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Monthly:

March 1971

DIVYA VANI

(DIVINE VOICE)



AVATAR MEHER BABA

The Meher Vihar Trust – Rajahmundry-3

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Monthly:

March 1971

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

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The Types of Meditation

PART III

By Avatar Meher Baba

General Classification of The Forms of Meditation

Meditation is an Attempt to Understand Experience

The process of meditation aims at *understanding and transcending the wide and varied range of experience*. When meditation is interpreted in this manner, it is at once seen, to be something which is not peculiar to a few aspirants; it turns out to be a *process in which every living creature is, in some way, engaged*.

Meditation is Universal

The tiger, which is going to devour a lamb, which it has sighted, 'meditates' upon the lamb; the lamb, in its turn, having sighted the tiger, 'meditates' upon the tiger. The man who waits for the train at the platform, is 'meditating' upon the train; and the driver of the train, who expects to be relieved at the next station is meditating upon the station. The scientist, who works upon an unsolved problem 'meditates' upon that problem. The patient, who is waiting for the doctor with tense anxiety, is 'meditating' upon the doctor; and the doctor, who is waiting for his bill, is 'meditating' upon the bill. When the police tries to catch the thief, they both 'meditate' upon each other. The Person who 'falls in love' is 'meditating' upon the beloved; the man, who is jealously watchful about his rival is 'meditating' on his rival; the man who is struck with grief at the bereavement of a friend is 'meditating' upon the friend; and the person who seeks a revenge upon his enemy, 'meditates' upon his enemy. The man, who is lost in making himself presentable by a

suitable dress is 'meditating' upon himself as the body; and the person who boasts of his intellectual or psychic attainments, is 'meditating' upon himself as the mind.

Spiritually important Meditation is Conscious of its Aim

All these are, in a way, forms of 'meditation'; but, in spiritual discourses, the term meditation is usually restricted to those forms of meditation, which tackle the problem of understanding experience *intensively* and *systematically*. In the above examples, meditation is a result of the natural application of the mind to the objects, with which it is presented; and, in this application of the mind the subject is almost unconscious of the ultimate purpose of the process of meditation. But, in the spiritual field, meditation is, at least in the initial stages, deliberate; and the subject, during such meditation, is more specifically conscious of the ultimate objective of the process of meditation. The forms of meditation which are characteristic of the spiritual field, however, are *continuous* with the forms of meditation, which are found throughout the world of consciousness; and, *the spiritual forms of meditation spring into existence only when the other more general forms of meditation have brought the person to a certain crisis or 'blind alley'*, so that he is forced to choose his object of meditation, in the light of some spiritual ideal and is also required to revise the manner of meditation, to which he might have been hitherto accustomed.

General Meditation and Specialised Meditation

The spiritually important forms of meditation, are of two kinds: (1) *General* meditation, which consists in the assimilation of the Divine Truths and (2) *Specialised* meditation, in which the mind *selects* some definite item of experience and is *exclusively* concerned about it. General meditation is only a carrying further of the ordinary thought-processes systematically and intensively. It is different from the many pre-spiritual meditations of the *non-sadhaka* only in so far as (i) the thought-processes now

come to be directed towards realities, which have spiritual importance and (ii) the mind makes intelligent use of the expositions of the Divine Truths, given by those who *know*, without renouncing its critical powers and the inherent zest for the Truth.

Specialised Meditation Aims at more than Intellectual Understanding

The specialised forms of meditation, on the other hand, imply and require something more than a purely intellectual approach to the Truth. In the specialised forms of meditation, as in general meditation, the mind has an opportunity to have an *intellectual* understanding of the object of meditation; but they also, in addition help *to cultivate mental discipline, develop capacities, which were hitherto inactive and dormant and unfold latent possibilities of personality.*

The problem for Specialised Meditation is Practical

The problem for the specialised forms of meditation is not theoretical but practical. *Specialised, forms of meditation are helpful for overcoming some specific obstacles in the way of enlightenment and realization; they aim at controlling the mind and going beyond it*—Specialised forms of meditation are more like the desperate attempts of a man to break through the walls of his prison, than like the idle speculative activity of forming 'opinions' about the strength of the different parts of the prison-walls, or about what may become visible after coming into the open.

Practical Purpose may Over-ride Formal Truth

In spiritual life, even a sincere mistake, which is taken seriously, may have more value than half-hearted allegiance to theoretical or formal truth. The *practical* purpose in the specialised forms of meditation must sometimes prevail *even at the cost of formal and theoretical truth.* Thus, while concentrating on a particular formula or form, no other formula or form can be allowed access to the mind,

although, intrinsically, this other formula or form may have the same or even greater spiritual importance. If an aspirant has been meditating upon one Master he has to exclude from his mind all ideas of any other Masters, though these Masters may, in reality, be as perfect as the Master, on whom he is meditating. In the same way, intensive thinking about the nature of the soul cannot be carried on while trying to make the mind blank, although intensive thinking might be as helpful towards the achievement of the goal as the process of making the mind blank.

Function General Meditation

As a rule, (excepting exceptions), *mixing* up of the specialised forms of meditation is not desirable though theoretically they may equally be directed towards different aspects of the Truth. *The task of bringing together the different facets of the Truth and building up a whole and complete view of life is attempted by general meditation*, in which thought is free, comprehensive and receptive to all aspects of the Truth. Such general meditation has its own value and justification. *General meditation is helpful before trying specialised forms of meditation as well as after trying them*, But it cannot take the place of the specialised forms of meditation, because the specialised forms of meditation have a different purpose and function.

Specialised Meditation is like Specific Exercise

The different forms of Specialised Meditation are comparable to the different forms of *exercise*, which may have some specific purpose or justification. The exercise for the muscles is meant only for the strengthening of the muscles; but this does not mean that the bowels are not an important part of the body. In the same way, the exercise for the bowels is meant only for the strengthening of the bowels; but this does not mean that the muscles are not an important part of the body. Both types of exercise are important for securing the general healing of the body, although it may not be possible to take to both of them at

one and the same time. While performing the exercise for the bowels there need be no undue anxiety about the muscles; and while performing the exercise for the muscles there need be no undue anxiety of the bowels.

General Meditation and Specialised Meditation cannot Replace each other.

The functions of the different specialised forms of exercise have, however, to be correlated and governed in the light of our knowledge of true health or proportionate development of the body; and in the same way, the functions of the specialised forms of meditation have to be correlated and governed by the whole and complete ideal of life, which the aspirant constructs through the process of *general* meditation or *unrestrained thought, which knows no law except that of finding the Truth, in all its aspects. Just as specialised forms of meditation cannot be replaced by general meditation, general meditation also cannot be replaced by specialised forms of meditation.* Both are necessary and have their own value.

Different Kinds of Specialised Meditation.

For enumerative purposes, the different specialised forms of meditation can be conveniently classified *on the basis of those items of experience which the mind tries to understand.* Human experience, in all its variety, is throughout characterised by the dual aspect of subject and object, Some forms of meditation are concerned with the *objects of experience*; some forms of meditation are concerned with the *subject of experience*; and some forms of meditation are concerned with the *mental operations*, which are involved in the interaction of the subject and the object. Thus, we get *three* kinds of meditation.

Two Forms of Sahaj Samadhi

All the forms of meditation, which the aspirant (*sadhak*) might adopt, ultimately culminate in the goal of all meditation, which is to get established in *Sahaj Samadhi*

or Spontaneous Meditation of the spiritually perfected soul. The *Sahaj Samadhi* has two forms: (i) *Nirvana or Absorption* and (ii) *Nirwikalpa Samadhi or Divinity in expression*.

The Table of General Classification of the Types of Meditation

A THE VARIED FORMS OF 'MEDITATION' BEFORE A PERSON BECOMES AN ASPIRANT (<i>Sadhaka</i>)			
B FORMS OF THE MEDITATION OF THE ASPIRANT	i	General Meditation or The assimilation of the Divine Truth	1 Philosophical thinking
			2 Hearing a discourse from the Masters
			3 Reading the written expositions of the Masters
	ii	Specialised Meditation which selects some definite items of experience	1 Meditation concerned with the <i>objects</i> of experience
			2 Meditation concerned with the <i>subject</i> of experience
			3 Meditation concerned with <i>mental operations</i>
C SAHAJ SAMADHI OR THE MEDITATION OF THOSE WHO ARE SPIRITUALLY PERFECT (<i>Siddha</i>)			1 <i>Nirvana</i> or Absorption
			2 <i>Nirwikalpa Samadhi</i> or Divinity in expression

The Table of General Classification:

The general classification of the types of Meditation has been given in the form of a table, which serves the purpose of *summarising* the results of this article. Out of

the different kinds of meditation which are 'mentioned in this *Table of general classifications* the varied forms of 'meditation,' which are resorted to before the stage of the *Sadhaka* (A), have been already illustrated in the beginning of this article; the different forms of *General Meditation* (B-i) will be dealt with in Part IV; the different forms of Specialised Meditation (B-ii), *along with their sub-divisions*, will each be individually explained in Part V, and VI *Sahaj Samadhi* (C) and its forms will be explained in Part VII and VIII.

Silent Splendour

(Revised and enlarged)

This famous work of yogi Shuddhananda Bharati whom Baba loved with great regard has come out. Many lovers of Baba wanted its third edition. Only a limited number of copies have been printed. Send Re. 1-50 for your copy quickly.

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O THIS WORLD

(Translation of a Gujarati Poem written
by AVATAR MEHER BABA)

Originally published in MEHER GAZETTE

(1)

This world's a thorny waste, some jester cries,
To some it seems a quiet Paradise.

(2)

E'en seers the secrets of Lord God know not;
How then can I say how this world is wrought?

(3)

But this I know: This world is full of woes,
And there's no man nor beast that has no throes.

(4)

In prayer to Lord God true pleasure lies,
True Love is Love to God that never dies.

(5)

Whate'er the world be—paradise or hell
Just as you sow, you reap: 'tis said so well.

(6)

The world is Maya; but say not 'tis bad:
And those who know it not are truly mad.

(7)

Let not delusive Maya ruin you:
Alas its sweet trinkets are withstood by few.

(8)

Do you desire to crave for anything?
Crave love to God and e'er God's praises sing.

[A letter written by Mr. MALCOLM SCHLOSS of New York to a friend in 1932]

(Originally Published in MEHER GAZETTE)

Dear E. H.,

You have been often in my thought since November 6th, when, through a series of incidents which apparently began last spring and which seem nothing short of miraculous in their nature, Jean and I became the hosts for a month to Sri Sadguru Meher Baba, known through the east as a Perfect Master, and looked upon by many, both in the east and west as the Avatar of the new dispensation.

From the moment that Sri Meher Baba set foot in this house at Harmon, which we are now conducting under His direction, as the first of a series of five spiritual retreats which He intends to establish in this country, there flowed from Him continuously a Love which can only be called Divine, which spread through us and every one He contacted like a contagion. We who lived with Him, began to understand, as we had never understood before, what the love-feasts of the early Christians must have been like. Time and again, we are reminded, through the incidents of our daily lives, of the relationship between Jesus and His disciples, between Krishna and the Gopies, and of various incidents in the Mahabharat, all of which seemed re-enacted against a modern back ground.

A deeper love than we had ever known was kindled in our hearts. A greater bliss than we had ever experienced dissolved the limitations of the personal self and led us out into universal consciousness. Habits of thought and emotion and action, which we had struggled to eliminate for years, disappeared without effort overnight. We became aware, through the circumstances arising in our daily

lives, of both our greatest strengths and our greatest weaknesses, and in some strange way, we were given the power to use the strengths to overcome weaknesses. And in Shri Meher Baba Himself, we witnessed constantly the manifestation of perfection in every department of life.

Here, again incarnate, we began to realize, was a being such as Jesus, such as Krishna, whose very presence overwhelmed the soul with a love which was beyond its comprehension and its grasp, and whose coming into the world at present was again, as it was in the times of Jesus and Krishna, for the purpose of ushering in a new consciousness, and, through that consciousness, a new order of being.

You and I and many others have been working for the establishment of that new order of being, for a long time. Now the fruits of our common labours are about to be realized. When Shri Meher Baba.....begins to speak, breaking the silence which He has maintained for seven years, and beginning His period of manifestation, what we experienced on a small scale will be duplicated on a vast scale. A tremendous spiritual impetus will be given to the whole humanity, :and a world-wide awakening will take place.

I do not need to tell you what a privilege we feel it to be, to be able, however humbly, to participate in the task of paving the way for these things to happen. It is, we have felt, what we have been preparing for, consciously or unconsciously, all our lives.....

(Yogi Shuddhananda Bharati, Madras 20)

I sat in long contemplation, integrally in-gathered on the slab under which Baba's body was laid in rest. Basavaiyya was by my side, I was immersed in a Splendour which burst out of my heart and enveloped the surroundings. Baba's sun-like smile was the central zone of that psychic Light. "What is your message to us O Baba...?" I demanded from my soul in deep communion... I am giving to the readers of Divya Vani the sparks of silence inspired in the contemplation of full two hours)

1. Sit in silence here... O pure soul and vibrate my cosmic force. Only a self-gathered soul in pure asksis, can sit here in perfect recueillemant...

2. Purify the Mandali of dedicated souls. Let my Love bring them Light. No envy, pride, clannish vanity, superiority complex, separative egoism, no I and mine jingoism must taint this soil.

3. My followers must be God-centric. They must hold Sunday classes and observe fifteen minutes of silent inner communion.

4. Gather my flowers in a beautiful vase. Let their Perfume reach all receptive souls. Meher Vani—compile this New Bible for the good of humanity and gather in a golden chest the treasures I gave you in silent communion.

5. Let the AWAKENER and Divya Vani be the two wings of my Truth Force. Write to them illuminating experiences and talks you have had with me in your meditations and in your personal contact with me.

6. My devotees must be supreme exemplars of my Truth. They must lead a simple, satvic life of purity, Unity and divinity. Their heart must be my Love and their life My service.

7. Through dramas, concerts, dances, films, lectures, features, pamphlets, books and journals and aesthetics radiate my Splendour partout.

8. Organise Meher Melas in all lands; invite savants of all nations. Go to all countries with my evangel of LOVE.

Yogi Shuddhananda.

BABA IN ALL

(YOGI SHUDDHANANDA BHARATI,
MADRAS 20)

(This song was inspired in me as I kissed Baba's Bed in pimpalgaon. I sang it up the Meher Hill on the 30th Jan. AMARA TITHI at 12-30 P.M., before all devotees as Mr. Sarosh encouraged me).

Where is Baba, .. Beloved Baba?
Where is Meher Baba?

Here is Baba, there is Baba;
Hail Eternal Baba!

The tomb is not his home..... be sure.
And Death is not His goal...

All hearts of faith and love endure
In His Love soul-to-soul

Fragrant He is in fresh blossoms
In the sincere He smiles.

He embraces loving bosoms;
His embrace goes for miles...

He is Love, Love, from root to fruit
He is the friend in need

From head to foot, He is a heart
He is our SOUL indeed.

Close the mouth; open the heart
And still the vital mind

You can learn His silent art
And feel, He Is ... how kind!

Dissolve the restless mind in heart
Dissolve the heart in Soul.

You will be conscious day and night
Of One that is The ALL
And You can hear His call.

East and West and North and South
Unite in harmony,

Like flowing streams in ocean mouth
In One mingle Many

His solemn, sacred, silent words
Play tunes on cosmic reeds

His words shall heal the wounds of swords ...
His words are seeds of deeds ...

Like alpha rays from atom fire
Like light from crimson dawn,

Like features from the T.V. Tower,
From Him New Life is drawn ...

"Sit here" He says *sit and be fit*
To radiate my Light

In my Love human souls at knit
See... I open ... your sight!

From form and name and home and world
My Soul flew like a bird.

It has escaped the human mould
Leaving a SILENT WORD ...

AUM, Thou art That, That is the All,
That is the soul of things

Be That, Be Mine ... this is my Call
Hearken That and take wings... "

As I kissed the bed where He slept
He whispered into me

"Silent I lived, silent I left
In silence all I see...

I extend all, my helping hand
To cross the stormy night

My Spirit goes from land to land
My success is in Sight..."

En avant ... happy heroes bold
Hailing Baba's glory

His glory shines like gem in gold
In our New History...

Peace for Baba's beloved ones
Peace for His great Mission

Fight for the right... the war He wins
And fulfills His vision.

Hail Meher, hail Meher, Hail Meher hail...
Sail onward ... brave heroes, sail onward sail...

Yogi Shuddhananda Bharati Meher Hill

30-1-71

Avatar Meher Baba Challapalli Centre
Challapalli, (Krishna Dt.)

By Bro. N. NAGABHUSHANAM.

(1) 12-12-70: Poornima Gathering:

Our usual Poornima (full-moonday) gathering was held in our centre hall, the residence of our Secretary, Sri N. Nagabhushanam from 8 to 10 P.M. After Bhajan and speeches on Baba's messages of love and truth, Sri B. Ranga Rao read out his own composition 'A devotee's intense anguish for union with the Beloved', which was highly appreciated.

(2) 4-1-'71: Visit of Shri Swamy Satyaprakash Udaseen and Sri M. Appala Naidu to Challapalli from Hyderabad:

The Two honoured lovers of Baba were kind enough to visit Challapalli centre also on their recent tour of Andhra in their car. A special gathering of Baba lovers was arranged from 8 to 10 P.M. in our centre hall. After Bhajan a programme of sweet songs in praise of beloved Baba in which Sri M. Appala Naidu also took part, the meeting began. Sri M. Appalanaidu, explained how he was drawn into Baba's love-fold though he at first, as a Jail Officer, only came to Baba to investigate whether Baba was a fraud or a real saint and Avatar after watching Baba carefully. Then Sri Swamiji explained how Baba gave clear hints of the coming event of the dropping of His Physical body after His inner work was successfully completed to His 100% satisfaction. But the others insisted on His giving Darshan and he had to agree to this request. Thus He accepted humiliation as foretold by Him. The Swamiji's speech cleared the doubts, if any, in the minds of others.

Baba's sandals were exhibited by the Swamiji and all those present bowed and touched them in great love and reverence.

The honoured guests left this place the next morning midst shouts of Avatar Meher Baba ki Jai from those present.

D I V Y A V A N I

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GLIMPSES
of
The GOD - MAN
from
The Life of Avatar Meher Baba

1945 — Part I

A Short Stay at Ahmednagar

By BAL NATU, KURDUWADI

Mind, A Marvellous Means!

Wonderfully spent were the days with Shri Meher Baba, in November and December, 1944, rich in spiritual atmosphere and with a real human touch about it. My whole being wished the... recurrence of that precious period. I desired intensely and longed for it even immoderately; that was my weakness, that was my strength; that was my delight, that was my plight too. It was because I had over-estimated the worth of my efforts more than Shri Baba's grace and will. It dawned on me later that on one's own, one cannot approach the God-Man, Meher Baba. He draws His own, in His own way and time, even after He drops His body.

I had seen the Reality enformed; I had met in person the Impersonal; and, what a pity, I now wished to measure the Immeasurable with too unreliable a measure, the intellect! I wanted to compare the Incomparable with the images I had formed through thinking and reading whether right or wrong, about Reality. This meant that having seen Him, I had not seen.

This was the state I was in, in the year 1945. The 'mystic' and the 'sceptic' were wide awake in me. Mind, what a marvellous issue of maya! It accepts and rejects, lauds and scoffs at one and the same time. Some maintain

that such diametrically opposite responses are perhaps the stepping stones to soar higher in the realm of spirituality: Inconceivable is the working of the mind—anyone's mind. This reminds me of the two lines by Francis Brabazon. In one of his 'ghazals' he writes:

To go on or not to go on, equally is disaster;
At this point one is ready to meet the Perfect Master.

In this sense, I was fully 'qualified' to meet Shri Baba off and on. But in this year I met Him, rather saw Him just once at Meherabad, in the Last week of May '45, else it was a 'blank' year for me. But does meeting the Master mean companionship only on the physical plane? Is He not everywhere silently beckoning us to Him? Assuming of the Avataric Form by God is an overture of the Formless to quicken the ways of drawing creation to Him. But I was not enough responsive to Him and his ways. I had my own misgivings and waverings. Yet, He was always benevolent towards me.

A Dream Directs My Life

The days of doubts about His Divinity were amply compensated at nights. I would wake up with cool soothing tears, rolling down unwarranted. Many times I would see Shri Baba in dreams. To talk of them all will sound ludicrous, even meaningless to some. Some dreams were utterly unconnected and quite fantastic but to me they all brought the touch of His Presence that was ever sympathizing with me, in my funny venture to understand Him—the Ununderstandable.

I used to note down the details of these dreams with dates and approximate timings; but after some years I had a fancy that to keep such record was to feed the egoistic tendencies. And one fine morning I drowned these diaries in the river with a feeling that I had done something sacred! But does storing or sinking of such

things have any value by itself? The freeing factor is entirely independent. With the things such as diaries and other belongings, can we not remain free and light at heart, in spite of the natural ego-based responses?

Of all the dreams I had, one dream continues to direct my life to this day, even after a pretty long period of twenty five years. In 1944 I had just commenced my career as a school teacher. A year later, I was requested by one of the guardians of a retarded pupil, to accept the tuition of his ward. He promised me to pay good fees. Accordingly the boy came and I remember to have taught him Arithmetic—a few sums from 'Profit and Loss'! though I neither knew what real profit was nor real loss! And in one's 'business' with the Master the dealings of 'Profit and Loss' take marvellous and unforeseen turns. The boy did his assignment and went away. The same night Shri Baba appeared to me in the dream. He had a frowning look. He said, "Why do you accept tuitions?" Shri Baba's frowning face had as much meaning and effect on me as His loving countenance. I was quick in decision. I instantaneously replied, "No, Baba, I won't". And with this the dream ended.

The next day the boy was sent back. Thus ended my first and last attempt of giving tuitions. Hereafter, the thought of making money through tutorship terminated once for all, though this field seemed to open, rosy prospects materially. The dream definitely revealed to me that my fragile frame would not bear the extra exertion of teaching; on the other hand it afforded me spare time for rest and Baba-work. Shri Meher Baba once remarked that whenever the Master appears in a dream, it has a significance though not necessarily comprehensible every time. 'It is a vision'.

Experiences At the Age of Twelve.

By the way, regarding the subject of dreams, I wish to mention a rare type of dream experienced by Mrs. Elizabeth Patterson. In 1937, when the Western group

was living with Shri Baba in India at Nasik Retreat, Elizabeth narrated the following incident.* When she was twelve years old she dreamed of Baba, three different times in succession and when she first met Him, she recognized Baba as the One she had known in the dreams. Many Baba-lovers all over the world had and still have different types of dreams with a variety of significance and creativity. Indeed Shri Baba has used and is still using 'the dream-state of man' to awaken him from his deep slumber and sleep.

The mentioning of twelve years reminds me of another experience of Princess Norina Matchabelli. It is of a different kind—a permissible digression, I hope, but it shows one of Baba's divine ways of contacting His people. Norina writes,† "Since my very childhood, I knew of God. He rescued me at the early age of twelve, at the time of my emotional awakening. He came to me as Jesus Christ and spoke to me. I met Meher Baba in 1931 and recognized him as the Christ personified. And when the Master (Baba) without any reference on my part told me that He was the one who came to me in the form of Christ, to give me spiritual lead, He Established in me the unconditional faith in Him". Many are the illustrations, exquisitely resplendent of His time-penetrating Presence.

Real Significance Of Spirituality.

Apart from Baba-dreams, sometimes I beheld small and big stars and designs of light. Such recognitions would be on the border line of my dreaming and waking states. Strangely enough, I would be fully awake, hearing and feeling things about me but with eyes closed. The moment I opened them, these petty glimpses would be nowhere. Infrequently I would wake up to find that the whole body

* Reminiscences Part II by Kitty Davy - The Awakener Vol X No. 2

† Fragments From A Spiritual Diary by Princess Norina Matchabelli

was throbbing with light shocks—similar to fairly mild electric shocks. These too would surprisingly continue till I kept my eyes closed. Even to this day I do not understand what a state I was in, then! But, does it hold much importance after one's contact with the Master, Shri Meher Baba? I think, very little, if any.

I used to write letters to Shri Baba directly, in those days. But in none of my letters I made any reference to these experiences and not even in 'talks' with Him, in the later period. But I did pray to Him then, that sooner the better that I be relieved of such enticing experiences, and relieved I was. Attachment to the panorama of 'sights and lights' is a distraction on the road of spirituality. Spirituality does not consist in a change from common clothes to coloured robes, from the usual apartments to caves and mountains, from normal perceptions to abnormal glimpses and visions, but it is a life open to God and His Will, without self-resistance, and that's not very easy at all, though most natural. Adi Sr. once told me the following incident. One seeker asked the Master, "what is the most difficult thing in spiritual life?" "To be perfectly human" was the Master's masterly reply. Has this not a fund of meaning behind it?

To me, Shri Meher Baba's discourses on "The Place Of Occultism In Spiritual Life" showed the way. The reading helped me to have a right attitude toward dreams, glimpses and the rest of the occult experiences. So, I did not exaggerate the importance of my experiences, without condemning them. At the end of the series of the above articles Shri Meher Baba stated:

* To penetrate into the essence of all being and significance and to release the fragrance of that inner attainment for the guidance and benefit

of others, by expressing, in the world of forms, truth, love, purity and beauty,—this is the sole game which has any intrinsic and absolute worth. All other happenings, incidents and attainments can, in themselves, have no lasting importance,

Meher Spiritual Centre, Inc.
Myrtle Beach, South Carolina (U. S. A.)

Shri Meher Baba's external activities of the year, 1945 commenced from Meherazad and concluded at Meherabad, just a distance of about 15 miles. But in between, there had been intense Baba-activities in the South and North of India. In the first week of January Shri Baba received a cable about the passing away of Mr. Simeon Chapin, father of Mrs. Elizabeth Patterson. The next day Shri Baba cabled back to His dear Elizabeth, "Your father has blessedly found a place in my Infinite heart." This was literally true because the present premises of Meher Spiritual Centre, Inc. Myrtle Beach, South Carolina, 29577, U. S. A. was previously owned by Mr. Chapin. The following two extracts, one from sister Mani's Family Letter to the West, and the other from Kitty Davy's article, will make this point clear.

Mani writes, * "Baba sent dearest Elizabeth and Norina (Princess Matchabelli) to the United States from India in 1941, to locate a site for His spiritual centre somewhere in the United States—one which would comply with the five conditions that He had laid down. Two of the above conditions were that, "It should be on virgin soil" and that "it should be given from the heart". After a considerable search for the ideal site, the property now known as Meher Spiritual center, comprising of over 500 acres and two fresh water lakes adjacent to the Atlantic Ocean, came into Elizabeth's possession through her dear father, Mr. Simeon Chapin. A perfect setting for the establishment of the centre as wished by Baba, it met all the conditions He had set down". Mrs. Elizabeth Patterson

* Family Letters 61 dated 24th October, 1964

had informed her dear father in advance about her intention to dedicate this property in the cause of Meher Baba, to which he had readily and lovingly agreed.

It will not be out of place to mention about the formal inauguration of this Centre. In the words of Kitty Davy: *"The Centre was first visited by several of those devoted to Baba who came down from New York with Elizabeth and Norina in July, 1944. During this visit the property was dedicated to Baba by those present, gathering shells along the ocean and bringing them to a certain knoll in the woods and placing them on the ground so as to spell BABA in large letters. Then each went in various directions calling loudly the name of Baba through the silent forest of pine trees and over the rippling waves of Long Lake." No wonder that during Shri Meher Baba's visit to Myrtle Beach, He once referred to this place as "My home in the West". Thus Mr. Simeon Chapin had the unique fortune in laying the 'foundation' of Shri Meher Baba's Centre in the West. Shri Baba's cable to Elizabeth that her father had found a place in His heart speaks volumes about the flaming fortune of Mr. Simeon Chapin.

A Rest-House Turns Into 'Meherazad'.

In the beginning of this year, Shri Baba stayed at Pimpalgaon (Malvi)—not in the village itself but in a bungalow about a mile away, at the foot of a hill. This residence is known as Meherazad. Here I wish to give a short account of how this precious piece of land was selected for Shri Baba's residence. Formerly there was a small building on this piece of land that was used as a Rest-House. In the early 20's, Ahmednagar Municipality planned to construct a dam so as to form a lake near Pimpalgaon, to build a water reservoir for the sprawling city of Ahmednagar. This work and that of the water-pumping station was done under the supervision of a special engineering staff. As it was a long-range work, far from the city, the Municipality bought this Rest-House from P.W.D.

* Recollections Part III, The Awakener Vol. VI, No. 4.

It was used as the quarters for the engineering staff working on this site. When the entire work was over the bungalow remained vacant for years. None dared to occupy this solitary, secluded place and slowly it began to dilapidate. So it was proposed that the Rest-House should be sold out. The Municipal authorities gave an advertisement to this effect. It was to be sold by auction.

Vishnu, one of the mandali members, brought this news to Shri Baba's notice. He knew that Shri Baba wished to have one secluded spot nearby Ahmednagar, for a quiet stay and work. Shri Baba was to leave Meherabad one of His 'mast-tours'. However, He spared time to pay a visit to this site, with Pendu and Padri. Shri Baba immensely liked this place. Khan Saheb Sarosh Irani, one of Shri Baba's closest disciples, living at Ahmednagar, was the highest bidder at the auction. There was a hitch in sanctioning this deal by the Municipal Standing Committee but Khan Bahadur—Adi K. Irani's father, convinced the Committee members, that Khan Saheb Sarosh was buying this property for Shri Meher Baba's retreat (Ashram). He also told them that Shri Baba's stay at Pimpalgaon would be highly beneficial to the villagers of Pimpalgaon. This property along with the Rest-house had a motor shed, a stable, a kitchen and an out-house, with an approach road of about six furlongs. In addition to this property Khan Saheb Sarosh bought an adjacent plot of land. These two plots now form the present premises of Meherazad, This deal was registered in February, 1944—just four months prior to the inauguration of the Meher Centre-on-the-Lakes at Myrtle Beach. In April and December, 1944 Shri Baba stayed in this Rest-House and did His work with the 'masts'. He brought Ali Shah from Ahmednagar, one of His five favourites. This was in a way the 'house-warming' function of the newly bought sacred soil and hallowed house.

From 1942 onwards this whole property known as Meherazad stands registered in the name of Nariman M. Dadachanji, one of Shri Baba's closest and dearest disciples.

Since then Nariman and his dear and generous wife, Arnavaz have been taking great care to maintain this property and to keep it in good shape for Shri Baba's use, and from 1969 onwards for His people. The hill that stands behind Baba-House, at Meherazad was called Tembi Hill. Now, it is known as 'Meher Baba's seclusion Hill.' Khan Saheb Sarosh Irani acquired the top of this Hill, including the passage for Shri Baba's use, on a long lease from the Government.

A Short Stay in Rusi's House.

In January, 1945, Shri Baba stayed at Meherazad and the same delightful 'mast' Ali Shah was brought here for a long period of 25 days. Shri Baba daily worked with him. During this stay, the plan of repairing and reconstructing the buildings was discussed. As this work was to commence soon, Shri Baba agreed to stay in Rusi Quettawalla's house in Ahmednagar. Rustum Jehangir Irani alias Rusi owned a cafe and a General Stores in Quetta. Shri Baba visited Quetta on work in the summer of 1923 and 1924. During this period Rustum's whole family came in Shri Baba's close contact. In the 30's, Rustum left Quetta and came to Ahmednagar for a permanent stay to lead a retired life. One of his daughters Dr. Goher, after passing her M.B.B.S. in 1944, worked for some years in different Hospitals, under Shri Baba's instructions. She joined the women mandali residing with Shri Baba in 1947 at Satara. She was the personal physician and doctor of Shri Baba till He dropped His body. Her services to Shri Baba as a disciple and doctor are unique indeed. It is because of such past and future close connections that Shri Baba, lovingly accepted the invitation of His dear Rusi to stay at his house in Ahmednagar. Shri Baba was here from 31st January to 9th March, 1945.

Shri Baba left Ahmednagar in the first week of February, 1945 to visit Jhansi in M. P. for 'mast' contacts. There, He contacted in all 14 God-intoxicated souls, including a 'mastani' named Punjabi Mai. She had

beautiful features and talked sense, sometimes; while Allauddin was a naked 'mast' rather insensible about his words. Unmindful of the climatic changes he was seen resting on his back against a wall, gazing at the sky for years, they said. Baba knows best! Baidul offered him a cigarette and this brought him in a good mood and Shri Baba was happy to contact him.

After returning to Ahmednagar, Shri Baba discussed with the mandali the subject of the 'one-month meeting' of the Signatories. The decisions that were arrived at were conveyed to the persons concerned through a special circular, issued on 1st March, 1945. It contained the following statements from Shri Baba: "The specific purpose of the meeting is spiritual and until that is properly served, mere bringing together of a number of Signatories will not have fulfilled the purpose. There are several difficulties. They must be solved through natural means. Intervention of my Universal Mind at this juncture is not appropriate.

"Rising above the mental upsets caused by prolongations and postponements of the 'one-month meeting', can be counted as solidarity proof of the soundness of faith in following my instructions at all costs and sufferings, whether mental or physical." At the end of this circular Shri Baba expressed a wish to call a group meeting on 23rd May, 45 at Meherabad of about 40 persons, representing the Signatories in different parts of India.

Fixing Up A Villa At Hyderabad.

Dr. William Donkin used to live with Shri Baba. He was a British subject. So after the commencement of the World War II he had to offer his services as a doctor in the Army. In 1945 he was posted at Secunderabad in charge of a Military Hospital. Shri Baba instructed Dr. Donkin to find out a suitable bungalow for His stay with His men and women mandali near about Hyderabad. Shri Baba wished to make Hyderabad His headquarters

for contacting some 'masts' in South India. Dr. Donkin selected two or three bungalows and wrote to Shri Baba about them. Shri Baba sent Pendu with certain instructions to finalise this matter. Pendu saw the bungalows chosen by Dr. Donkin, but in the light of Shri Baba's requirements, he did not find them to the mark. So, they both moved through the twin cities of Hyderabad and Secunderabad. In the part known as Jubilee Hills, Pendu spotted a new Villa nearing its completion, with a well-kept garden and a small swimming pool. These were the items among the terms stipulated by Shri Baba.

Pendu enquired of the owner, who was a prominent Advocate of Hyderabad. Shri Baba was informed about the facilities offered at this Villa. Baba personally visited Hyderabad to find out if the place was really suitable for His stay and work. Shri Baba liked the bungalow and asked Pendu and Dr. Donkin to fix it on lease. The owner was so busy that they could not see him till late at night. They had a talk about the rent and other requirements in the bungalow. Then the Advocate instructed his clerk to prepare the necessary agreement draft, about complying with the facilities in the villa as well as the advance money to be paid.

By the time they reached the hotel it was nearly mid-night. Shri Baba looked anxious to hear the report. He asked Pendu to read the draft. It was in Urdu and Pendu could not read it. So Shri Baba asked him to find out some one in the hotel who knew Urdu well. Most of the tourists had gone to sleep. However, from one of the rooms Pendu heard some people talking. He knocked at the door. A young man opened the door and welcomed Pendu to come in and join them in the party and drinks. Pendu enquired if some one of them could read Urdu and fortunately one could. Pendu requested him to visit the room of his 'elder brother', in the same hotel. Though drunk this man seemed sober enough to read out to Baba the agreement drawn out in Urdu. While hearing it Shri Baba gave certain instructions to Pendu regarding the

changes to be made in the draft. Thus a drunkard too, was of timely help to the Divine Saqi who held in His eyes the immeasurable love-wine. This account is given so as to give an idea how Shri Baba was particular in selecting His residence, as He moved from place to place. Perhaps, every house or estate where Shri Baba lived or camped has a story of its own to tell. This one is given by way of an example. Shri Baba would be always in a hurry or seemingly so. Hence He left Hyderabad by the early morning train for Ahmednagar.

By the first week of March '45, the arrangements in the Villa at Hyderabad were complete. So, Shri Baba wished to shift His headquarters, with His men and women mandali to Jubilee Hills at Hyderabad. Thus ended the stay at His dear Rusi's bungalow. At present this particular bungalow, with its spacious compound is hired by the State Government for the office of the 'Junior Industries Inspector'. Would the staff working there, ever have an idea of the 'Divine Industry' carried on by Shri Meher Baba through His Divine Office, in that place!

By 10th March, '45 Shri Meher Baba was at Hyderabad.

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Meher: The Silent Splendor

By T. N. RATHO – VISAKHAPATNAM

For the first time, I have had the unique Physical Darshan of the Avatar, at the Tomb on Meherabad Hill in the early hours of the day. His resplendent body, lying in State, emitting love and splendor was an unforgettable sight.

Words fail to describe the emotional urge of the lovers sunk deeply in His presence. With fluttering wet eyelids and dried-up lips, we were simply amazed and lost in His love, with blank mind. Yes, Baba distributed the sampling taste of the bliss in that stage of Mano-nash. It was His parting prasad. We were restored to consciousness with the greetings of Bros. Eruch and Bharucha from inside the tomb. Stepping into the tomb, moving towards the crypt, and getting down the steps, settling at the last step quite adjacent to Baba's feet, peeping into His loving face, one again was lost in ecstasy.

Eternal is the glory of the Silence. The whole universe had emerged in silence and ultimately merges into it. The beginning and the End—all in Silence. The whole universal activity is sandwiched between this grand silence. Immeasurable is the greatness of this silence, which Baba had symbolically observed for more than four decades. At this juncture, my mind reeled back to eulogise the glory of silence—the origin and the end in the Divine play. Its author and director—the silent splendor—lying in state in His physical form, stimulated the mind all the more to dive deep into this eternal mystery.

The testimony of Dr. Frederic Fisher (Bishop) on silence which he enjoyed in the companionship of Gandhi bore ample evidence even in this gross world. He said "I sat one memorable day of silence in Gandhiji's room—He was reading, meditating, praying, making private lead-pencil notes, and occasionally passing some of these slips

of rough paper over to me. Not a word was spoken. My New Testament and my christian communion with god seemed just as moral there, as in any church or cathedral. Never has worship been more real". With such occasional silence the great soul of India—Mahatma Gandhi—could infuse a freedom-loving spirit and ultimately achieve independence to India; what greater effect the continued silence of an Avatar could have on the universe to redeem the ever erring humanity and push it towards the ultimate aim of god-realisation. The posterity will no doubt enjoy the fruits of the loves' labour.

Baba worked in silence to awake the dormant soul. The world is in deep slumber on the lap of Maya. The need of the hour is to awake the dormant soul. As Vivekananda had rightly said "Teach ourself, teach everyone, his real nature. Call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come and everything great and glorious will come when the sleeping soul is roused to self-conscious activity." It was to ensure this kind of all-round growth and fulfillment of man. Baba said that 'He has come not to teach but to awake'. This is the secret of the avatic mission. The need is established, Baba worked for the possibility to fulfill it. He prescribed the doctrine of Love and Service to achieve it and He said "God does not listen to the language of the tongue and its japs, mantras and devotional songs. He does not listen to the language of the mind and its routine meditations, concentrations, and thoughts of God. He only listens to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the Beloved. Love means suffering and pain for oneself, and happiness for others. To the receiver it is a blessing without obligation. To the giver it is suffering without malice or hatred. Human love, regardless of its limitations, should never be despised. It is bound eventually to break through all limitations to initiate the aspirant into eternal life in the Truth. Love begets love."

Having established the need and possibility Baba had also laid in clear terms the basic principles and application, taking stock of the various limiting factors. Thus, He infused a dynamic and pragmatic outlook into the traditional and idealistic approach.

Suffice it to glance at a few extracts from the chapter 'Attitudes for Aspirants' (from Listen Humanity). To the energetic and hopeful youth Baba had to say "Hope should be fortified by a courage which can accept failure without upset. Enthusiasm should be harnessed by the wisdom that knows how to wait with patience for the fruit of action. Idealistic dreams about the future should be balanced by a sense of the realities of the present. And the glow of love should allow itself to be illumined by the full exercise of reason".

"Freedom without responsibility is a doubtful boon. Freedom is worth having only when there is self-restraint and willingness to cooperate with others. Youth is always willing to act and take risks"..... "But while engaged in action youth must take every care that it is creative; and not destructive. Let your watchwords always be love and service." To the students and artists and service personnel Baba's message is "Literacy is not education, and education is not culture and all these together do not constitute 'ghyan' or gnosis.... True culture is the result of spiritual values assimilated into life, resulting in the development of the highest character in the life of a nation or individual.. It is infinitely better to hope for the best than to fear for the worst. Time is composed equally of night and day." To the down-trodden class, Baba said "The spiritual status of any people is in direct proportion to its ability to suffer... when a people develop their spiritual outlook on life they automatically increase their capacity to suffer... Selfishness multiplied by population results in wars exploitation, persecution and poverty. Selflessness multiplied by population brings about peace and plenty." (Protagonists of population control ... attention please). In a general message Baba said "The crux of

the matter lies in the correct reinterpretation of the ancient word "Religion"... The west has very little religion and whenever one hears of it, it is either subservient to politics or at best an adjunct of material life. The East is suffering from an overdose of religion and consequently it hankers desperately for a material antidote Instead of nourishing the seeds of peace and plenty, this subterranean religion tries to propagate communism, fanaticism, nationalism and patriotism, which has now become bywords associated with leadership and greatness, suffering and sanctity. In short, religion as a living force has become obsolete." Nevertheless Baba assures that a mighty surge of this spirituality is about to sweep over the world. Thus in very clear terms Baba has laid down the basic principles and their modus operandi. All that the humanity need is to repose an unquestionable faith in Beloved Baba and hold onto, His daman till the very end. He is a compassionate father and is avowed, in this Avatar, to give a spiritual push to the world and ultimately to redeem the humanity.

Jeremy Taylor in his characteristic way said "A good man is the best friend, and therefore soonest to be chosen, longer to be retained and indeed, never to be parted with." Baba is certainly more than a "good man". He is a "God man". Being very much associated with the 'nothing' thinking it as 'everything' it has become but natural for us to lay emphasis on 'o' nothing as everything—and in our zeal for the 'o' we are prone to mistake the 'God-man'—as 'Good-man' as the generations in the past had. Let us therefore awake from this deep slumber and respond to the clarion call of Baba and cross the illusory 'o' in order to retain the permanent and the only 'o' in God man. According to Jeremy Taylor, even as a good-man, it is wise, never to be parted with. May beloved Baba bless us all to realise this great truth! Jai Baba!!!

Infinite Love Every Where

By BEHERAM S. IRANI (Baba's Brother)

It is well known that our beloved Baba dropped His body on 31st January 1969, at 12:15 P.M. At this moment I was in Poona and had no idea of this occurrence at all. Then at about 2 P.M. I heard the sad news on Air India Radio and by other sources. The first man who informed me about this was one of Baba's own lovers.

I couldn't go to Meherabad (about 6 miles from Ahmednagar) on the same day, as I was not physically well. However members of my family left immediately for the tomb when hearing the news. I decided to go the next morning by the 5 A.M. bus, before body was interred. But that morning which was the 1st of February at about 3:30 A.M. my friend Mr. Shavak Patel, proprietor of Dorabjee & Co., sent his car to my house to take me to Meherabad with instructions that I may use his car as long as I wanted. But not being well, I returned to Poona that same evening. When I returned, I naturally thought that the body would be interred the next day, so you could imagine my suspense when for nearly eight days no news was relayed to me. Of course it wasn't the fault of the close Mandali for they were so busy. As it turned out, they were amazingly successful in controlling the throngs of darshaners who had gathered there. It was the last Sahavas.

I heard the next day a well known physician and surgeon from Bombay who also had come for darshan, warning the Mandali in charge to inter the body within forty-eight hours, or else the air would be contaminated and quite possibly disease would follow.

The Mandali did not agree with this, saying they have been receiving cables and messages from every nook

and corner of the world, such as America, England, Australia and of course India that they have already started out to take his last Darshan.

I could not understand how the Western people got their visas in only a few hours, and yet at the same time got accommodations in planes to come to India.

Indian lovers had engaged a whole train paying a huge amount as deposit. But at that moment there was a heavy rain and railways were dislocated, and so they engaged about eight to ten busses accommodating seventy persons in each bus instead.

The physician had warned. But it was nearly eight days before the body was interred. It was lying in the crypt of his tomb, and in spite of the burning sun, there wasn't the usual odorous smell of a dead body, we could smell a kind of perfume. The physician came again, wondering what had happened. He went down the steps near the dead body to examine it again. He came up shrugging his shoulders in amazement. Someone had asked him about his diagnosis. The doctor was perplexed: "Medically the body could be kept open indefinitely". We could see tears in his eyes as he bowed down to the lifeless body. He went away.

Nearly eight hundred western lovers and about seventeen thousand Eastern lovers had gathered for his last and most unique darshan on April-June '69. Many more wanted to come from the West as well as the East, but due to their financial position they could not. Among the western lovers there were a few Scientists, Surgeons, Physicians and philosophers. Among them especially noteworthy was, Dr. Allen Cohen who came twice in one month from America !!

Another American (who later became my very close friend) I met and asked "have you ever seen Baba?" He nodded no. I was curious "Then why did you come to India spending so much money?"

He explained "Baba had changed my whole feeling of life, there is beauty now, whereas a few years ago it was nothing but a miserable depression." I thought "How". And so he began to tell his story: "To tell you frankly I was a drug addict and used to take L. S. D. I thought I couldn't leave it, and after my friends and I went on a couple of 'trips' (experiences) together, we drugged ourselves into feeling as if we were seeing God and also talking with Him. My wife seeing my state got rather frightened and so left me, taking with her our children. I lost my job and I was simply roaming here and there in the California area. Then one day I found myself hitch-hiking to Los Angeles, and it was there that I happened to come across a Baba Bookstore. There were quite a few books, and among them I saw the title "God In A Pill?" Immediately it caught my attention when I saw the word 'pill', for all I could think about was getting 'high' (the drug experience). When I took the pamphlet in my hand and opened the first page there was Baba's photograph in it and below it was written "I am God in human form." I threw away the pamphlet, and said this man must be mad and went home. But I couldn't sleep that morning, so again I came back to the same Bookstore and this time I purchased the pamphlet. Although I read it about six times, only one sentence struck and changed my entire attitude. What was it? 'IF GOD CAN BE FOUND THROUGH THE MEDIUM OF ANY DRUG, GOD IS NOT WORTHY OF BEING GOD'. Without hesitation I threw the box away which contained my drugs, and instead of going to a clinic for a possible cure, I called my wife and children back, for I felt everything would be okay. It was with the understanding that I would no longer 'drop acid' (take L. S. D.). Everyone was happy, and that happiness was my cure. In the course of time I found a good job, and so here I am in India to pay homage to His tomb." He said the story happened a few years ago. Such are the ways of Baba.

Avatar Meher Baba Second Amar Thithi Darshan. Avatar Meher Baba Centre, Anakapalle.

By Sri B. DAYAKARAM.

A special tourist Bus has been arranged by The A. M. B. Centre, Anakapalle for 2nd Amar Thithi Darshan at Meherabad. The journey of the lovers has been programmed to visit some important Baba Centres on the way and the places sanctified by Baba in his Divine Visits and Mast activities. The tour also comprises of Sadgurusthan Darshan and the main theme is to be present and attend Amar Thithi function on 30th and 31st January 71 and have Baba's Samadhi Darshan at Meherabad. The tourist bus covered 56 lovers, 22 from Anakapalle, 14 from Visakhapatnam, 10 from Kota Uratla, 6 from Hamsavaram, 2 from Kakinada and 2 from Thadepalligudem.

The bus started from Anakapalle centre at 5-00 A.M. on 24-1-71 after the lovers offered prayers and Arati to Baba in the centre. The lovers visited Kota Uratla, Nakkapalle and Hamsavaram en route to Mehersthan (Kovvur) and were offered break-fast in these centres. The lovers offered their heartfelt prayers to Baba at Mehersthan and having been emotioned with love, continued their onward journey to Vijayawada. Bro. Koduru Prasadarao kindly arranged for our pleasant trip in a launch and for transporting our tourist bus on a punt from Rajahmundry to Kovvur. When we reached Vijayawada, Bro. Manikyalarao met us and took us to the Centre to participate in the special dinner awaiting us. The special dinner, the love greetings and the association with Bros. Majeti Ramamohanarao, Sarva Rao, Manikyalarao and others gave us the feeling of a common family in Baba's love. Another fortunate opportunity we had here is, the company of Bro. Balagopala Bhaskara Raju of Thadepalligudem who thrilled

our hearts in Baba's room in the centre with his emotional Divine songs. We proceeded to Hyderabad in the same night and after a day's stay at Hyderabad, we continued our journey to Pandaripur where we arrived early in the morning on 26-1-71. There, we offered prayers in the temple and visited Gadge Maharaj Dharmashala remembering the event of Baba's Darshan to thousands of pilgrims here as requested and arranged by Gadge Maharaj, a disciple of Sai Baba. From Pandaripur we proceeded to Aurangabad and visited Ellora and Ajanta Caves on 27th and 28th January 1971. Historical important places like Panchakki, Bibi Mukbera etc. have been visited by lovers at Aurangabad. The historical importance and the spiritual aspect of the Buddhism, Jainism and Hinduism depicted in the architecture of Ellora and Ajanta Caves has been explained by special guides, well remembering the Divine visits of Baba in Aurangabad, Ellora and Ajanta in his Mast activities.

We proceeded from Aurangabad direct to Sadgurusthan of Upasani Maharaj at Sakori. Here, we were warmly welcomed by the devotees and were shown the Samadhi of Upasani Maharaj, his confined room, the important asanas (seats) where he used to sit, Kanya-kumaristhan, Yagnasala, Maharajah's mother's samadhi, Sakori Ashramam, exhibition hall etc. The lovers prostrated at all the places. The most fortunate and ever remembering opportunity we had here is the grace bestowed on us by Godavari Mai who gave special darshan to all of us. All the lovers prostrated to her one after another and received her blessings. We were also explained here Meher Baba and Upasani Maharaj associations and some events that happened here and cleared many of our doubts.

Next we proceeded to Sadguru Sai Baba Ashram at Shirdi, where we were fortunate to get our accommodation on the top floor of Baba's mandir from where we can see Baba all the 24 hours. We had the full opportunity to

participate in the night's offerings and also early morning Bath, Abhishekam, Pooja etc. with least difficulty. We received thirtham and prasadam here which was also distributed to lovers in our centre after our return to our centre at Anakapalle. We have visited all the important places.

We proceeded from Shirdi direct to Ahmednagar Centre, where we met Bro. Adi K. Irani and proceeded to Meherazad. Here Bro. Eruch explained and showed us Baba's room, Blue car, Manonash Cabin, the impress of Baba's face on the tree bark, etc. Some lovers climbed the Manonash hill. Then we proceeded from there and reached Meherabad, our destination, as per programme on 30-1-71 by about 6-00 P.M. Here, the volunteers immediately received us and carried our baggage to the accommodation reserved for us in different tents. In the night, the lovers got up upper Meherabad, had Baba's Samadhi Darshan and offered Sankeerthan on the dais specially arranged there.

On 31.1.71, the lovers participated in the programme arranged at Upper Meherabad after taking Samadhi Darshan, The programme is very splendidly arranged continuously from 9-00 A.M. to 4-00 P.M. so that the lovers could have constant thought of Baba. The programme started with slogans "AVATAR MEHER BABA KI JAI" and was conducted by Bro. Sarosh. Lovers of different religions uttered the name of God seven times each in their language one after another followed by Masters prayer in different languages. Different Bhajan Mandalis have performed sankeerthan. Exactly from 12-00 noon to 12-15 P.M. complete silence was observed by all the lovers. After offering Arati prayer, again the Sankeerthan programme has been continued till 4-00 P.M. After dinner, Telugu Burrakatha has been enacted and sankeerthan has been performed by different Bhajan Mandalis till late in the night. On 1.2.71, we left Meherabad and proceeded to Poona. Here we visited Guruprasad Bungalow, Babajan Samadhi, Baba's house, Sassoon Hospital, Deccan College

and Poona Centre. We participated in weekly evening programme in Poona Centre. The programme was very emotional and the discipline, purity, calmness, in the centre is unique, elevating one to love and create a feeling of Divine presence. The loving approach of Bro. Ramakrishnan and other lovers here is a special feature. Then our return journey commenced from here and returned to our place on 5-2-71 as per our programme. The journey throughout was conducted with Sankeerthans in the front seats by Anakapalli and Visakhapatnam lovers and Bhajan and Sankeerthan by Kota Uratla lovers in the backseats and with frequent slogans of Avatar Meher Baba Ki Jai. As such, there was no feeling of strain but satisfaction to have achieved something unknown. This is all Baba's Blessing. Jai Baba !!!

Avatar Meher Baba's 77th Birth Day Celebrations

(i) At Hyderabad.

By P. W. P. MUTHYANJAYA RAO

Avatar Meher Baba's 77th Birth day was celebrated for 77 days at the houses of Baba lovers in different places in the twin cities of Hyderabad and Secunderabad under the auspices of Meher Vihar from December 11th, 1970 to February 25th. The concluding 7 days functions were celebrated joyfully at the premises of Meher Ashram. The special feature of this year celebrations is the continuous BABA nama japam from 18-2-71, 5 a.m. to 25-2-71, 5 a.m. Sankeertan was held every day from 8 a.m. to 10 a.m. and Public gatherings were held everyday evening from 6-30 p.m. to 8-30 p.m. Sangeeta Vidwan Shri Annamalai Naiker of Chitoor along with his daughter, gave delightful recital of several songs composed by the ardent lovers of Chitoor centre. The rhythm of his songs in Karnatic Music style easily caught the attention of audience and appreciated by one and all. Shri Madhusudhan & party arrived from Poona on 21st morning. His stay at Hyderabad originally scheduled up to 23rd only, was extended up to 27th to the delight of all, by the grace of Baba. Bhajan

Keertans, Ghazals and Quavalis were rendered by him in very melodious tone. Coming as they do from a person who is at once a gifted singer, composer and a Baba's Durbar Musician above all, made their mark on all. He was ably assisted in his recitals by Smt. Subbadra, his wife, Master Madusudhan, Miss Madhusudhan and Mr. Anand on Tabla.

Shri Ramakrishna Rao M.A., principal Meher Tutorial college, Challapalli attended the functions with family and took part in Musical recital, and entertained the lovers. Shri L. Venkayya from Warangal and Shri M. B. G. Sastry from Wanaparthy attended the functions with their families. Shri Sivananda Baba M. Venkatachari composed Quavalis and songs on Baba instantly in Hindi and Telugu and sang to the surprise of all.

Shri Aloha of Meherazad Mandali graced the functions on 23rd morning. During his brief talk he recalled several instances of his early life with Baba. Shri Aloha had sung a persian Arati of Baba, the first line of which was suggested to him in a dream by Baba. He had further stated in the course of his talk, that he had written to two Baba lovers in Teheran and another prominent poet of Iran asking them to compose Baba Arati in persian language severally. When they are ready, he said, all the three would be placed before Baba's portrait and the Arati song picked up by an innocent girl will be considered to be the one acceptable to Baba. Shri Aloha had advised all those that gathered that they should make it a point to attend the centre, at least one member from each family and cited several interesting episodes in this connexion. Shri Aloha's English speech was translated into Telugu by Shri N. Bhimasankaram. Shri Aloha, and Shri Bhimasankaram left for Vijayawada and Dhowleswaram, respectively on 23rd evening to attend the Baba Birth day functions at those places on invitation.

The Main function of 25th early morning commenced with 'Nadaswaram' at 4-00 a.m. There was a large concourse of lovers at this hour. Parvardigar prayer and

Repentance prayer dictated by Baba were read by all at 4-15 a.m. Silence was observed from 4-55 to 5 a.m. which was broken with the exultations "AVATAR MEHER BABA KI JAI". Baba lovers, thereafter, performed Baba PADUKA pooja individually or collectively with their families. At the day break, coffee and refreshments were served to all those gathered. The morning function commenced at 7 a.m. Shri Swami Satya Prakash Udaseen, Founder-President Meher Ashram, speaking on this occasion conveyed to all, the Baba Love and Greetings. He announced his programme for future, to have at Hyderabad, a Meher Ashram, an abode of workers dedicated to Avatar Meher Baba's cause, with an Orphanage and Public School for children attached to the Ashram. He exhorted all Baba lovers to contribute their mite, to make the plan a success. He read out the congratulatory messages received from Shri T. Kutumba Sastri, President Avatar Meher Baba trust, Ahmednagar, Shri Eruch B. Jessawala and many other lovers wishing the function all success. The programme for morning concluded with Baba Arati, after a few songs by Shri Madhusudhan & party. At 12 Noon on 25th poor feeding was arranged at the house of Mr. & Mrs. Nori Rajeswara Rao. In the evening, a public meeting was held at the Social Welfare centre, Chilakalaguda, Secunderabad under the auspices of Avatar Meher Baba Premi Mandali, Meher Vihar and Meher Ashram. Shri Madhusudhan and Shri Annamalai Naiker, sang in praise of Baba on this occasion. Shri C. K. Prasadarao and Shri R. B. Rao read out Parvardigar Prayer in Telugu and English respectively. Shri Swami Satya Prakash Udaseen, who is the Main speaker for function spoke on Message of Love given by Shri Meher Baba and its need in the present day world. Shri K. R. Bhaskara Rao proposed vote of thanks.

On 26th evening a beautiful function was got up by Shri Nanda and Smt. Usha Nanda at their residence at Bala Nagar. Several residents of the locality joyously participated in the Avatar's Birthday Celebrations.

On 27th, the concluding day, a farewell function was arranged for Shri Madhusudhan & Party and Shri Annamalai Naiker at the Residence of Shri N. S. Prakash Rao. Several Baba Lovers gathered at very short notice. After a Musical Performance and a dance programme by Master and Miss Madhusudhan a group photo was arranged for all Baba lovers.

Shri Ch. J. Narasimham, Secretary Meher Ashram had made arrangements for the boarding of Baba lovers who came from out-stations. Shri N. S. Prakasa Rao, arranged for the reception and lodging of Baba lovers from outstations. Shri P. V. P. Mrutyanjaya Rao had assisted in the other arrangements for the functions. Several Baba Lovers have actively participated with their families in the seven-day Baba nama japam and other functions and largely contributed to the success of the functions.

Shri Aloha on his return journey to Meherazad visited Meher Ashram and stayed for that night on 1st March with Shri M. P. Ananta Butchanna. On 2nd he visited the residences of Mr. N. S. Prakasa Rao, R. S. Prakasa Rao, V. V. Narayana Rao, A. M. Lokanathan, Smt. N. Sitadevi and Shri K. Veeraraju. He dined at the residence of Shri K. Veeraraju. He also performed arati at the residence of Mr. Parvey and Mr. Nanada at Balanagar, H. A. L. Colony and left for Ahmednagar on 2nd night. His visit and stay at Hyderabad had been very inspiring and created much enthusiasm and love among Baba lovers at Hyderabad.

The Seven-day programme, elongated itself by two more days, left all Baba lovers steeped in Baba Love. Time sped like an arrow in the joyful atmosphere where the active presence of Baba is felt. A fresh breeze of enthusiasm laden with the fragrance of Baba love had wafted the hearts of all.

(ii) Meher House Beacon Hill N. S. W. Australia

by GRACE SWAN

Baba lovers gathered (approx 40) at Meher House Beacon Hill. The programme opened with recitation of the Master's Prayer followed by music and a "singing to Meher Baba The Eternal Beloved" by Francis Brabazon. performed by a group of young people. The film of 1965 Poona Darshan was shown together with Baba giving message:— "The aim of life is to love God. The goal of life is to become One with God and to realise God one must love."

Then Eternal ancient one was sung by Penny & Ruth Le-Page, interspersed with the verse read by several of the young men, after which the remaining film was shown of Baba washing the feet of lepers & saying they are as "beautiful birds in ugly cages: in bowing down to them I am bowing down to Myself".

All present stood to sing the beautiful Australian arti, (Oh glorious Eternal Ancient One) etc.—F. Brabazon. Light refreshment was served before leaving.

As my gesture to Baba I had inserted in the Daily local newspaper the quote: "*Christ* and not Jesus was the only Son of God. The Son of God is in every man."

Arti To Avatar Meher Baba*by* FRANCIS BRABAZON

O glorious Eternal ancient one
 Your face is a bright transcendental sun
 Lighten this dark world & the tears I weep;
 My heart, Meher, I give to you to keep.

Creator yet creationless you are
 Truth & Truth's Body, divine avatar
 Who, through compassion the three worlds maintains
 destroy this Ignorance that life sustains.

These five lights are the whirling spokes of breath
 of the world wheel that bears me on to death
 unless you, who are infinitely kind
 break the wheel's hub which is conditioned mind.

This incense is my love, these fruits my art
 which to please you I have shaped from my heart;
 accept them as you would a simple flower
 that has no use beyond its shining hour.

You are mySelf, I sing to you in praise
 and beg your love to bear me through the days
 Till you, the Ever-living Perfect One,
 illumine my darkness with your shining Sun.

(iii) Dowlaishwaram Centre

By Y. S. RAO

Secretary.

Avatar Meher Baba's 77th Birth anniversary was celebrated for 77 days. The daily meetings usually commenced with prayers, devotional songs, reading of Baba's messages and ends with Arathi to Beloved Baba. On 24th Feb. 1971 there was a ladies gathering at 3 P.M. which was led by Ku. M. Bhagadevi of Srikakulam, in the centre itself. For the public meeting held at 7-30 P.M. Bros. N. Bhimasankaram of Hyderabad and Ch. Subba Rao of Kakinada were the guests who gave an inspired talk on Baba's life and His teachings etc.

The main Birthday function was held with utmost solemnity on 25th. The programme started at 4-43 a.m. with Namjap. At 5 a.m. prayers were recited, Bro N. Bhimasankaram, Ch. Subba Rao, V. R. Murthy and

M. V. R. Murthy spoke on Baba. They also took part in Kavitha Ghosti. Throughout the programme Devotional songs on Baba were sung by Ku. Bhagadevi. Shri Subba Rao, of Dowlaishwaram also shared with her. Baba's Seven coloured Flag was hoisted at 6 A.M. at the hands of Bro. Bhimasankaram. Sweets were distributed to children at 10 a.m. Poor Feeding and Distribution of 40 lugies & 11 Saries was done by Smt. & Shri Y. Surya Rao. Banions to 80 poor people were distributed by Baba centre. The public meeting at 7-30 P.M. was held under the chairmanship of Shri Ch. Venkata Rao and Bro. Bhimasankaram spoke on Baba.

Due to heavy rain on 27th, Burrakatha was cancelled. But Ku. Bhagadevi with enchanting songs surcharged the entire atmosphere with Baba's love. On 1st of March 1971 Bro. K. R. Bhaskara Rao of Secundrabad explained how he came into Baba's contact,

Avatar Meher Baba Ki Jai!

(iv) At Pathardi Dist. Ahmednagar

By Bro. V. R. BADE L.L.B.

Avatar Meher Baba's 77th Birthday Celebration took place at Pathardi, on 24th & 25th of February 1971.

The programme started with Bhajan on 24th February from 10 p.m. and during the whole night between 24th & 25th the Bhajan programme was carried on without break. Exactly at 5 A.M. "Avatar Meher Baba Ki Jai" was shouted out for 7 times. There after the Masters prayer was recited and after it repentance prayer was recited, at the end arti was performed.

After Arti distribution of prasad of *honey* was distributed to about 5 thousand people.

During 9 A.M. to 10-30 A.M. about 3 hundred and fifty boys of first & second standard were fed with food consisting rava Dal Rice etc.

During 3 p.m. to 8 p.m. about hundred and twenty five Baba's Photo prints (camera) were distributed along with prasad of honey to about two hundred sanyasins.

The whole programme was carried out at Shri Bade V. R. pleader's newly built house ("MEHER-MARJI") on the top of the "MEHER-HILL" at Pathardi. It was well decorated.

Baba's love blessings were thus received by about 5,000 people.

(v) Rajahmundry Centre
by C. SAMBASIVA RAO

Avatar Meher Baba's 77th Birthday Celebrations were conducted at the Avatar Meher Baba Rajahmundry Centre with grandeur and success on the 25th of February 1971.

The programme started at 4-30 A.M. on 25.2.71 with Bhajan. At 4-50 A.M. "Master's prayer" and "Repentance Prayer" were recited, From 5 A.M. silence was observed for about 5 minutes. After that Arati was given to beloved Baba. Thereafter, "Namasankeertan" was done until 7-00 A.M., by C. Sambasiva Rao, followed by all other Baba Lovers. At 7 A.M., "Aarati" was again given to Beloved Baba and then Prasad was distributed to all the people present.

At 9 A.M. the lovers met at the Maternity Hospital (free for poor people) situated near the Syamalamba Temple. This Hospital has been run with the aid of public donations and also government contributions to some extent. At the hospital, a (standing pose) coloured

picture of Beloved Baba was unveiled by Bro. Sri D. Subbarao, who is the Hon. Secretary of the Hospital and also a prominent Baba lover of Rajahmundry. Master's Prayer and "Repentance Prayer" were recited and Aarati was given to Baba by Bro. Sri Subbarao. Thereafter Bro. Sri Subbarao and Bro. Sri N. Dharmarao Naidu spoke for about a few minutes. Bro. Sri Dharmarao said Maternity and Motherhood are two great and pious causes, which help a human being to come into this world and perform the duties that are called upon to do by God. The very fact that a photo of Baba is unveiled here to-day is an indication that Baba's love blessings will be showered upon this Hospital and its management ever here after. He expressed the hope that the Hospital gets more and more encouragement from the public in future, and will be an instrument in spreading Baba's love message. He also donated some books of Baba literature to the Hospital, to be given to the in-patients for reading during their stay in the Hospital.

Later at 10 A.M. again the lovers met at the centre. From then onwards until 1 P.M. the gathering at the Centre was entertained by C. Sambasiva Rao and Bro. Sri Ch. Subbarao, a Radio Artist, with their singing. Sri Subbarao sang so pleasantly and sweetly, and so worthy of a Radio Artist, that the gathering there was full of praise for him.

From 11 A.M up to 3 P.M. dinner was served to poor people at the Centre. The initiative for organising the dinner on a very large scale was taken by Bro. Sri T. V. Ramarao President of the Centre who was helped to the maximum extent by Bros. Sri Dharmarao Naidu, Sri Kaki Satyanarayana Murty, Secretary, and Sri P. S. Rama Krishna. Nearly 1600 people, far more than expected were feasted on that day with Baba's Prasad consisting of one sweet, Pulihora, two Curries, two Chetnies, Sambar, Rice and Butter Milk. Big Shamianas were erected and regular seating arrangement was made, and in batches of 130 to 150 the people were fed.

At 5-30 P.M. a Public meeting was conducted at the centre, with Bro. Sri N. Bhimasankaram, Hyderabad, as President. Bro. Sri Bhimasankaram gave an elaborate speech on the miracles worked by Baba's name. He narrated a lot of incidents which proved that Baba has been "God Incarnated" and nothing else. He quoted Baba as saying "I do not play miracles but my name does." He said that there is no use if we simply blow our own trumpets saying that we are Baba lovers, unless we come forward to take up Baba's work in preference to all other works of day to day life, and at times in preference to our own life itself. Later Bro. Sri. N. Dharmarao Naidu spoke of his experiences with Baba during the Beloved's Andhra Tour. The other speakers were Bros. Sri Sivudu SivaRao of Meherstan, Kovvur, Sri T. V. Ramarao and Sri. P. S. Rama Krishna. The meeting was concluded with the "Vote of thanks" given by Bro. Sri. Kaki Satyanarayana Murty. Then Aarati was given to Baba and Prasad was distributed. The entire day's programme was conducted at the house of Bro. Sri T. V. Ramarao where our centre is located.

(vi) Chotapara. Raipur (M. P.)

By A. S. NAIDU, SECRETARY.

The 77th Birth Day celebrations were performed at the Avatar Meher Baba centre, Chotapara, Raipur M. P. by the Baba Devotees of Raipur Town. from 5 A.M on 24th February to 5 A.M. on 25th February 71—Akhand Japa was continued for 24 hours and punctually at 5 A.M. Arti was performed and the devotes were given Prasad.

In the afternoon, Baba Arti was performed & prasad (Rice & Vegetable Pulao) was taken to the leper Colony where all the lepers were collected under a tree and after repeating the Parwardigar prayer, the lepers enjoyed Baba Prasad with thunderous joyful shouts of "Avatar Meher Baba Ki Jai". Afterwards all the Baba devotees also enjoyed Baba Prasad.

(vii) Srikakulam Centre

By AGHORAPATHI Secretary

The Avatar Meher Baba Srikakulam Centre, Srikakulam celebrated the 77th Birth-day Celebrations of Sri Avatar Meher Baba for 46 days commencing from 11th January, 1971 every day in the house of one lover.

On 23rd January, the function took place in the residence of Dr. P. Ramachandran, Lecturer, Polytechnic, Srikakulam. All the elite of the town were invited and a film show of BABA SAHAVAS was exhibited.

On 13th February, Bhajan and Sankeertan were conducted for one complete day in the house of Sri V. Satyanarayana, Agent, State Bank of India, Srikakulam.

On 25.2.71, the final day programme started with Arti at 5-00 A.M. and sankeertan took place till 8 A.M. in the centre. At 12-00 noon poor feeding was arranged by Sri A. V. K. Hanumantha Rao President, Avatar Meher Baba, Srikakulam Centre, in the premises of the Centre. At 5-30 P.M. procession took place on jeep with Baba's portrait with music.

The evening programme started at 6-30 P.M. under the President-ship of Sri V. Habibullah, Principal, Govt. Arts College, Srikakulam in Town-Hall.

Dr. P. Ramachandran Lecturer, Polytechnic, Sri E. L. Bhagiradha Rao, Munsif Magistrate, and Sri V. V. L. N. Prasada Rao, spoke on the Avatar-hood and messages of love and truth of the Avatar. The President in his address spoke on the subject 'Awakening'. The elite of the town shared in the happy occasion. Clothes were distributed to 50 poor persons. "Baba's Sahavas" Film Show was screened and the programme came to an end with Aarati.

On 31st January, the second Amartithi Anniversary was celebrated in the Srikakulam centre at 10-30 A.M. to 12-30 P.M. as per programme at Meherabad. All the lovers and elite in the town took part in the occasion.

Avatar Meher Baba Machilipatnam Centre,
Machilipatnam.

By Sri K. PULLIAH, PRESIDENT

A meeting was held on 14-3-1971 under the auspices of Avatar Meher Baba Machilipatnam Centre with Sri Kuralla Pullaiah presiding and a resolution was passed condoling with the demise of Sri PINAPALA LOKANADHA RAO, who breathed his last on 9-3-1971.

"Beloved brother Sri P. Lokanadharao was almost a pioneer in beloved Baba's Mission popularising Baba's name and Avatarhood with every household and making His name supreme in the hearts of His devotees. It was mainly due to Sri P. Lokanadharao that the activities of the Avatar Meher Baba Machilipatnam Centre were a complete success. It is hoped that the name of our exalted brother Sri P. Lokanadha Rao ever remain enshrined in the hearts of all Baba Lovers.

May his blessed soul shall ever rest eternally in Beloved Baba's Love!

This Mandali conveys its deep sense of sorrow to the members of the bereaved family."

Statement about ownership and other particulars about newspaper "DIVYA VANI" (Divine Voice) to be published in the first issue every year after last day of February.

Form IV
(See Rule 8)

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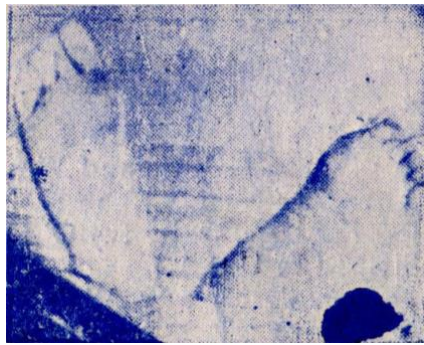
I, Swami Satya Prakash Udaseen, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated: 1-3-71

(Sd.) Swami Satya Prakash Udaseen,
Signature of Publisher



1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty* in life prevail.
5. One penny extracted in My name, without true basis is dishonesty and will be the cause of *millions of births*.
6. Think well of those who think ill of you.
7. If you truly and in all faith accept your Baba as the Highest of the High, it behooves you to lay down your life at His feet.



B A B A's F E E T

Print Edition Text	Online Edition Text	Page Number	Paragraph No.	Line Number
specilaised	specialised	6	2	2
<i>can also</i>	<i>also</i>	7	2	10
exemplers	exemplars	13	7	1
encourgaed	encouraged	14	3	4
Harken	Hearken	16	1	2
of	off	20	3	1
sight	site	24	3	3
delapidate	dilapidate	26	1	4
is not	is	28	2	7
fascilities	facilities	29	2	10
ecestasy	ecstasy	31	2	10
orgin	origin	31	3	8
ceremoney	ceremony	32	2	18
propogate	propagate	34	1	8
Nevertheless	Nevertheless	34	1	11
mistook	mistake	34	2	8
occurance	occurrence	35	1	3
intern	inter	35	3	3
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dias	dais	40	2	11
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Quavalties	Quavalis	42	2	6
reception	reception	44	2	4
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realised	realise	45	1	8
interpersed	interspersed	45	2	2
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Tell	Till	46	4	3
Meternity	Maternity	48	7	1

measage	message	49	1	15
punchtually	punctually	50	2	5
perfumed	performed	50	3	1