachment and to negate all the *sanskaras*. This means freeing the soul from its self-imposed illusions like 'I am the body', 'I am the mind' or 'I am desire' and gaining ground towards the enlightened state of 'I am God', 'Anal Haque', or 'Aham Brahmasmi',

Dr. Bruce H. HOFFMAN INFORMS US from
NEW YORK under date 18th JULY 70
as follows:

What a Love Feast BABA is giving us. Villou has come and gone on the Spring breezes; and now Delia Deleon is with us for a short visit. Dear Fred and Ella continue to inspire us all here in NEW YORK through their selfless love and work, for BABA—and Blessed BABA in His Infinite Compassion continues to work His miracle of opening our hearts to His Divine Love.

JAI BABA

The Anniversary Celebrations at Hyderabad

The Seventh Anniversary of the Meher Vihar Trust and Meher Vihar (Regd) and the First Anniversary of Meher Ashramam were celebrated on the 23rd and 24th August 1970 at Giri Raj Hall, Sultan Bazar, Hyderabad. The celebrations were inaugurated by Shri Adi K. Irani Secretary & Disciple of Avatar Meher Baba and were presided over by Shri T. S. Kutumba Sastri, Chairman, Avatar Meher Baba Trust, Ahmednagar.

Baba lovers have attended from various places in India and one American lover, Mr. Jack Small also participated in the celebrations on both days. Prominent among those that attended were Kavi Yogi Maharshi Suddhananda Bharathi from Madras, Sri Parameswari Dayal 'Pukar' from Hamirpur, Sri Saligram Sharma from Fategarh, Sri Gulab N. Panchal from Bombay, Sri Narayan Datta Trivedi from Kanpur, Sri Y. S. Rao from Nagpur, Sri N. Dharmarao and T. V. Rama Rao from Rajahmundry, Smt. P. Jagadamba from Kakinada, Sri M. Sriramamurthy from Guntur, Sri M. B. G. Sastri from Vanaparathi, Sri R. Suryanarayana Murty from Nizamabad, Sri L. Venkaiah from Warrangal and Sri D. S. Hanspal from Raipur, Sri P. Veeraju from Mandapeta and Sri Y. Manikyalarao from Vijayawada, besides a large number of others.

The celebrations commenced at 7-45 a.m. on 23-8-70 with the unfurling of the seven-coloured flag by Sri P. D. Pukar followed by Sankirthan, After recital of the Master's Prayer by Sri Ch. Mallikarjunarao, Swami Satya Prakash Udaseen welcomed all the lovers.

Sri Adi K. Irani then inaugurated the celebrations with a thrilling speech during the course of which he said:

"Though temperaments are different in men it is possible to effect understanding even as the various notes in an orchestra create perfect harmony. By thinking of Baba it is possible to forget differences. Baba is God and is right here amidst us. He is the Avatar. Avatar is none else but God in human form. Our love for Avatar Meher Baba cannot have been better placed. God is always One. The two main aspects of God are Sakar and Nirakar. We are most fortunate to have been born during the Avataric period which lasts for several hundred years. Baba is to be felt more in His divinity in your heart. Baba once said:

'Those who live with Me feel
My humanity more than My Divinity,
Those who live away from Me feel
My Divinity more than My humanity.'

A philosopher-poet said: I am the slave of that man whose words, actions and thoughts are the same which harmonise.

The most important thing that is necessary is creation of harmony for the propagation of Baba's message of Love and Truth. Baba has not gone anywhere though He dropped His body. Any one who thinks that Meher Baba is gone is a traitor to his own love. If the mind is completely destroyed, not even stilled or silenced, you will get the 'I am God' state. The drop merges in the Ocean. No Perfect Master said 'Hold on to My Daaman till the very end'. It is only Meher Baba that said it...The time will come when humanity will shed tears of blood in the remembrance of Meher Baba.

Meher Baba's ways are most positive, not acrobatic. Meher Baba is concerned with one's character, one's living. Avatar's ways are most unfathomable. He has got to adopt Himself to the Laws of Nature. His manifestation will come. He has done His work and it will take its own time for the manifestation."

After Sri Adi K. Irani completed his speech, Sri N. Dharmarao, Managing Trustee of the Meher Vihar Trust, reviewed the progress of work of the Trust (Appendix I). Then Sri N. Bhimasankaram, President, Meher Vihar (Regd) gave a resume of the activities of Meher Vihar in the past year (Appendix II).

The after-noon function began with Sankirthan and the proceedings opened with Master's Prayer by Sri V. V. Narayana Rao. At the request of the President Sri Kutumba Sastri, Sri Adi K. Irani released the small book "Heed My Call" by Meher Baba. In doing so Sri Adi stressed that the value of the book could not be measured in terms of money and that it contained Baba's messages which are of inestimable value. He said the Highest of the High had come down to our level to give these messages.

There was then a symposium on the subject- "Beloved Baba's work and our duty now to fulfil our responsibility befitting the trust reposed in us by Him", which was led by Swami Satya Prakash Udaseen. Several lovers gave talks this afternoon viz., Mr. Jack Small, Sri Saligram Sharma, Sri V. V. Narayanarao, Y. Srinivasarao and K. V. Suryanarayana and others. Smt. P. Jagadamba gave certain practical suggestions to lady lovers as to how to carry on Baba's work.

In the evening there was a public meeting presided over by Kaviyogi Suddhananda Bharathi who emphasised the Divinity of Meher Baba and related at length how he came into His contact. Sri M. S. Kotiswaran, Mr. Jack Small and Sri Parameswari Dayal 'Pukar' gave their experiences.

Sri Adi K. Irani addressing the gathering describe Baba as a shoreless Ocean. He said: "I am inefficient, deficient, and not at all proficient to say anything about Baba because He is so vast so great. You must have the strength, the heart, the courage to face the vastness of

Godhood in human form. Meher Baba is something like a bottle—the entire ocean bottled up in the form of Baba. Can you imagine the force the strength of the entire ocean of Divinity bottled up in a human form?"

Talking of the favourite poets of Baba, Sri Adi K. Irani said "All poets are not God-realised and all God-realised are not poets; but there are a few God-realised poets among whom Hafiz, Thukaram and Kabir are Baba's favourites ... Baba does not expect any one to give up any thing in your life. He has boiled down all the teachings of the Avatars and has given in one sugar coated pill in a concentrated form. Baba has said "Do not bother, but do one thing—Love Me", like a brother like a father like a child or like a friend. It is the most natural instinct in the world to love. Baba is father and mother both in one. He said 'I love you more than you can ever love yourself.' Sri Adi K. Irani here related an incident which happened in New York. The owner of a taxi who is a Baba lover had painted these words of Baba on the front panel inside the taxi—I love you more than you can ever love yourself—Meher Baba'. A gentleman who took the taxi for hire questioned the driver where this Meher Baba was. He got His address and came all the way to India to see Meher Baba and on seeing Him became a staunch Baba lover.

A poet said 'Give up God' and none could understand this cryptic saying. The real meaning of this was Give up Your desire to see God. Baba had come down to our level to give His message. If the Avatar all the time had to descend to your level and talk in your language it is a great imposition on Him. One man went to a Perfect Master and asked Him 'What is the cause of the suffering of the world?'. The Master replied 'human nature—human sanskars' Men follow one religion or another. But religion should be the religion of God not the religion of human thinking, not the religion of human mischief or human selfishness. One Missionary asked Sri Adi in Ame-

rica—"Christ is the son of God, the Father. How Can Meher Baba be said to be the personification of God." Sri Adi then replied "You accept God as Omnipotent, all powerful. If so, cannot God take a human form?" Sri Adi went on "Thousands of births and thousands of lives come and go but what is important is not the death of your body but the death of your mind. ... The world has yet to know Meher Baba, understand Him, appreciate Him. He is the most modern Avatar. Some time has yet to elapse for His manifestation. We must have a proper perspective of Meher Baba's spiritual stature. He enformed Himself to show you His Love and to evoke real love in you",

Sri Saligram Sharma who spoke next said that we were all limbs of Beloved Baba and were not separate from Him. He said that the best work one could do for Baba was to live a life of love and service to others. Desirelessness was the goal of our life if we wanted to work for the spiritual freedom of humanity. Baba was our real father and we were dedicated to Him.

Mr. Jack Small who is a lawyer in Los Angeles, California gave an account as to how he came to Meher Baba. He visited various Swamis, muni Yogis. He was in Mexico. He was not happy. One day he had a spiritual experience. On the wall of his room he fixed pictures of all the Avatars to invoke the blessings of every one in his meditation. He was discussing with his parents about search for God. He finally sat down thinking of God—"How can I get to you? How I will find you? What is the way—you will show me?". Then in response to the stream of his thoughts a beam of Sun light came and fixed on Meher Baba's eyes in the picture on the wall. That was the answer to his quest.

After Arati and Prasad the function closed for the day at 8-30 p.m.

On the morning of 24-8-70 the guests were invited to the Meher Ashramam in Himayatnagar and those that

gathered there had a group photograph, after which all returned to Giriraj Hall.

After Sankirthan and prayers by Sri N. Bhimasankaram in Telugu verse, Swami Satya Prakash Udaseen spoke at length how when he was bound for Uthara Kasi he received a call from Baba in about 1960 and how he remained dedicated to Him ever afterwards. He described the various stages of development of Meher Vihar which was finally established at Hyderabad.

Arati was given at 11-30 a.m.

In the afternoon prayers were recited by Sri R. S. Prakasarao. At the request of the President Sri Kutumba Sastri, Sri K. V. Suryanarayana gave in Telugu the gist of the speeches of Sri Adi K. Irani the previous day and that morning. Shri Adi K. Irani rose and during the course of his speech said that one realisation was intellectual realisation to have the fullest grasp of who Meher Baba was, that He was the Avatar of the Age, the Highest of the High, that God had come down in the form of Meher Baba. The second realisation was that of the feeling of His presence, of His power, His love, His Kindness. His presence fills one's heart with joy. The third way of realising Meher Baba was to have that Divya Chakshu, the divine eye, to think, to feel Him in the heart, to see Him with the inner eye. The only way to see Meher Baba was to become one with Him. That is the finale of knowledge. Shri Adi said "If you see the vastness of Meher Baba you become one with Him. One can never really achieve this unless with the Grace and blessings of Baba. One cannot expect in his life to become one with Him unless He is blessed by Him. To be one with Him is to become Meher Baba Himself.

"When you become God realised you are able to make so many others God realised. There are thousands and thousands deserving and fit for God realisation. You may

have come into contact with Meher Baba but Meher Baba needs those persons longing, pining to be united with Him. It is not necessary that God realisation has to be given at a point of time. It is the preparation that man has made to get God realisation at the appointed time. The entire inner administration has certain God realised persons, certain number of persons in the higher planes. God does not transgress Laws of Nature. Without the preparation man cannot get a chance to get God-realisation. We have a great task to fulfil. Meher Baba says you have to think about Him, remember Him, read His literature. Meher Baba lays before you certain ideals, aim and certain code *of* conduct which you have to follow. When He was there, His physical presence was there, we enjoyed the love of His presence to our hearts' content. Now we have to think over, review the whole matter, what are the things that Baba has left behind for people to work out. Meher Baba never allowed or tolerated ill feelings amongst yourselves, involvement between yourselves.

"Baba is the Father and Mother to us all, so very accommodative. During His life and our life with Meher Baba, Meher Baba really actuated many fanciful thoughts and ideas of the Mandali members. That *does not mean* that the thing which is so important to Meher Baba which He left behind viz. the Avatar Meher Baba Trust was created by the recommendation of the Mandali—not at all. Anybody who entertains this thought advertently or inadvertently is doing great injustice to Meher Baba. The beneficiaries under the Trust are the persons who have been brought to Baba's faith by Baba Himself. The beneficiaries are those whom Baba did not allow to go into the world and earn for themselves. They depended on Him. In return they have to be maintained during their life time. The 11% according to the Trust Deed is slowly growing. In course of time the whole Trust is going to be entirely independent of the beneficiaries and will become thorough public Trust.

After they all leave it will be a public Trust. The Trust is not only for the Trustees but for the entire body of lovers of Baba over the world who have to see that the Trust thrives. The most important physical thing Meher Baba has left behind is the Avatar Meher Baba Trust. By helping the Trust you are helping the work of Meher Baba. To say that the Trust was recommended by the Mandali is really blasphemous. Good faith, sincerity and love are not the only things required. Out of the suffering of man, power is created. We were vying with each other as to who can give Meher Baba his love most. Each would say "Meher Baba should make a chageman. He should give me His spiritual treasure." You must become desireless. Unless you become desireless you will not be eligible for God realisation. Do not desire to become God realised even. But do not become a beggar in the durbar of God. Unless and until you become deserving by becoming desireless you do not get anything at all."

Then Sri Adi K. Irani exhorted Baba lovers not to be afraid of mental or physical suffering and not to be selfish. He wanted them to keep their hearts and minds balanced. They could not achieve anything without sacrifices. The Permanent Maintenance Fund is a very good scheme of the Trustees of the A. M. B. Trust, without which the maintenance of the Trust office would have been very difficult. This scheme deserves your support. ...Zoroaster or Christ did not have as many followers as Meher Baba today. In Iran many many Muslims believe that Meher Baba is personification of God. It is blasphemous for Muslim to do so. Unfortunately many Parsis in India even, do not believe Meher Baba as God. But a time will come when they will do it. ...Meher Baba was a great force in the real sense. How fortunate we are to have been attached to Him, to come within the Love orbit of Meher Baba. He is a great universal vacuum. If you know the opening of that vacuum you will be 100% steeped in His love and merge in Him. The only way to go to Him is through love and sacrifice."

The last speaker of the evening was Sri Saligram Sharma who made an analysis of the various declarations of Meher Baba from time to time, the dropping of His body, the present humiliation period, the breaking of His silence and the Manifestation to come.

The celebrations came to a close with Arathi and distribution of Prasad.

"WISHING SUCCESS"

*The 7th Anniversary Celebrations of
The Meher Vihar Trust & Meher Vihar (Regd)
and the 1st Anniversary of Meher Ashramam*

Messages and Greetings of Love have been received 'from numerous places. Miss Ruth Ringer (America) in her Message wished that Baba's Message of Love should spread from this point (Meher Ashram) even more to many who have not heard of Him all over the Globe.

Sardar Amar Singh Saigal, M. P., New Delhi, who accepted the invitation to preside over the Anniversary celebrations suddenly had a mild heart attack and was admitted in the Wellington Nursing Home. Though he is now well he has been advised complete rest. He therefore sent his deepest love in the lotus feet of Beloved Baba.

Shri A. C. S. Chari, Calcutta, sent greetings and best wishes from the lovers in West Bengal of Avatar Meher Baba for the success of all meetings. He said they would be present in thought and spirit and share the joy and blessings of the Satsang. He further said:

"The time for the New Age and the Humanity is fast approaching and that is perhaps what Baba meant by asking us 'Rejoice! Rejoice!' The 'Instruments' of the work of Baba and other Great Ones assisting Baba will be such of us among humanity whose outlook is altruistic. The opportunity given to us by Baba to share and participate

in His work is a rare and precious one and we may not perhaps get such in our future life or lives. So let us all live and talk and act in such a way showing utter selflessness, effacing of our 'Aham', so as to always please our Lord and Master and Divine Parent, Baba.

Meherazad Mandali through Shri Eruch sent greetings of Avatar Meher Baba ki Jai to all Meher Family gathered in Hyderabad in love for the Ancient One.

Smt. Frieny Nalavala telegraphed greetings from Dehra Dun that Meher Ashram may be the abode of Love to live the Word of Meher.

The Secretary of Avatar Meher Baba Andhra Centre Shri B. Venkateswarlu, who wanted to attend the Anniversary could not do so as he was held up at Bhadrachalam by high floods in the River Godavari and wished the Function success.

The Grand Old Man of Andhra, Dr. T. Dhanapathi Rao, L.M.S., President, Avatar Meher Baba Andhra Centre Kakinada, conveying his felicitations and Baba's blessings said:

"Baba's compassion is infinite. Whatever our faults are He is ever ready to condone them every time we approach Him with all earnestness and sincerity. Blessed are they whose love is tested by purity, humility, honesty, simplicity, selflessness and egolessness, Only we must be in tune with Him through all surrenderance and resignation.

He could not attend the anniversary on account of illness. He conveyed his loving regards to all lovers present.

Wishing that the celebrations be crowned with success, Dr. G. S. N. Murty, said 'I am still a believer of the eternal fact that Baba is ever living in His most Original Body'.

Shri N. Mangaraju, Secretary, Avatar Meher Baba Tamil Nadu Centre, Madras sent the following message conveying his Prem Pranams to all lovers present on the occasion.

"This is an occasion wherein, each and every Meher lover has to participate and receive His invisible blessings and also enlightenment of spirit, for relentlessly carrying on the torch of Meher Love to one and all from Himalayas to Cape Camorin and further shores of foreign countries the virtues and teachings for which Meher Baba lived and is living.

Dr. C. D. Deshmukh, Nagapur, while sending Jai Baba love greetings and best wishes said that success was pre-assured by the eternal presence of loving blessings of our Beloved Avatar Meher Baba.

Shri K. K. Ramakrishnan, Secretary, Avatar Meher Baba Poona Centre, commended Beloved Baba's address to His dear workers issued in 1962 in Poona to be read in the gathering of lovers.

Loving greetings wishing success for the celebration were also received from the following Brethren:

Sarvasri N. V. Ramaniah, Vijayawada and Guntur, Narasaraopet, Meher Mandali, G. N. Dubey, Jabalpur, Rajanikantarao, New Delhi, Ganesh Singh, Bilaspur, Sathiraju, Kakinada, N. Krishnarjunarao, Narasaraopet, M. Sivarama Gandhi (Babjee) Kakinada, T. Basaviah, Machilipatnam, Dr. K. Suryarao, Vijayawada, T. Mahipal, J. N. Bose, Calcutta, R. L. Kapoor, New Delhi, Ananda Thirtha Ampavilli, Harjiwan Lall, Delhi, Dr. Bharucha, Navsarl, Narla Lingaiya, Banswada, K. M. Gandhi, Visakhapatnam, Dr. M. Anandan, Calicut, Bal Natu, Kurudwadi, M. M. Sakhare, Belgaum.

By the good wishes of all the above-mentioned Baba lovers and by the Grace and love blessings of Avatar Meher Baba the celebrations have been a tremendous success.

APPENDIX I

Review of Progress of work of the Meher Vihar Trust, Rajahmundry

FOR THE YEAR 1969 – 1970

by N. DHARMA RAO

I feel happy to have devoted myself to Beloved Baba's Cause completely after my retirement from my service either of the Government or private and have taken up the Management of the Meher Vihar Trust, with which I was before associated some what intimately and took good interest in its progress of work along with Bro. Swami Satya Prakash Udaseen, who was its founder and its President and Managing Trustee till I took up its charge as his successor. I assumed charge as President and Managing Trustee of the Meher Vihar Trust with effect from 1st of April 1970 when it was shifted from Hyderabad to Rajahmundry so to find its way into a more progressive enterprise and to avoid many inconveniences and hardships in the peculiar circumstances developed by that time at Hyderabad. Though the Office was shifted from Hyderabad on the 11th of April '70 to Rajahmundry, our work could not be set up in proper order till July '70. Then a big building suitable for our printing works and our other activities on a monthly rent of Rs. 300-00 could be secured and the necessary declarations etc., for change over of the Printing etc., of our monthly journals Meher Jyothi and Divya Vani (in Telugu & English respectively) could not be completed till then.

We have co-opted as our Trustees Bros. N. Bhimasankaram and P. Veeraraju in place fallen vacant by the resignation of Bro. V. V. Narayana Rao and myself being nominated by Swamiji in his place as his successor, respectively. In the period under review. the 6th Anniversary of the Trust has been celebrated just an year ago and a

representative gathering of Baba-lovers all over the country as Baba's Sahavas was organised by us at Rajahmundry on this occasion and it was our privilege that Bro. Adi K. Irani has been pleased to preside and inaugurate these functions. During this period of one year, our Board of Trustees met four times at an interval of about three months each and took momentous decisions so as to effect the quick progress of the activities and run the institution managed by the Trust without loss and with minimum expenditure possible. It was a pity that the general trend of events and the interest of Baba-lovers showed a retrogressive effect after the Great Event of Beloved Baba's Dropping His physical Body and we are sorry to note that many have chosen to drop off their subscriptions to Divya Vani and Meher Jyothi, and there seemed to have caused a lull in the general activities too through out this country, mostly in Andhra.

Due to this and the workers trouble in general, we have to reluctantly decide to part with the Meher Art Printing Works, without much loss and arrange for the publication of Journals etc., in other presses locally. Due to a total loss of about Rs. 1,000-00 for the year, we have to decide to stop publication of our Telugu Monthly Journal Meher Jyothi, our best efforts to continue the same having proved futile. But Baba's wish is otherwise and we glad that Bro. N. V. Ramanayya of Vijayawada has been inspired and he came to the rescue and offered to Swamiji to bear all the loss that may be caused by its publication and insisted with liberty to continue it from Vijayawada independently on behalf of the "Meher Ashram". It is at this juncture, early in June, Swamiji has decided to run the "Meher Ashram"—independently, on his personal responsibility at Hyderabad, as has been inspiredly decided by him as Baba's Wish and so the Trust has been pleased to allow these decisions take effect immediately from 1st of July 1970. We are happy now that the 7th Anniversary of the Trust and the 1st Anniversary of the "Meher Ashram" along with that of our sister institution, the "Meher Vihar"

Regd. Association function from Hyderabad under the presidentship and guidance of Bro. N. Bhimasankaram. We are thankful to Bro. Ramanayya for his generous offer and loving support extended to Swamiji in continuing the publication of "Meher Jyothi" and request the Andhra Lovers of Beloved Baba to give their wholehearted support for the same as co-workers in His Cause.

We are happy to bring to your kind notice that we published in Telugu, two book-lets called Avatar Meher Baba Stavam written by Swami Satya Prakashji in the early part of the year and we are now having the privilege of presenting to you the book-let in English, a compilation of Baba's sayings by name "Heed My Call" which Bro. Adiji will release to you this evening.

As stated above, under the very trying circumstances we have to dispose off the Press for want of adequate funds to run it on sound business lines and because of workers trouble in addition and this could be done with commendable gain to the Trust at a value of Rs. 20,000-00 and devote our energies for better useful purpose. Thereafter, the Trust Office could be run more economically, with almost minimum expenditure of Rs. 40-00 per month. We are glad to mention in this context that we have on hand a stock of books valued at about Rs. 35,000-00, including Telugu Publications of Meher Sudha Tarangini, and English publications Series and those of back numbers of Divya Vani.

We are happy to mention that "Divya Vani" the only English Monthly devoted to Avatar Meher Baba and His Work is being published regularly from Rajahmundry on behalf of the Trust and we are thankful to our supporters here in India and abroad in particular for their sustaining effort to popularise the same in their sphere of Baba-activities with special attention and love for our cause. It is regrettable to note that about 1/4 of our subscribers in

India have dropped out while it is gratify to let you know that there has been an increase in those of our subscribers abroad to an extent of about 50%.

At this juncture, after 18 months of our Beloved Baba's dropping His body, it is for us NOW to bestow our thought as to our duty and responsibility to work for the progress of His Cause for which every one of us are dedicated and I am sure that under the able guidance of our stalwarts like Bro. Adiji and others assembled here under the benign presence and protection of our Beloved Lord, Meher Baba, we will decide our way for the future and I offer on behalf of our "Trust" our best attention and support for every activity in right direction and with absolute faith and sincerity of purpose. I take this opportunity to appeal to all Baba-lovers to extend their wholehearted support to all our activities in His Cause and in particular our unique monthly journal "DIVYA VANI" in every way they can.

I thank you once again, Jai Avatar Meher Baba Ki Jai!

AN APPEAL

A prayer hall is under construction for the AVATAR MEHER BABA SRIKAKULAM Centre and the construction has come up to the level of top of windows. All the philanthropic lovers of Baba are requested to contribute their mite for this noble and essential venture, by sending their donations to Shri Ch. Aghorapathi, Secretary, Avatar Meher Baba Centre, District Treasury, Srikakulam.

N. DHARMA RAO.

APPENDIX II

Resume of activities of Meher Vihar (Regd.) in 1969-1970.

by N. BHIMASANKARAM

In the beginning of the year 1969-70 the Association, Meher Vihar (Regd) has for the first time begun to function independently—independent of the protective wings of its Founder Sri Swamy Satya Prakash Udaseen who has retired from the Presidentship of this Association and I have on the nomination of Revered Swamiji succeeded him as President. Meher Vihar has enjoyed the hospitality of Bro. K. Subbarao for a few months during which he has freely allowed us to hold our Sunday Satsang in his residential premises at No. 3-6-203, Himayatnagar. Thereafter, he permitted us to share rent with him but he continued being the care-taker of our equipment including Baba's Altar. It was a service undertaken with pleasure by him and his family all of whom are ardent Baba lovers. For their active cooperation in this regard we are all thankful to them. This arrangement had to be resorted to as there is no proper hall in my dwelling house in Viveknagar where the Association's office is located.

On 24th May 1969 a large contingent of members of Meher Vihar—all Baba lovers, were on a pilgrimage to Meherabad and paid our respects to the Beloved in His Samadhi and on the next day the 25th May we assembled in the great Hall in Guru Prasad in Poona to offer our prayers and for the first time we had Beloved Baba's Darshan without His physical presence.

On 16th August 1969 we celebrated the 6th Anniversary of Meher Vihar (Regd) which we had advanced by one week to synchronise with the arrival of Bro. Adi K. Irani & Bro. T. S. Kutumba Sastri who on their way to Rajah-

mundry halted here for a day. On that morning Bro. Adi K. Irani addressed Baba lovers of Hyd & Sec.bad in Meher Vihar, Himayatnagar and Bro. T. S. Kutumba Sastri released a small book entitled "Adi K. Irani" written by me in Telugu, in which I have given a brief account of his early life, how he came into contact with Beloved Baba, how he became His disciple and the great sacrifices he made in service of Baba, for which he dedicated his life.

On the 24th, 25th August 1969 I had the pleasure of attending as a representative of Meher Vihar at the All-India Baba Lovers Convention.

In September we had the pleasure of the company of Bro. Parameswari Dayal 'Pukar' who spent a day here during the course of his Andhra tour.

A number of devoted Baba lovers from here attended the programme arranged at Meherabad on the 31st January 1970 for the first anniversary of Beloved Baba's dropping His physical body.

The 76th Birthday of Beloved Baba was celebrated for 76 days commencing from the 25th February 1970 at Meher Vihar on that day, and on the succeeding days at several places arranged by Baba lovers in the twin cities and Baba's Message of Love & Truth was spread.

It was a happy feature that throughout the year in all Baba activities especially during the 76 days celebrations of Beloved Baba's Birth Day there has been close cooperation between the members of Meher Vihar and Bro. R. B. Rao and others of the Avatar Meher Baba Premi Mandali, Sec. Bad. It is earnestly hoped that this fraternal feeling will continue and grow into a strong loving brother-hood in the current and future years.

Early in May last we had the unique opportunity of enjoying a two-day feast of Bro. Madhusudan & family's music in Baba Bhajan. On the 1st of June 1970 Meher Vihar shifted from House No. 3-6-203 and occupied its present premises in Bapuji Building in Himayatnagar P.O. St. We deem it our good fortune that our erst-while President & Founder S. S. P. Udaseen shifted to Hyd. from Rjy and located his Meher Ashramam in the same premises.

Divya Vani

(English Monthly – Year : January to December)

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

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

—Editor & Publisher.

A. M. B. Guntur Centre.

Avatar Meher Baba Guntur Centre is located at Building No. 16-25-9/2, Chattivari Street, Old Guntur, Guntur-1 with effect from 21-8-70, having been shifted from Zeevan Jyothi Buildings, Ring Road, Guntur-2.

N. V. RAMANIAH

AUSTRALIAN SCENE
12th ANNIVERSARY AT AVATARS
ABODE

by

JUDITH GARBETT (N. S. W. AUSTRALIA.)

In 1958, on His second visit to Australia, beloved Baba arrived in Queensland on the evening of 2nd June, stayed the night in Brisbane with the mandali and some of the Australian men, and next morning travelled the 70 miles to Avatars Abode by car. He arrived about midday, and stayed until midday on 6th June. Baba Himself gave this name to the property and said it would become a *great spiritual centre*. It is a quiet secluded place at the top of Kiel Mountain, looking out over a lovely valley and a wide sweep of open country to a neighbouring mountain and a long line of ocean.

The anniversary has usually been celebrated on the actual dates, but this year it was decided to hold it on Friday, Saturday and Sunday, 5th 6th and 7th June so that more could be there over the weekend. A number came long distances, some as far as 1200 miles by car, and as there are too many Baba people these days to be accommodated on the property, most stayed at a caravan park and hostel close by and drove up each morning to spend the day. All were free "to walk about, meditate, enjoy one another's company", and Baba's Room was open for each to visit and pay homage to Him.

There were no set programmes during the daytime, but a few points had been stipulated as part of the conditions of attending the Sahavas, the main one being the observing

of silence for two hours between 1 and 3 p.m. each day. This was almost the most beautiful time of the whole celebration period; the quietness sang of Him, the clear skies and warm sun were bright with Him, and the gentle breeze, sighing through trees and grass for Him, softly stirred the folds of His flag, extending its colours to greet Him.

Each evening at 7-30 everybody arrived, joined by local friends invited to share in the celebrations. The Baba House glowed with light and warmth and colour. There were big bowls of flowers on the bookcases, a fine display of Baba posters on two walls, and one of the women living on the property had specially designed and carried out a very lovely arrangement of greenery around the doorway to beloved Baba's Room. Above and on either side of this hung two most beautiful photos of Baba, and the doors to His room were open so that all could see through to His bed with some of His clothes spread out on it.

The programmes to entertain beloved Baba opened with Francis' new long work "A Singing to Meher Baba The Eternal Beloved" (which was presented to the Beloved at Meherazad on His 74th Birthday, and will soon be published), played and sung by some of the Avatars Abode songsters. Then part of "The East-West Gathering" film was shown, followed by a slightly abridged version of the book, read and sung by a Meher House/Avatars Abode group of five—one reading prose, another the verse, and the songs sung as duets, solos or trios, to guitar accompaniment.

When supper was over everyone sang the English Arti* (composed and presented to Baba in 1962) This completed the first evening.

* This Arti :—"O glorious, eternal Ancient One" — is printed on PP. 29-30 of "The East-West Gathering".

Saturday was the main programme for local visitors although a number came on each of the nights. It began with two films—the 1954 Sahavas at Meherabad, and the opening of the Poona centre. Then Francis read his long and excellent talk; he gave this in two parts, with Robert singing a group of songs as an interlude. Later the Meher House girls and Robert sang other songs from "Let Us The People Sing" and "The East-West Gathering", and as before the evening closed with the Arti.

These two nights were rather on the serious side, but on Sunday the programme was in lighter vein—a sort of "People's night", and it went with a swing. First, a short play "The Bridge" from "Singing Threshold" was read by the Avatars Abode group. An amusing skit such as Baba always seemed to enjoy came next, given by two lovers living close by. Then the Meher House group, which Bill had rehearsed, read a long section of "The Quest"; six men took the main parts, and the Chorus of eight women read together, different ones taking the solo sections. A variety of items followed in bright succession—songs by several People; a guitar solo; masterly improvisations on flute, clarinet and violin; and some general singing. Then the time of celebration was over and the Sahavas ended with the 1967 short film of beloved Baba, and the Arti sung together to Him.

It was a wonderful celebration altogether—the biggest programmes yet attempted, and the Baba House packed almost to capacity, with more people attending each night than ever before. And although there had not been a great deal of time prior to the celebrations practice in either singing or reading, and all were aware of inexperience, yet Francis was happy with the performances over the three nights, and so all are encouraged to push on and give Baba a bigger and better show each year. It is certainly a good way of working together for Him, and, as time goes on

there will be many more performances to entertain Him, performances which will grow in quality and depth of meaning under His love and guidance, performances offered in love to the Giver of love.

JAI BABA

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A GREAT VOID IN BABA FAMILY

We are extremely sorry to inform all Baba lovers that the Stalwart Baba lover, Sardar Amar Singh Saigal Member of Lok Sabha dropped his body on 17-9-70 at 10-30 P.M. at Wallingdon Nursing Home, New Delhi, May his soul rest eternally in Baba !

MEHER BABA HOUSE

GREENWICH VILLAGE, NEW YORK CITY.

By

BRUCE HOFFMAN.

JAI BABA dear brothers: SWAMI SATYA PRAKASH UDASEEN
SHRI N. DHARMA RAO, B. E.

Your note asking for "reports now and then regarding Baba work" came at a most auspicious time. A Meher Baba facility to serve all Baba lovers and those interested in finding out more about the Beloved has finally been established in New York City after three years of searching for the proper location. It is in Greenwich Village, a part of town famed for its boutiques and quaint streets—and a part of town that will some day be known for something infinitely more wonderful: It was within a block of the new facility that *the Beloved stayed in one of his earlier visits to the States*—the Phelps-Stokes home. When Elizabeth Patterson heard of this coincidence she called it "very interesting." And interesting it is, indeed how Baba, in his own time and way brings all things to fruition. From the little park on Sheridan Square one clearly sees the home in which Baba stayed and the building in which "Meher Baba House" is located.

The space that has been rented is 42 feet long and 18 feet wide. It will contain a Baba book, poster, and photograph operation that will make these materials readily available throughout the Northeast; a reading area and lending library; film and tape facilities; a fully carpeted room to gather in His Love for both large meetings and informal get-togethers, Currently Judge Henry Kashouty is

drawing up the necessary papers of incorporation so that the new organization may be registered as a non-profit religious association for the purposes of tax-benefits, etc. Brother Henry, who is First Vice-President of Meher Baba House, recently sent this message to all involved Baba workers. "A corporation formed for the purpose of spreading Baba's Message of Love and Truth is merely for the coordination of the work of those who endeavor to surrender to The One who for each is the Highest of the High. And as a mere vehicle it should never presume to have, through its directors, officers, and members, an importance and authority which it can never presume to assert and which can belong only the One who is the Reality itself. Jai Baba." It is in this light that all involved chose as the group's motto Baba's awesome reminder "LET YOUR LIFE ITSELF BE MY MESSAGE OF LOVE AND TRUTH TO OTHERS." The other officers are: President - Filis Fredrick; Second Vice-President - Eduardo Nunez; Third Vice-President - David Itkowitz (who was so instrumental in Baba's work in the Bronx); Treasurer - Burt Rosen, C.P.A.; and Secretary - Elaine Scherer. Officers are required by law in order to be incorporated and it is to fulfill this requirement that the above, as Baba's dear Filis stresses, have consented to be officers. In reality the organization is run democratically through the participation of all interested workers with all decisions arrived at through free and open discussion. Needless to say, all appreciate the Loving guidance that those who have worked in Baba's cause for years are able to give. Thus when the facility was first found we were all heartened by Elizabeth Patterson's statement: "I certainly see no reason at all not to do it (establish Meher Baba House) and several reasons to do it—Baba's work must remain fluid". And the encouragement that has come from all quarters of the nation has been heartwarming. Rick Chapman, Allan Cohen, George and Adele McCuen have been helpful as members of an advisory board along with many others.

Perhaps you might enjoy the history of how all this came about. Almost three years ago Rick Chapman, while visiting here, pointed out how much service such a facility would be capable of—and from that point on we met intermittently—but somehow a proper place that would meet the standards of all involved was not to be found! Then, just several weeks ago Pat Hederman, new in name to Baba workers but very old in His Love, came here one evening with Delia Deleon—who was visiting from England—with an address she had come across advertising a space. Perhaps it was the Baba Love from Delia that reawakened in me a strong interest in such an old project—He works in such Unknown Ways—the next day there I went, along with Fredella Winterfeldt and Adele McCuen. When the rental agent showed us into the available space Fred noticed a poster on the wall: "Guru inside—problem solving". We all smiled at that and it did prove a good omen. The place was signed for shortly thereafter and since then it has been astonishing to see how "whatever Baba wants Baba gets" to paraphrase that popular song. Seventeen people have pledged a substantial monthly amount towards the high New York rent. Baba carpenters appeared: Larry Geng, Brian O'Neill, Tony Barbera; Designers: Elaine Scherer, Karen Oss, Alex John, Ira Shader; Photographers: Eduardo Nunez, David Itkowitz, Helen Sanger, Gerald Watson; Librarians: Bill Files, Helen Sanger, Bruce Beregan, Adele McCuen. Baba workers with just the needed skills have all appeared at the right moment. And many others whose love and skills have been just wonderful to behold. No one need motivate or urge another to do what must be done for all those involved are doing it for their Beloved and how much our Beloved is doing within us through such Grace only He knows. Even material things have become easily available: While at a Baba gathering in Washington last weekend our need for carpeting was mentioned and Peggy Muir immediately answered that need. The carpeting in their wide-corridorred building was recently changed and the old carpet—in good condition—was

made available to us for a mere fraction of its actual cost And so it goes. And that is the history of "Meher Baba House" to date.

Baba builds up and Baba tears down. We are all striving to make "Meher Baba House" a mirror of His Love and Truth but this new facility is of no importance to us in itself—its real value may lie in that it gives us the opportunity to think of Him and in doing so strive to live the Life He would have us live in His Love. If in doing this He uses us to contact others we are infinitely grateful for we know our Beloved Ancient One Avatar Meher Baba needs no one or thing to do His work and it is pure grace that He allows us in our most limited cumbersome way to be used by Him. AVATAR MEHER BABA KI JAI.

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

Forty Fifth Anniversary of Avatar Meher Baba's Silence: 10th July 70

1. POONA CENTRE : by K. K. RAMAKRISHNAN

We have assembled here (11-7-70) to commemorate the auspicious day Avatar Meher Baba began his Silence. Forty-five years ago—on 10th July 1925—he began his Silence and maintained it till he dropped his Man-Form on the 31st January 1969. We who have been endeavouring to love and obey him in our lives observed complete silence on 10th July 1970. Blessed indeed are they who are silent in his love, for they will experience his infinite Silence and hear his WORD OF WORDS within their hearts.

To commemorate means to call to remembrance or to preserve the memory of a person or an event. Why do we call this event to our memory? What is the significance of preserving the memory of this event? Man is his mind and mind is nothing but accumulated memory of events and experience the individualised soul has had. Since the effort of a spiritual aspirant is to annihilate the mind (false self) that veils one's Real Self, preserving the memory of events prevents the process of unveiling the Truth within. Then why do we commemorate this event? Our commemoration is a coming together in his love. It is to have a holy communion with his Silence we come together in his love, for his love alone can unfold the mystery, meaning and significance of his Silence. When we come together in his love in an atmosphere of his love, and study silently all that Beloved Baba had said on the subject of his Silence there is a possibility of our understanding the significance of his Silence, because he had said, "He who would deeply ponder over the truth which I declare shall eventually be initiated into the Life Eternal."

What is this Life Eternal? A Life that has no beginning and no end is Life Eternal. Our lives have a beginning in our birth and an end in our death. We all dread death. We all, in our heart of hearts, long to live happily for ever. Deep within every heart is this longing to live and all our efforts conscious and unconscious are towards this end. The Avatar is the Life Eternal enformed as Man and Avataric advent is to awaken man to the awareness of the existence of this Life Eternal within every man and woman. He comes to show mankind the WAY of attaining this Life Eternal which we all seek, but few find. Hence Meher Baba repeatedly reminded us, "I am the One so many seek, but so few find."

He did not mean the physical body of M. S. Irani. By the "I" he meant Meher Baba, the WORD THAT WAS MADE FLESH AND DWELT AMONGST US. "I am not limited by this form. I use it like a garment to make myself visible to you; and communicate with you. Don't try to understand me. My depth is unfathomable. Just love me. I eternally enjoy the Christ-state of consciousness, and when I speak, I shall manifest MY TRUE SELF. Besides giving a general push to the whole world, I shall lead all those who come to me towards Light and Truth," said Meher Baba.

We have observed silence on 10th July. Why? We tried to follow his example. We have so to say imitated his Silence for a day—a Silence he in his God-Man form observed for 43 years 6 months and 21 days—a Silence which He eternally was and is.

"God has been everlastingly working in silence, unobserved, unheard, except by those who experience His Infinite Silence," said Meher Baba.

To experience God's Infinite Silence means what? Those of us who observed silence for a day know how diffi-

cult it is to be silent. And we tried only verbal silence! That is, not to speak by word of mouth. But have we been silent? No. Because, our minds were active. One can easily observe the incessant flow of thoughts when one tries to be silent. Our ears were active. Some of us must have put on the radio. Because our ears are used to sound and they cannot endure silence. Some must have tried to read what Beloved Baba had given us to read and one must have observed how the mind was projecting thoughts unrelated to what one was reading. Since the silence begins and ends at midnight a major portion of the time goes in sleep. If one was fortunate to have a sound sleep unbroken by any dreams he may be assured of having observed silence though unconsciously. If there was a dream, he failed to observe a complete silence. Because dream indicates the mind was restless and active. Dreams are effort of accumulated impressions or desires seeking fulfilment in subtle form. Thus from a close observation of the silence we have observed on 10th July, we have known our incapacity to be silent even for a day and hence our unpreparedness to hear the WORD OF GOD, Meher Baba spoke into the heart of humanity, and this awareness of our incapacity should make us endeavour ever more to be silent in his love, for it is in the quietness and stillness of the self free from all prejudices and projections of the mind the True Self manifests itself.

In one of his messages on his Silence Beloved Baba had said, "The silence which I have been observing is a call from the silence of unfathomable Divinity. Invite that Divinity into your hearts so that you may become permanently established in the immortality of universal life which is vastly different from the persistence of limited individual life. The ego-life has a beginning and an end; the Truth which I bring is beginningless and endless. In order to inherit that Truth you need the courage to jump across the abyss of duality."

"It is not possible to receive undying life in the Truth unless you surrender all resistance to it. You cannot drag along the prejudices of the past and yet hope to unfold Divinity within. You have to cut through the deposits of evolution and reincarnation and be completely receptive and susceptible to the lessons of life. If you meet life squarely, accepting its opposites with equanimity while carrying on your duties in a spirit of self-less love and service, you will not only come in tune with the Infinite but you yourself will become the Infinite which you seek.

"Learn the art of taking your stand on the Truth within. When you live in this Truth, the result is the fusion of the mind and the heart and the end of all fears and sorrow. It is not a dry attainment of mere power or intellectual knowledge. A love which is illumined by the intuitive wisdom of the spirit will bless your life with ever-renewing fulfillment and never ending sweetness."

Through this message the Avatar unfolds to our understanding an idea as to what his silence was. His Silence was a call from the silence of unfathomable Divinity. What is this unfathomable Divinity? It is the Formless, Indivisible, Infinite Existence, which Beloved Baba called as the Beyond Beyond state of God, which Shri Krishna called as The Great God, which Jesus Christ called the Father in heaven, which Mohamed called, the Allah, which Zoraster called, the Ahura. Infinite silence prevails in the Indivisibility of God's Eternal existence. It has no name. It has no form. From this silence came the first word of God, who AM I? This world of names and forms has sprung up in answer to that question, I am stone I am metal. I am vegetable. I am worm. I am fish. I am bird, I am animal. I am man. I am woman. I am Seeker. I am saint. The last word of God was, 'I am God'. The moment 'I am God' state is experienced, God—consciously becomes God. The Avatar is this last word of God—the word which was in the beginning, the

word which was within God's infinite silence, the word which was God, the Infinite Silence. Thus the call from the silence of unfathomable Divinity means Infinite Silence enforming as Man. God, the Father in heaven sending His only Son to earth as the Son of Man to awaken mankind and make it aware of His Silence within. "To invite that Divinity" means to admit the Avatar into one's life. To admit the Avatar into one's life means to live every moment in the Beloved's Name. This is to become permanently established in the immortality of universal life, for the Avatar is Universal Life. We have to carry the Name of our Beloved on our breath. We have to so breathe in Beloved Baba's Name that we lose consciousness of our limited individual life. The ego-life has to be effaced completely in inhaling the sweet fragrance of his love. One has to silence the tongue, silence the ears, silence the eyes, silence all emotions and finally silence the mind in order to hear his WORD OF WORDS. When Babajan kissed Meherwan on his forehead, he lost consciousness of his ego-self as Meherwan and began experiencing the silence of unfathomable Divinity, the silence of the Merciful Father in heaven. It was a process of unveiling God to God. When Upasani Maharaj threw a stone at the same place the touch of the earth began drawing his consciousness to the gross world again. And when Upasani Maharaj after about seven years, finally gave him knowledge of his infinite state and integrated his God-consciousness with the consciousness of the gross world, and thus prepared him for his role as the Avatar of the age, he consciously became God-Man. The silence he then observed is the silence of Divinity. His call was God's call. And his call to us was to invite his Divinity into our hearts. Thus observance of silence on 10th July is our effort to invite the divinity manifested on earth in the Man-form of Meher Baba. This is to live in Meher Baba—in the Word of God. The Primal Oceanic Sound, which is the Root of all forms and creatures and men and with which they are continuously connected and from which they derive their life.

In truth we are all at all times living in Meher Baba (God), but we are unconscious of this our indivisible oneness with God, just as we are unconscious of our breathing, which sustains our life. On 10th July we endeavour to become aware of our inseparableness with Meher Baba, the Mainspring of all life. If we silently sing his Name (WORD OF WORDS) on 10th July and every moment ever after while carrying on our duties and responsibilities we will be steadily and gradually preparing ourselves for the experience of his Infinite Silence, which will unfold his Divinity within us all, sometime, some day, in some birth. Jai Baba!!!

2. BILASPUR CENTRE: *By V. RAMA RAO.*

For His Lovers all over the world Two days of the Year are of special significance. 25th Feb & 10th July. They take all care to see sanctity is maintained and people in general are made aware of His Divine Mission. Bilaspur Lovers took the opportunity and made elaborate arrangements to celebrate the Silence Day in worshipful Memoirs of the Master.

The auditorium of the North East Institute of the South Eastern Railway was the venue for the function. *The day & time 9th July 7 P.M.* Before the start of the function the hall was full to the capacity. Official local and railways and all the public were invited through Card and by announcement through the mike. The response was very heartening.

The Stage was superb in decoration. Beloved Baba's Life size portrait done by Brother Y. Ranga Rao of Eluru was placed in the centre. Lighting effects made the Baba face look in all smiles as also His Grace alone permeated an area. The dark and brilliant light effects near the stage at once made us feel the Light of His Divinity as also the force of Maya, Seven Colour electric lighting was the added attraction of the Stage. Exactly at the stroke of 7. P.M.

the function started. The Divl. Snpdt. S. E. Rly Mr. A. K. Chakravarty garlanded Baba and to the music accompanied in the back ground "When the wick of righteousness is dim.....",
 यदा यदाहि धर्मस्य ग्लनिर्भवति भारत अभ्यूथ्यान अधर्मस्य
 was melodiously recited in all devotion by Miss Chahi Roy in a most devotional way.

Brother Amar Singh Saigal M. P. recited the Master's Prayer. Miss Bina Roy and Mrs Adhikary sang the songs of Mira, Kabir, Gurunanak and others. The whole atmosphere was surcharged with His Love Radiations as they sang His praises of Divinity. Shri Ramanath Singh the Commissioner of Bilaspur was the first speaker. What can I say of Him who is the highest of the High? I know Him *not directly*. So my knowledge is indirect. But it is from my the most intimate source. My friend and school-mate Shri Keshav Narain is so devoted to Avatar Baba, the life is so transformed. Nigam Babu is a jewel of good qualities head and heart. He is a very good Lawyer. But apart from all these he is now completely dedicated to Baba. I think always about Shri Keshav Bhayya, whenever there is Baba' s name heard. Baba's Love is what he possesses.

Baba is adored in all lands. To day is a festive day for His near and dear ones many places in India and abroad! As is His "I have not come to teach but to awaken" Meher Baba awakened many souls to the oneness of Reality in spite of the superficial diversities of Life. To day when His physical presence is not there we find more and more adoring Him and are very sincere to know of Him. WHY? Because He was what He used to assert "I am God in Human form, I am the Avatar." His love manifests in His followers, and the unspoken words of His are really lived by His devotees all the time. I appeal to you all study His literature and try to imbibe His teachings. Above all I request you all to remember Him and do good to all, knowing full well that it is God who resides in all.

Shri N.K. Pandey Advocate, (Secretary, Adhyatma Vidya-peeth) paying tributes to Baba said "Avatar Meher Baba is a contemporary of our times. There is a lack of human aspect in all our dealings in spite of all the show of material progress. There is no peace in the world. As of Vivekananda, Kabir, Rahim, Christ, Prophet Mohammed, Nanak, Baba's teaching is of Brotherhood of all in love of God who is the Only One in all eternity. As I belong to legal profession I put it to you all this way. Don't go away by our saying that Baba is Avatar, God or Messiah, etc. You apply your own principles, and you will have the proof of Why?"

The acceptance of a certain fact is based on logic, reasoning and inward conviction to the ability of understanding of the individual. Here it can't be disputed—the Divinity of Avatar Meher Baba. There are a host of witnesses. The very contact of some of His Lovers with Baba is story by itself. Baba's saying "Stick to my Daaman..." is of great importance at these times when people are drifting towards false things. "By holding on to Baba's Daaman (Reality) we will have self analysis and we will no longer find fault with others. That reformation at all levels will make us good citizens and thereby all will live in peace." Homage in Sanskrit verse was the concluding part of his speech.

Then an English Song in praise of God by Miss Chabbi Roy. *Dr. E. Nageswar Rao*, spoke next. He is a prominent social worker of Bilaspur, *Gist of his talk ...* Baba used to visit Nagpur often in those days when I was in college. Those were the formative years of my life. I took life in lighter vein. Dr. C. D. Deshmukh used to tell me often about Meher Baba. Dr. Deshmukh is my great teacher. Amar Singh Saigal who initiated me in social political and public life is one who loves Baba from the core of his heart and lives a life as ordered by Him. I had not the good opportunity to have Baba's Darshan. I feel in that also

His sweet will and wish were at work. Baba's silent service to humanity and Masts has no parallel in the spiritual history. His acts of kindness showed that He redeemed all irrespective of adherence to Him or not. Dr. Rao continued "Don't you think, Friends, that Messiah like Meher Baba is really needed to give His Moral, Mental and above all spiritual teachings to the teeming millions who are at crossroads & parting ways in every sphere of life; to every ordinary man of little powers of thinking it is very hard to locate his place in the society and how to adjust to live in this wide world of mad conflict." Shri Bhairav Prasad Shukla recited some nice devotional songs & poems in the praise of the Ancient One.

Shri B. K. Palit in his presidential speech said. "It is a great honour and privilege for me to preside over the function. I feel very happy to do so. I have not had Baba's Darshan, But I read some of His literature. This study impressed me of the wonderful personality that Baba is. Silently He awakened many to the Oneness and transformed their lives. His philosophy is nice and simple but lofty in thought and ideals.

Once on being questioned by some one "Have you seen God?" Baba replied, "What else is there to see." So short sweet & simple the reply; full of lofty-feeling and experience. Baba served mankind silently. He loved humanity, as also all the creation. He was One with every body and everything at all times. I feel His silence was a protest against all the tall talks man in common has become very habitual to utter.

I offer my salutations to Him. A pray Enlighten us, Awaken us Make us fit to live the life of love you told us to live.

Shri Shamim Khan sang a few Gazals and Bhajans. All were in applause when he sang "Today we sing His praises to humanity and make friends of them."

(आच दुनिया वालों की हम मुहेर गीत सुनाते हैं और अपनामी हनाते हैं)

After few Bhajans Miss Bina Roy & Mrs. Adhikary sang the Arati. Lovers of Raipur come to the function. With thanks giving and prasad distribution, the function came to an end. A brochure published for the occasion was given freely to many.

The beauty of the functions and how Beloved Baba gets His work done, word spread, cannot be put in human language. It is impossible.

Not attributing to simple miracles or belittling the Divine Dignity of the Master, I cannot help but narrate two incidents relating to the functions.

Rains set in and heavy down pour regularly was there all these days. But on 9th July Sun was all splendour and it was a very clear and pleasing day.

Mr. Palit is a senior Railway Official of technical cadre. Due to heavy rains there were breaches on the rail lines and his deputies and assistants went on tour to rectify the same. As Baba wills, and puts us to face circumstances, the General Manager directed Mr. Palit to proceed to the spots and see to the restoration of rail traffic. Palit never expressed his feelings but quietly went on his job on the 8th July. It was beyond any human plans and execution but Oh! with Beloved who is God of Gods, the Master Planner, as Patit sincerely wanted to partake in the functions he was able to do yeoman job in very little time and also faithfully discharged his worldly duties and came back just a few minutes before the start of the function (arrived 6-50) and came to the functions straight from station. JAI BABA

3. Khammam Centre: By M. B. I. SARMA.

All the members of this centre have observed silence from the midnight of 9-7-70 to the midnight of 10-7-70. Chy. Srinivasa Baba, aged 10 years, has also observed silence without any break,

4. KARACHI CENTRE: BY MINOO KHARAS:

BELOVED BABA'S LOVE GRACE ON THIS YET ONE MORE SILENCE ANNIVERSARY MAKES OUR HOLD ON HIS HOLY DAAMAN FIRM AS EVER AND REAFFIRMS OUR UNSHAKEABLE CONVICTION OF THE MOST UNIMAGINABLE ONE HUNDRED PERCENT DEFINITE GLORIOUS UNIVERSAL MANIFESTATION OF OUR SUPREME LORD AS NEVER BEFORE IN NEAR FUTURE. STOP. OUR HEARTFULL JAI BABA TO THE BELOVED OF OUR BELOVED ONE YOU ALL AND ADIRHODA-BABA GROUP

With the sending of this cable, the Baba silence Anniversary Celebration commenced here this year. To stand up to their silent Babalove-determination to be with Beloved Baba on their silver wedding anniversary on July 1st 1970; which they had silently and lovingly vowed years ago; our Rhoda and Adi Dudash were accordingly at Meherabad and Meherazad on their said memorable day with Baba-in-the-tomb and also on July 10th. They are the only ones amongst us few here in Baba love who have thus had Baba's Love-Grace to observe complete soundless silence on July 10th with Baba-in-the-tomb.

All without an exception here observed complete soundless silence on July 10th. Poor and the disabled were fed during the forenoon. In mid 1947, three masts were taken to Baba under His orders and it was then a crucial time in the history of the subcontinent. They were with Baba at Satara for more than a day and then returned back to Karachi. For the first time in all these long 23 years, the principle one out of the said three masts (two have since left their bodies) was suddenly encountered and the meal-box with laddoos was given to him and he accepted and ate readily. Not a word was uttered by him nor the giver who had taken him to Baba then,

The Baba Silence Anniversary Celebration was accordingly held on Saturday July 11th in the evening in the Jamshed Memorial Hall of The Karachi Theosophical Society. It was well attended with nuns of the local Holy Family Hospital, Government officers and people from all walks of life. The Baba Function was deftly and interestingly conducted by the shy silent Baba lover Mrs. Freni Kharas as the Master of the Ceremonies. Very attentively she was heard when she spoke a few words on silence in general, its spiritual significance and on the silence of Baba for so many years for the sake of humanity as a whole irrespective of caste, creed or country. Mrs. Nargis Salimi a devout silent Baba lover of last many years commenced the programme for the Day with the recitation of The Master's Prayer. Mr. M. Sujjauddin delivered a talk in urdu on 'Amal-Se-Zindgi-Bandti Hai" and very ably and effectively spoke on Baba which was well appreciated by all present; Our silent lover of The Silent Master, the shy Mr. Sam Driver, spoke beautifully on THE NEW HUMANITY which was applauded by one and all. Prayer of Repentance was recited by Mr. Burjorjee Rajkotwala very old ardent Baba lover. Our Radio and television artist Mr. Taj Multani sang more than one devotional songs while our Baba-nightingale Mrs. Nasima Shahin once again thrilled all with her melodious songs with all Baba-love and sang for the first time the "Shanti Niketan.Nagar Baba Arti" with which the programme for the day concluded.

It is indeed once again extremely heartening for us very few in Baba here to remember well and cherish in our hearts with all Baba love the fact that Radio Pakistan, Karachi, within minutes after the termination of our programme, relayed for full nearly ten minutes very interesting and illuminating extracts from the few words spoken so well by Mrs. Freni Kharas as the Master of Ceremonies, Mr. Sam Driver on The New Humanity and last but not the least the "Shanti Niketan Nagar Baba Arti" in full sung with all Baba-love by Mrs. Nasima Shahin.

Fortunately the extracts relayed on the radio were mostly about Beloved Baba and lacs of people in Pakistan and adjoining countries and places must have thus heard of Beloved Baba that night from Radio Pakistan, Karachi. And still further extremely heartening for us is the fact that mostly the women-Baba-Mandali at Meherazad distinctly heard the said relaying by the Radio Pakistan, Karachi, that night. They were so immensely overjoyed; specially The Beloved of our Supreme Beloved Lord Meher Baba. It is all His Love-Grace on us all.

The Silence Anniversary Celebration ended with a Baba lover's dinner with their guests at the Baba Group much after midnight when all parted singing the Baba "Devya Sanatan Arti" and "Baba Bhagwan." JAI BABA

5. SAROJINI NAGAR (Centre)
(continued from August issue)

He said that we should observe silence for the maximum period. We must read both prayers by heart daily.

Shri Ram Avtar Azad sang the following songs:-

- (1) "MEREY BABA, MEHERBAN, SAREY JAG KA
TU BHAGWAN, TUJHE YAD KAROON MAIN
SUBHA SHAM "

"My baba, Meherban, You are the Lord of Whole
Universe, I remember you in the morning and evening '

- (2) " SANJH SAVERA, MEHER MEREY RATOON
MAIN TERA NAM, MEHERBA RATOON MAIN
TERA NAM."

'I repeat your name in the morning and evening, Meherba
I repeat your name.'

After these devotional songs, Shri Bansi Dhar Dixit recited Parvardigar Prayer and Repentance Prayer and all

the gathering also recited after him. Two minutes silence was observed by the gathering. After Arti, Prashad of very hot halwa was distributed to all. Light refreshment was served to all Baba lovers. Thus this function ended with the showers of Blessings of Avatar Meher Baba.

When Sardar Amar Singh Saigal was delivering his speech, I was sitting in the Pandal and was thinking that Baba had not shown any sign of His arrival this time; then I thought to leave that idea, taking into consideration that it was Baba's wish. It is a confirmed fact that Baba used to show me something to convince me His arrival, since the leaving of His Physical Body. My heart was feeling His presence but my mind was dissatisfied, and I could not console my mind, I felt very sad. As soon as I felt my self too sad, all the lights of Pandal as well as of Sarojini Nagar, were gone off and there was darkness all round. To my utter surprise, I saw that the little bulbs in the plastic decorated flowers, were glowing, which were hanging before Baba's picture. At once, my whole body was thrilled with unbounded Joy and my heart started dancing. I never felt myself alone. Whenever I remember Baba, He comes. I say with full confidence that if we remember Baba whole heartedly then Baba comes immediately. Therefore we must remember Baba always in heart. Only then we can say that we are BABA LOVERS.

There are so many incidents of my life. Now I shall narrate one of my recent dreams, which has great connection with this function. On the night of 25 June 70 (Thursday), I was too much remembering Baba. While lying on my bed I was absorbed in Baba's darshan programmes and was burning in His remembrance. My heart burst and tears rolled down on my cheeks. I did not know when I slept.

DREAM – Baba's function was being celebrated in the grassy ground Sarojini Nagar Centre, New Delhi. Baba's full size statue of marble in sitting pose was placed on the stage. After

few moments, I saw that the statue converted into Baba's physical form and Baba stood before me. The gathering of the Pandal cried loudly, "Baba has come, Baba has come." I took Baba in a room at D-425 Sarojini Nagar, New Delhi-23. Beloved Baba sat down exactly at that place where Baba's full size picture was placed. I had many talks with Baba. Afterwards I kept my head in Baba's lap.

When I got up in the morning, I was very happy. Because I have full faith that whenever Baba comes in dream it should not be considered merely normal worldly dreams but it is actual meeting with Baba and His Darshan in reality. Jai Baba.

6. Challapalli Centre: By Bh, V. RAMANA RAO,

On 9-7-70 from 10 P.M. to 12 mid-night a programme of Bhajan and messages on Baba's Unique Silence was gone through in our Centre hall. After Arathi our silence began exactly at midnight and continued till midnight of 10-7-70. Baba-lovers in neighbouring Villages of Ramudupalem, Yarlagadda, Ramanagaram and Mangalapuram also observed silence successfully, the total numbering about 45 lovers in all.

Information called for

Avatar Meher Baba centres in India, Pakistan and Abroad, are requested to furnish the following information to the Editor, Divya Vani Meher Vihar Trust, Prakasamnagar, Rajahmundry-3 India. for compiling and publishing in one issue of Divya Vani for the benefit of all Baba lovers:-

1. Name of the centre.
2. Location of the centre (postal address)
3. Time and day of the week, when weekly meetings are held.
4. Programme adopted at weekly meetings.

N. DHARMA RAO

THIRD ANNIVERSARY CELEBRATIONS
OF AVATAR MEHER BABA CENTRE,
ANAKAPALLE ON 16-8-1970

by B. DAYAKARAM

On Sunday the 16th August 1970, Purnima day, Lovers gathered early in the morning in A.M.B. Anakapalle Centre, well lit with bright lights and attractively decorated with festoons and various portraits of Meher Baba. The function started exactly by 5-00 A.M. with melodious Nadaswarm, broadcasting in the air, as if spreading the divine voice awakening the lovers, indicating the auspicious event of the advent of the Avatar (i.e., 5-00 A.M. on 25.2, 1894). Nadaswaram continued till 6-00 A.M, and large number of lovers arrived in the centre by this time. Br. N. V. Ramanaiah from Vijayawada hoisted the seven coloured flag at 6-15 A.M. The Sun spreading light on the east, while the seven coloured flag is hoisted depicting the seven steps of the advancing soul to gain the Divine Light, extinguishing the seven folds of ignorance. We felt that it is a special privilege to this centre preordained by Beloved Baba that Br. Ramanaiah should hoist the flag on this auspicious day. The lady lovers sang the "Janda Vandan Geet" while the flag is hoisted.

Br. N. V. Ramanaiah spoke on this occasion, in praise of the many lovers gathered on this occasion with their unflinching love even after Baba dropped his body. There was slight break for the lovers to have their light breakfast served in the centre. From 7-30 A.M., individual offerings of pooja and Sankeerthan was performed till 9-30 A.M. At 9-30 A.M. a group of lovers started non-stop Nama Sankeerthan rending in the air for 1½ hours exceeding the scheduled time of one hour in their ecstasy of inspiration and love.

At 11 00 A.M., the executive members met and solved the problems of their executive work and resolved to contribute Rs. 100/- (Rupees one hundred) on behalf of the centre on this auspicious occasion to The Avatar Meher Baba Trust, Ahmednagar. The lovers had their lunch arranged by the centre and joined again for the evening function at 2-30 P.M. By this time, several other lovers from the town, and from Visakhapatnam, Thummapala, Nakkapalli, Kotauratla, Kasimkota etc. arrived and participated in the function.

At 2-30 P.M., the young lovers (boys & girls) of Meher Balavihar centre, Anakapalle, performed music and dances and enacted one act drama "IS MEHER BABA AVATAR". The childrens' play is very appealing and explicit. Another special feature today is an unexpected opportunity of having "HARIKATHA" performance by Bro. Ammula Viswanatha Bhagavatar of Vijayawada on "Avatar Meher Baba".

At 5-30 P.M., Smt. K. M. Gandhi of Visakhapatnam spoke with her impressive pleasant voice on the Divine life and messages of Avatar Meher Baba. Br. N. V. Ramaniah of Vijayawada vehemently spoke and declared his experience of Divine intuition indicating the opportune movement of Baba's breaking his silence and world's *Catastrophe*, which is expected very shortly. He, therefore, inspired on the lovers to be prepared to face the situation with unflinching love, holding fast to his daaman, to experience His glory even at the cost of any humiliation or disaster that may happen to some of the lovers as already declared by Baba.

Br. T. N. Ratho, B.A., LL.B., Assistant Public Relations Officer, Hindustan Shipyard Ltd., Visakhapatnam and Br. M. Appalanaidu, Dist. Agricultural Officer, Anakapalle, ardent lovers of Meher Baba, spoke on Meher love and inspired the lovers. Br. P. S. R. Swamy, expressed

vote of thanks to all those participated and made the function a grand success. It is also announced that Br. V. S. Syamalarao, Asst. Engineer, P.W.D., R & B, Anakapalle offered one blanket on this auspicious occasion for the use of the A.M.B. Centre, Anakapalle and Bro. Swamy expressed thanks for this offer. Arati was offered to Baba at 9-0 P.M. and the function came to a close after distribution of Prasad. Dinner has been arranged by the centre for the lovers come from other places. JAI BABA.

MEHERPURI – HAMIRPUR (U. P. INDIA.)

A grand world Fair of Baba Lovers – A great opportunity to share the feast of Baba Love and His blessings :-

It is already known to all Baba Lovers all over the world that Brother P. D. Pukar's singular efforts in the cause of Beloved Baba's Love, and, the construction of a Township in His name as "Meher-Puri" in the neighbourhood of Hamirpur Town, U. P., India are in progress, and now we are happy to announce that it is being finally shaped as per instructions given by Beloved Baba to Bro. Pukarji on the 13th October 1968, when Beloved Baba was pleased to give His last Physical Darshan to a few of His chosen Lovers, out of His bountiful Love for them, to give certain instructions regarding His future work assigned to them. We all know that the land selected for the purpose was sanctified by His blessings and blissful presence long ago, during the period of Baba's historic stay at Hamirpur. This opportunity of service in shaping the Township and gathering His Lovers together for working in His cause at this sanctified place was bestowed by Beloved Baba on Bro. Pukarji and his team of co-workers out of His abundant Love for them and has created a real opportunity to express

their Love for Him, and His cause by the way of associating themselves in service, and helping the construction of this unique Township by extending Love contributions to the best of their ability.

And now, we take this occasion to announce to our Brothers and Sisters and all members of Baba family all over the world to extend our hearty invitation on behalf of our dear Bro. Pukarji and his co-workers, and request that they may be pleased to avail this unique opportunity of sharing Baba Love and Blessings and enjoy the blissful presence of Beloved Baba and partake in the celebrations, in accordance with their capacities by sending their good wishes, and Love contributions and also by participating personally if possible in all the functions that are being arranged there at, by His Grace. It may be noted that the world Fair of Baba lovers will be held at Meher-puri on the 15th November 1970 and the laying of Foundation stone for the Avatar Meher Baba Vidya Dham by Sri V. V. Giri president of India, will take place on 17th November 1970, and the consecration of Baba's statue by Sri Adi K. Irani will be on the 18th November 1970. Sri Khan Saheb Sarosh Irani will inaugurate the Township. Many prominent Lovers all over the world are invited and expected to share the joy and play their part. It is really an unique occasion for all members of Baba family to join together and to share His Love and blessings under the shade of His Benign and Divine presence, ever since He dropped His Physical Body. This will be a special occasion when all Lovers from East and West could join together, if they so desire and take this opportunity, so as to rededicate themselves in His Love and Service, an opportunity that we have the fortune to avail ever since East West gathering, We therefore, appeal in Baba's Love to all our Brothers and Sisters here in India and elsewhere to respond and to give their best consideration and render kind help in making this function a success in every way. We pray to

Beloved Baba to bless the sincere efforts of our dear "Meherpuri" Brothers & Sisters so as to fulfill their heart's desire in shaping this Township in fitness of things and in accordance with His wish and shower His choicest Blessings on them all.

'JAI AVATAR MEHER BABA KI JAI'

AVATAR MEHER BABA GUNTUR CENTRE
Guntur – (Andhra Pradesh – India)

A happy announcement:—

We are happy to announce to all our Brothers and Sisters of Baba family here in India and abroad that Sri N. V. Ramanayya (Proprietor—Meher Traders, Vijayawada-2, Andhra Pradesh) is able to secure by Beloved Baba's Grace a suitable and beautiful site of 1 acre 20 cents (Roughly 6,000 Sq Yds.) with a road of 30' width all around abutting the Trunk Road from Vijayawada to Guntur and just adjacent to the limits of the Municipality. It is really a Baba's miracle that has fulfilled His own wish through Bro. Ramanayya's ceaseless and dedicated efforts in this respect. It may be recalled to our memory that long before Beloved Baba dropped His body Bro. Ramanayya was entrusted by Him to avail the opportunity of creating a permanent Abode for workers and Mandir in His Love, at Guntur, by his own individual efforts and expense, just like the unique opportunity granted to Late Bro. Koduri Krishna Rao for the construction of Meherstan at Kovvur, For many of us nothing could be known till now and naturally some have thought that Bro. Ramanayya has forgotten all about it. But Baba's ways are always mysterious. His love and Grace will ever take its own time to shape the future events which alone can prove a testimony for the fitness to be the recipients of the same. Indeed, Bro. Ramanayya as we know has been all alone, with the Alone, struggling

hard for evolving and giving shape to His wishes in a fitting manner while undergoing all troubles as tests for his sincerity and Love and for his dedicated life, ever since Beloved Baba left His Physical Body. Very few could really hope to see him reappearing on the scene of Baba activities in the area till now, for, along with Baba he has gone underground facing all the troubles financial or otherwise, all alone and always with His guidance and help at every stage. It is now perhaps the time for fulfilling Beloved Baba's wish according to His plan and so we find that Bro. Ramanayya is emerging in flying colours in his Love and dedication and it is our happy duty to announce the event that Bro. Ramanayya has secured for Avatar Meher Baba Guntur Centre a suitable site at his own cost, which may be valued at about half-a-lakh rupees, and as per dimension mentioned above. We are sure that Beloved Baba will guide him and push him through to complete his work in a befitting manner, and make himself Immortal in Baba's thought by being instrumental in completing this construction as early as possible and provide a real opportunity for all Lovers of Baba to share His Love and Blessings by coming together in His Service at this centre where all provisions for shade and shelter will be accorded by His Grace. Bro. Ramanayya and his efforts may be crowned with success by Beloved Baba's Grace and may Beloved Baba Bless him and his family to spend their life and all, in His cause, and surrender absolute and dedication complete, as an unique opportunity granted to humble servant of His choice. May Beloved Baba bless us all.

'JAI AVATAR MEHER BABA KI JAI'

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