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May 1971

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Monthly:

May 1971

DIVYA VANI

(DIVINE VOICE)



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Rajahmundry-3, A. P., India.

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1st Jan. 1971)

N. DHARMA RAO
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The Meher Vihar Trust.

Monthly:

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DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

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CONTENTS

	PAGE
1. The types of Meditation By Avatar Meher Baba	... 3
2. Divya Vani: A few of the felicitations	... 9
3. Translation of A Persian Poem	... 12
4. With two Singing Masters a Song of the Divine Beloved By Conrad Hubbard	... 13
5. Glory to Avatar Meher Baba By G. C. Mitra	... 17
6. Glimpses of The God-Man By Bal Natu	... 19
7. Dr. Harry Kenmore is no more	... 34
8. Avatar Meher Baba goes to Andhra Pradesh	... 35
9. My life with Avatar Meher Baba By Sri M. V. Subbarao, B.A.	... 46
10. 77th Birth Day Celebrations of Avatar Meher Baba	... 52

The Types of Meditation

PART V

By Avatar Meher Baba

Specialised Meditations Which are Personal.

Kinds of Specialised Meditation

It was seen in Part III that Specialised Meditation is of three kinds: (i) Meditation concerned with the *objects* of experience, (ii) Meditation which is concerned with the *subject* of experience, and (iii) Meditation which is concerned with *mental operations*. These three *kinds of meditation are mostly intertwined with each other*, because the subject of experience, the objects of experience and the different mental operations, which arise as a result of their interaction, are all inextricably interwoven with each other. So, these three kinds of meditation are not sharply defined or exclusive; but they often overlap each other. Thus, meditation, which is concerned with the objects of experience, may often have a reference to the subject of experience and also to the diverse mental operations involved in it; meditation, which is concerned with the subject of experience, may often involve reference to the diverse mental operations and the objects to which these mental operations are directed; and, meditation, which is concerned with the diverse mental operations, may often involve reference both to the subject and the objects of experience. Yet, each kind of meditation, in a way, remains distinct because of the *predominance* of some factor. Thus, the first kind of meditation remains predominantly concerned with the *objects of experience*; the second kind of meditation remains predominantly concerned with the *subject of experience*; and, the *third* kind of meditation remains predominantly concerned with the diverse *mental operations*.

The Table of Enumerative Classification.

These three kinds of meditation can each be further subdivided into numerous specific forms of meditation according to the nature of the content of the meditation

and according to the manner, in which it is conducted. Out of these numerous forms of Specialised Meditation only those, which are *representative* or *important*, need special mention. Thus, *twelve* forms of Specialised Meditation have been mentioned in the *Table of Enumerative Classification*.

The Table of Enumerative Classification of the Forms of Specialised Meditation.

A	Meditation concerned with the <i>objects</i> of experience	1	Meditation on the Divine Qualities of the Master.	Forms of personal meditation
		2	Concentration on the <i>Form</i> of the Master.	
		3	The Meditation of the <i>Heart</i>	
		4	The Meditation of <i>Action</i>	
		5	Meditation regarding the numerous forms of manifested life.	
		6	Meditation regarding one's own bodies.	
		7	Meditation on the <i>Formless and Infinite</i> aspect of God.	
B	Meditation concerned with the <i>subject</i> of experience	8	Quest for the <i>Agent</i> of Action.	Forms of impersonal meditation
		9	Considering oneself as the <i>witness</i> .	
C	Meditation concerned with <i>mental</i> operations	10	Writing down thoughts.	
		11	Watching mental operations.	
		12	Making the mind <i>blank</i> .	

Personal Meditation & Impersonal Meditation

It should be noted that out of these twelve forms of Specialised Meditation, mentioned in the *Table of Enumerative Classification*, the first four are forms of *Personal*

Meditation and the remaining eight are forms of *Impersonal Meditation*. (See the Table of Enumerative Classification). Meditation is personal, when it is concerned with a person; and meditation is impersonal, when it is concerned with (a) aspects of human personality or (b) something which falls outside the range of human personality, as it is usually understood. The forms of Specialised Meditation, which are personal, will be individually explained within this Part; and, the forms of Specialised Meditation, which are impersonal, will be individually explained in Part VI.

Special Advantages of Personal Meditation

Personal Meditation has some clear advantages as against Impersonal Meditation. For the beginners, Personal Meditation is easy and attended with joy; while Impersonal Meditation is often found dry and difficult, unless one has a special aptitude for it. Moreover, forms of Impersonal Meditation are mostly disciplines for the mind or the intellect; but the forms of Personal Meditation are not only disciplines for the mind or the intellect but also draw out the heart. In spiritual perfection, the mind and the heart have to be both fully developed and balanced; therefore, Personal Meditation, which helps the development and the balancing of the mind and the heart, has special importance. Impersonal Meditation is really fruitful and effective, when the aspirant has been duly prepared through forms of Personal Meditation.

Personal Meditation is Directed towards Persons who are Spiritually Perfect

Personal Meditation is directed towards *persons who are spiritually perfect*. Just as a man, who admires the character of Napoleon and constantly thinks about him, has a tendency to become like him, an aspirant, who admires some spiritually perfect person and constantly thinks about him, has a tendency to become spiritually perfect. A suitable object of personal meditation is to be found in *a living Master or Avatar* or in *the Masters and Avatars of the past*; but, it is important to have as an object of per-

sonal meditation a person, who is spiritually perfect. *If the person, who is selected for meditation, happens to be spiritually imperfect, there is every chance of his frailties percolating into the mind of the aspirant, who meditates upon him; but if the person, who is selected for meditation, is spiritually perfect, the aspirant has taken to a safe and sure path.*

Meditation on the Divine Qualities of the Master

Personal meditation, often begins by the admiration which the aspirant spontaneously feels for some divine quality, which he sees in the Master. *By allowing the mind to dwell upon the divine qualities, expressed in the life of the Master, the aspirant imbibes them into his own being.*¹ Ultimately, the Master, as he exists for himself, is beyond all qualities—good and bad; he is not bound by them. But, the qualities which he exhibits, while interacting with life around, are all different aspects of divinity in action; and the expression of divinity, through qualities, becomes a medium of helping those who are appreciatively responsive to them. Appreciation of the divinity, perceived in the Master, gives rise to forms of meditation, in which the aspirant constantly and strenuously thinks of the Master, as being an embodiment of qualities like Universal Love or Complete Detachment, Egolessness or Steadfastness, Infinite Knowledge or Selfless Action. Sometimes, the mind may dwell upon such qualities, in their separateness; and sometimes, it may dwell upon them in combinations which reveal their inter-relatedness. This form of meditation is very valuable, when it is spontaneous; *it then leads to a greater understanding of the Master and gradually remoulds the aspirant into the likeness of the Master, thus contributing towards his self-preparation for the realisation of the Truth.*

Concentration on the Form of the Master

Dwelling upon the qualities of the Master often facilitates *concentration* on the *Form* of the Master.² In

¹ Meditation No. 1 in the *Table of Enumerative Classification*,

² Meditation No. 2 in the *Table of Enumerative Classification*,

this form of meditation, the aspirant is aware of the spiritual perfection of the Master and spontaneously fixes itself upon the Form of the Master, *without analysing his spiritual perfection in any of its component qualities*. However, though these qualities are not separately revived in the mind, all that the aspirant may have understood of them (through the preparatory meditation concerned with the diverse qualities of the Master) constitutes the *implicit* background of such one-pointed concentration and contributes towards its efficacy and value. This form of meditation involves complete identification of the Master with the spiritual ideal.

The Meditation of the Heart

Complete identification of the Master with the spiritual ideal is responsible for removing such barriers as might exist between the aspirant and the Master. This gives rise to the release of unrestrained love for the Master and leads to the *meditation of the heart*,³ which consists in constant thinking about the Master with uninterrupted flow of limitless love. Such love annihilates the illusion of separateness, which seems to divide the aspirant from the Master; and it has in it a *spontaneity, which is hardly paralleled by other forms of meditation*. Meditation of the heart is, in its final stages, accompanied by unbounded joy and utter forgetfulness of the self.

Modes of the Meditation of Action

Love for the Master leads to increasing identification of the aspirant with the Master, so that the aspirant desires to *live in and for the Master and not for his own narrow self*; and, this leads to the *Meditation of action*.⁴ The initial modes of the meditation of action usually take the following forms. (a) The aspirant *mentally offers to the Master all that is in him*; thus renouncing all that is good in him as well as all that is evil in him; this frees him from the good as well as the bad ingredients of the ego and helps him, not only in

³ Meditation No. 3 in the *Table of Enumerative Classification*.

⁴ Meditation No. 4 in the *Table of Enumerative Classification*

*transcending these opposites, but also in finding a lasting and true integration of being in the Master. (b) The aspirant volunteers himself in the service of the Master or his cause. Doing work for the Master in the spirit of selfless service is as good as meditation. (c) The aspirant does not allow the ego to feed upon any of his actions—small or great, good or bad. He does not think, 'I do this'; but on the contrary, he systematically develops the thought that, through him the Master is really doing all that he does. For example, when he looks, he thinks 'The Master is looking'; when he eats, he thinks 'The Master is eating'; when he sleeps, he thinks 'The Master is sleeping'; when he drives a car, he thinks 'The Master is driving the car'; even when he may happen to do something wrong, he thinks 'The Master is doing this'. Thus he completely relinquishes all agency for his action; and all that is done by him is brought into direct reference to the Master. This automatically and necessarily involves and entails *determination of each action in the light of the spiritual ideal as seen in the Master.**

The Four Forms of Personal Meditation Represent Four Ascending Stages.

The four forms of personal meditation on the Master represent the four main *ascending stages*: (i) *perceiving* the spiritual ideal in the Master, (ii) *concentrating* upon the Master as an embodiment of spiritual ideal, (iii) *loving* the Master as a manifestation of the spiritual ideal, and (iv) *expressing* the spiritual ideal, perceived in the Master, in one's own life. Personal meditation on the Master, in its different forms, ultimately contributes towards the release of *creative life of spiritual fulfillment*. Meditation on the Master is a meditation *of the living ideal* and not on the bare conception of perfection; it, therefore, generates that dynamic power, which eventually enables the aspirant to bridge over the gulf between theory and practice and unify the spiritual ideal with actual everyday action, in his own life: *To live the life, which is inspired and Illumined by the spiritual ideal, as embodied in the Master, is the culmination of all the forms of Personal Meditation.*

Avatar Meher Baba Lovers all over the World eagerly await for the receipt of DIVYA VANI, the only English monthly Devoted to Avatar Meher Baba and His work.

A FEW OF THE FELICITATIONS:—

(i) *9th June 1969 Mrs. Elsie M. Smart: Australia*

"Your Magazine is greatly appreciated, and is keeping alive the flame of Baba's Love in the articles sent from the many Baba Lovers throughout the world."

(ii) *20th July 1969: Mrs. M. V. Chant. N.S.W. Australia.*

"Divya Vani fulfils a great Spiritual need, particularly in the west, and more so now that our Beloved has left us physically, long may it continue."

(iii) *29th August 1969: Miss Maya Andrau. New York.*

"It is with delight we receive monthly the Baba love-filled articles in yours "Divya Vani". With so many words and books printed yearly on such wide subjects and ideas D. V. Shines forth as a "beacon of light" to redirect our minds and hearts in the *only important* fact in *our lives*. *The Avatarhood of Beloved Baba and His transforming love* now and to come in many more hearts."

(iv) *18th October 1969: Mrs. Martha Nichols. New York.*

"Your splendid magazine has been a great source of inspiration and consolation to me during these past few years."

(v) *14th November 1969: Mrs. Meryl Baulch. Australia:*

Very best wishes for all efforts towards making "Divya Vani" the valuable contribution to knowledge about Our Beloved, Meher Baba."

(vi) *29th November 1969: Maya Andrau for Mrs. Adele McCuen. New York:-*

"This is an opportunity to tell you that we are very happy that Divya Vaoi continues to provide a treasury of literature on the Beloved Avatar Meher Baba. We are most grateful."

(vii) *3rd December 1969: Mrs. May Lundquist Australia.*

"It is very nice to have this magazine which to me seems to form a link between eastern and western Baba-lovers."

(viii) *5th December 1969: Mrs. Dorothy L. Levy New York*

The book of the heart holds the key to the mystery of life, as our Beloved Baba has stated. DIVYA VANI - (Divine voice) brings a MESSAGE to each heart letting in a little more LIGHT for the seeker after Truth."

(ix) *31st December 1969 Miss Maya Andrau, New York.*

"My mother, Mrs. Klara Andrau, in Spain states she enjoys many of the articles in your fine monthly magazine. It is heartening how Baba's message of Love & Truth reaches her from you Baba inspired undertakings."

(x) *4th March 1970: Miss Ruth Ringer. New York.*

"It is good to receive regularly your fine magazine Divya Vani. So I am informed about the events of the Various BABA Centres including America plus the fine articles especially of Bal Natu,"

(xi) *27th March 1970: Miss Margaret Craske. New York.*

"With Best Wishes for success and happiness in the work you are doing for Baba."

(xii) *22nd June 1970: Roger A. Bind California.*

"I like your Magazine Very much."

(xiii) *24th July 1970, Lillian G. Ginsberg. New York.*

"I have been enjoying your wonderful magazine for many years."

(xiv) *15th March 1971: Anthony W. Thorpe. NEW ZEALAND.*

"Divya Vani continues to be such an excellent link and help that we always look forward to each issue."

(xv) *4th April 1971: Mr. Walter Overcarsh. N.C., U.S.A.*

"I received the set of back issues of Divya Vani and I simply wish to tell you that I have begun to enjoy reading these accounts of the life of our Lord, Meher Baba and of His fortunate and wide spread Family of which I am happy to feel myself a member."

D I V Y A V A N I

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 - (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.*
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Translation of A Persian Poem written by Avatar Meher Baba

(Originally Published in Meher Gazette.)

LOVE DIVINE

(1)

E'er on the cup of Love is Master's sight,
And so we sing His praises day and night.

(2)

What's Love to do with creeds and various schools?
To think of Him is sure its rule of rules.

(3)

Material ways can never reach Lord God.
As well may ant aspire to be a cod.

(4)

If my Belov'd is hunter, I'm His deer;
His looks enchant my heart's fine bird, 'tis clear.

(5)

Though breast is full, to ope my lips refuse:
To pray without pure Love is all refuse.

(6)

To love Lord God with heart is not child-play,
"To love God, shun desires", - so wise men say,

(7)

Save God, the Lord, all things are Maya - frail:
So Meher loves God and never gets off the trail.

With Two Singing Masters A song of The Divine Beloved

by *CONRAD HUBBARD - NEW ZEALAND*

Preludio

With pair of singing masters song
in mastery some sung
for Thee Thou Divine One

Baba oh Beloved
how of Thy will should our singing be so now
manner of
what manner in

what manner which in Thou doth will this
how would Thou Thy song was
how should we sing of Thee
that our singing be Theeward bringing us
to Thee our Onlyness

Baba what is oar song now
sayest Thou
thy song oh lover to be My song
is song sung of dust taken dust
is singing taking
dust of the feet
feet of the perfect Ones
My Qutub howsoever ye see them as
these are your singers
heart depth of your soul in
indivisible God hence hither your lyric is

Theme

with two singing masters a song of the Divine Beloved
now with singing masters more the song
Baba what is the song now
it is love song of dust sung of feet of the five
the five Masters faces of the Divine Dancer
Shiva the dancer Master of the Masters

it is Your love singing Baba
 and is Your own
 and can only be that
 and will be Baba
 for Thou Yours thus
 we are only so for

we love sing love
 at feet of the Master
 Baba Master of five
 love dancing in love for Shiva Baba Master of Shiva
 we love Thee Baba

Fugue

O Baba have me sing a song You sing a song
 who is singing Baba who is the song
 and from me whence is the song from

there *is* a time Baba in this now in this eternal now
 and then this now for man is always new
 and now in this new time in this now
 O Baba and the time Baba was of Your newness , .
 when man the spectre

from his pride from his oscillations of his pride
 was still for a moment still for the middle of a moment
 in middle of the moment.

his pride swung swung from pride to ember in ash
 from ash ember to fire and round and round then
 swung swung from birth in life in life to death
 from death through to birth to new birth his pride swung
 ember in ash to ash in ember to fire to fury
 cold then and fall to the heat again of oscillation
 ash
 heat of ash
 heat which is shame
 his body
 shame bliss of his body now
 shame

so for a moment he was still still in its middle of
 duration fraction pulsation of his artery
 his mind still and his body and his energy
 and found Thee then in the time the artery pulse took
 and again was still then then in trough of swinging
 pendulum
 though in then in when in only
 for his .heart beat oscillation beat the great bass
 with again, he his blood pulsed

he found Thee then in this pulsation of his artery
 still in this trough of swinging pendulum pride to shame
 fire to earth and blood again

but he found Thee then then really found Thee
 he did find Thee

but did he
 or now did really Thou find Thee
 Thyself

know thyself and what of thee is of thee not of thee
 the that Baba which really is really of Thee Baba
 must find myself know and find my eternal the that is
 of me
 that Thee that is in me
 and then Baba being still in the trough a while a little
 while
 for when in You me in new fauna of Thee who are
 around me
 then when I am in Thee
 that now when oscillation and pendulum are unwound
 wound down for a while when then I have really found
 Thee

but no Baba I never found Thee could never find never
 really
 never having lost Thee for found that this was having
 found Thee
 Thee as never lost

Thou the found and the lost One
 always lost and ever found as that which as never really
 having
 been being the lost One Thou among us always the
 found and the lost One
 Thou Baba the Beloved One
 who as Yon were the That that were the That that were
 That only
 O Beloved One
 O Baba
 the Beloved
 O Divine One

so thus Thou Thee found Lover and Beloved O Baba
 Thou One the
 Beloved who art only
 human and divine One in man
 Thou in man and beyond man,

and Thine the Thyself the finding Thee
 and belove Thee pulsation in
 incarnation in
 in Thou manness artery
 Thou brood and blood
 Thou brood hood and love of us
 Thou Baba
 Thou Meher Baba
 who wert dancing
 who wert Shiva dancing

and Baba dancing
 Beloved One in forms dancing Male and female dancing
 the
 loving one divine believing love in dancing
 dancing and song sung

Thou in us
 Thou in us for us that we find Thee
 and of Thee find of ourselves Thy mastery for Thee

GLORY TO AVATAR MEHER BABA

By : G. C. MITTRA, BILASPUR.

Avatar of the Age,
Ageless ONE,
OM SADGURU
MEHER BABA,
We bow to Thee,
Again and again.

... JAI BABA

Dream of our dreams,
And Song of our songs,
O BEYOND BEYOND GOD,
In Thy glorification
We seek our fulfilment,

... JAI BABA

Light of lights,
Enlighten our hearts and minds
With the spark of TRUTH.
Purify our beings with
The flame of divine LOVE,
And sanctify us with
Thy WORD of words,
O HOLY of Holies.

... JAI BABA

Trample under Thy Lotus Feet
Our egos collectively;
And make us powdery dust
In Thy work;
That Thy message may
Sparkle out as from a sacred spring,
Untarnished by the human mind,
And unsullied by anything we've
Inherited from Adam and Eve;
For a New Humanity is
The need of the hour;
The old Thou hast rung out
With Thy Advent.

... JAI BABA

SELF of our Selves,
 Make us Self-propelled,
 And rocket forth on Thy mission
 To build on this our Mother Earth
 The Kingdom of Heaven
 Man has for ages cherished ... JAI BABA

Omnipotent! Protect us with
 Thy armour divine;
 And equip us with
 Missiles of spiritual might,
 So that with JAI BABA on our lips
 We may cry Jihad on
 Satan's hordes of lust, greed, selfishness,
 Hatred, malice, anger, covetousness,
 And the like, whose name is Legion;
 And free man from their clutches,
 To make him fit for service
 Of the Divine. ... JAI BABA

Glory to Thee! HIGHEST OF THE HIGH!
 In Thee we seek refuge
 From the pull of worldly elements.
 Thou art our light-house to guide
 This our frail vessel to safety
 By signalling Thy eternal
 "Waken"ing call that we belong
 To the Spirit,
 Lest we dash against the
 Rock of earthliness, and
 Crumbling into multiple bits
 Wallow in the mire of "I, Me & Mine." ... JAI BABA

ANCIENT ONE! We know not how to
 Glorify Thee with human words.
 So we beseech Thee, COMPASSIONATE FATHER,
 To forgive us our failings,
 And manifest of Thy own will
 With Thy PRIMAL POWER,
 To usher in a New Civilisation
 In this Thy MEHER ERA. ... JAI BABA

GLIMPSES
of
The GOD – MAN
from
The Life of Avatar Meher Baba
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Pasarni To Angrishi 'Pahad'
by BAL NATU

Passing Away of Shri Narayan Maharaj.

Shri Meher Baba's work with the 'masts' of Hyderabad and of South India, for the year 1945 was over in August. By the first week of September, the six months lease of the Villa on the Jubilee Hills at Hyderabad was to expire. So, Shri Baba wished to change His headquarters. The area indicated by Him was Wai-Mahabaleshwar (Dist. Satara). Vishnu was deputed for house hunting. He visited many vacant bungalows; some small some big; each had its specialities and defects. The main condition laid down by Shri Baba was that the residence had to be in a secluded part, neither too far nor too close to the city. After a good search Shri Baba approved of a 'great-gate palace' of a Nawab at Pasarni. This was about two miles away from Wai located on Poona-Mahabaleshwar road. This was Shri Baba's residence for about three months. The mandali stayed here from 8th September 'through 15th December, 45.

During Shri Baba's stay at Pasarni, a circular was sent to His dear ones. It contained the following information about the passing away of Shri Sadguru Narayan Maharaj. There in Shri Meher Baba stated, "The timely recent physical death of Shri Narayan Maharaj (the last of my five Sadgurus connected with my work) and my going away to some special far off place in India, away from the men and women mandali during October, November, and

December, 1945 are the leading signs of fulfilling all that has been promised to the Signatories." This tour to far off places, however, lasted for 52 days.

Before giving any information about the momentous and memorable tour to a secluded virgin area, I feel it worth-while rather imperative to give a short account of the life of Shri Sadguru Narayan Maharaj. Shri Meher Baba once remarked, "What I am, what I was and what I will be as the Ancient One is always due to the five Perfect Masters of the Age. During the Avataric periods, these five Masters make God incarnate as Man. Sai Baba, Upasani Maharaj, Babajan, Tajuddin Baba and Narayan Maharaj are the five Perfect Masters of this Age for me." Each cycle consists of eleven ages. The Avatar's Advent is in the eleventh Age of a cycle (Yuga). Shri Narayan Maharaj whom Shri Baba referred at the end was coincidentally the last to drop the physical body. It was on 3rd September, 1945, at Bangalore (Mysore State).

Narayan Becomes God-Realized.

Shri Narayan Maharaj was born in June, 1885 in a Brahmin family, in the district of Karwar, Mysore State. In his infancy he lost his parents—Bhimrao and Laxmidevi. So he had to live with his maternal uncle at Nargund. At an early age, on some pretext he left the house and remained untraced to his relatives, for about seven years. During this period he visited Arvi, Dist., Poona where he met his 'spiritual mother'. Narayan told her that he was her son. She intuitively felt the truth of these words. She performed his 'thread ceremony'. During his boyhood, adherence to the rigorous spiritual practices and the power of performing a good many miracles were the two outstanding traits in Narayan's life. Nevertheless, these miracles like the pranks of an innocent child were never harmful.

Narayan was the devotee of Shri Dattatraya. Once he felt impelled to visit Gangapur, a place about 250 miles away from Poona. It's a great centre of pilgrimage for the

devotees of Shri Dattatraya. There, he coincidentally met a Stranger, an old man, with an exquisitely radiant face. Inwardly, Narayan accepted him as his Master, as he would accept sunlight or rain. The Master initiated him to Divinity. Later, he asked Narayan to bring 'bhiksha'—food received at the doors of the householders after chanting the name of God. When Narayan returned, to his great surprise, he found that the Master whose eyes seemed wide with compassion for the whole human race, had deserted him. He was so impressed with the love of his Master that he resolved neither to eat nor drink until he met him again. For three days Narayan sat under a tree, waiting and waiting, wholeheartedly calling him, his Guru. It is said that on the third night Narayan had a distinct vision in which the heavenly Stranger expressed his perfect happiness at Narayan's devotion, accepted the 'bhiksha,' bade him to eat the rest as 'Guru-Prasad', and blessed him. As he obeyed the command of his Master, he felt that the Stranger could be none else but Lord Dattatraya himself. This final touch brought a matchless mutation of the finite with the Infinite in Narayan's life. Lord Dattatraya is regarded by the Hindus as the one ever present Sadguru who guides the earnest devotees by appearing before them in different forms and bestows even God-Realization to the deserving ones. This reminds me of Shri Baba's Explanation of such an entity known as Khawaja Khezr in Sufi terminology.

Henceforth Narayan's life of devotion, where the duality of the Deity and the devotee existed, was over. He became One with God. Shri Baba once remarked, "when the aspirant (rahav) enters the seventh plane he takes duality into Unity. When he comes down again he brings Unity into duality." In Shri Narayan's case it was ordained that he had to lead the Life of God, as God, and be one of the Five-in-One Personalities, to play the unique role of placing the 'Veil', with which the Avataric Consciousness descends in human form. While clarifying this Divine Descent, Shri Meher Baba stated the following.* "In the

* Beams from Meher Baba on the Spiritual Panorama.

Avataric periods the five Perfect Masters always put on the Veil upon the Infinite Consciousness of the Avatar, because if He were to be brought without such a Veil into the world of forms, the existing balance between Reality and Illusion would be profoundly disturbed. However, when the five Perfect Masters think that the moment is ripe, they remove the Veil which they have placed on the Avataric Consciousness. From that moment, the Avatar consciously starts His role as the Avatar. The incarnation of the Avatar does not take place unless it is precipitated by the Five perfect Masters of the Cycle."

Sadguru Plays A Double Role.

When a Perfect Master assumes his Office he generally selects a place where he resides most of his life; Sai Baba chose Shirdi; Upasani Maharaj, Sakori; Babajan, Poona; and Tajuddin Baba, Nagpur. Shri Narayan Maharaj decided to settle at Kedgaon which is about 34 miles from Poona. There he built a fine temple of Shri Dattatraya, a Deity with three heads-in-one representing Brahma, Vishnu and Mahesh. People began to revere and hail Narayan as Shri Sadguru Narayan Maharaj and he commenced guiding them in their devotion to God. Aspirants began to stay near him and a small colony sprang up in that barren land. It thrived and flourished as years passed by. Cleanliness and quietude were the marked features of this colony, known as Kedgaon-Bet. 'Bet' literally means an island; and this place is surrounded by a rivulet,

To me it seems that Shri Narayan Maharaj played a perfect double role of a Perfect Master and a Perfect Devotee, at one and the same time. Hundreds of religious functions were arranged at Kedgaon and meticulously performed, quite in contrast with the activities around Hazrat Babajan and Tajuddin Baba. People worshipped Shri Narayan as Man-God (Sadguru). With the Divine authority he accepted the homage from the devotees, his own selves. The next time he would be seen invoking and worshipping the Lord like an ardent devotee. Here was the Sadguru

demonstrating the roles of the 'Lord and Servant', through Divinity in action. Sadgurus are concerned only with awakening the hearts of the people and are entirely unconcerned with the outer forms of the activities that are carried out. To them conventional ceremonies or unconventional programmes are just the same; they are ever beyond both.

In one of his discourses Shri Meher Baba has made this point clear. * "In the performance of his universal work the Sadguru has infinite adaptability. He is not attached to any method of helping others. He does not follow rules or precedents but is a law unto himself. He can rise to any occasion and play the role which is necessary under the circumstances without being bound by it... for showing the way to Divinity, the Sadguru may often play the role of a 'bhakta'—devotee, even after Self-realization, in order that others should be able to know the Way. He is not bound to any particular role; for him there is nothing which is worth obtaining because he has become Everything. "Owing to the atmosphere of ceremonial worship, some regarded Shri Narayan Maharaj as an orthodox person. But it was he who first discerned the spiritual potentiality of Shri Upasani and directed him to Shri Sai Baba who was extremely unorthodox and unconventional in his relationship with his devotees. How true are Shri Meher Baba's words, "Sadgurus are One in consciousness but different only in functions"!

Life As One Whole.

Shri Narayan Maharaj was a slim, delicate figure. Outwardly he seemed to lead a princely life. But there was an air of utter detachment about him, in anything and everything he did. There was a routine of programmes to be followed at Kedgaon. To begin with Shri Narayan Maharaj himself would get up as early as 4 a.m. He would sit for some hours in an underground room all alone, immersed in his work. Shri Meher Baba too used. to get up fairly early. In the early days, at Manzil-e-Meem, He had enjoined upon His disciples to get up before dawn and

* Discourses by Meher Baba.

meditate regularly. He also explained the special significance of the early hours to the mandali. In the course of talks, He once remarked, 'It was between 4 a.m. and 5 a.m., that Babajan made me realize the Infinite Bliss of Self-Realization and it was the same time when Upasani Maharaj brought me down to normal human consciousness of the gross world." In the passing I may add here that Shri Meher Baba was born around 5 a.m. So, for Baba-people this particular period shall ever hold an unfading fragrance.

In the morning hours, after taking darshan of Shri Dattatraya, Shri Narayan Maharaj would see his devotees. He had a sufficiently large correspondence to which he personally attended. His words of blessings had worked wonders; but to relate them would be a different story altogether. After this he would have his lunch that consisted of buttermilk and half-ground boiled jowar, quite in contrast with the costly clothes he wore. At noon, for an hour or two, he would retire from all the activities of the Ashram. In the evenings he would attend the bhajan programmes. On Thursdays when the procession of Shri Dattatraya was taken round the temple, Shri Narayan would join in singing bhajans. He had an exquisitely sweet voice, they said. On some occasions, he would join the devotees in some indoor games. At times he would explain the spiritual facts apparently based on the games played. He often brought home to his devotees that playing games, shouldering the family responsibilities and devoting oneself to the dally 'sadhana' were not only inter-related but that they formed the part and parcel of Life as one indivisible whole. In summer, he followed a regular practice of offering with his own hands a delicious cold drink called '*panhe*' prepared from the boiled raw mangoes—to his devotees. As one reads the lives of Shri Meher Baba's Masters, one is tempted to ask whether Shri Baba derived His love for games and practice of distributing '*sharbat*' to His lovers from Shri Narayan Maharaj; as His love for qawali from Hazrat Babajan. Shri Baba himself had once remarked, "The five Masters have

brought me 'down'. Naturally, therefore, the qualities of all the Five are in me."

The All Consuming Fire of Sacrifice

A number of miracles are attributed to Shri Narayan Maharaj. Some revere him for the demonstration of Divine powers while a few criticize him for the use of powers. Shri Narayan never attached any importance either to miracles or to the comments of the people. Use of '*siddhis*' binds a '*sadhak*' to illusion but through Sadguru it helps the unbinding of *karma* of the persons concerned. In the hands of a '*sadhak*', '*siddhis*' suppress Divinity, but in those of Masters they express Divinity. Shri Meher Baba in one of His messages states, "Miracles are justified when they are performed for the purpose of drawing humanity towards the Goal of realizing God, otherwise they are definitely an interference with the natural evolutionary process. Miracles in the last analysis are illusory. There can be no special point in producing some petty imitation illusions in the mighty infinite Illusion already created by God. "Like Shri Sai Baba, Shri Narayan had drawn a number of people towards spirituality through the numberless miracles that 'happened' about him, for which his Divine Presence was a passive agent.

Shri Narayan always instructed his devotees not to pay any heed to the supernatural events around him; he insisted on them through simple talks the importance of *Nam 'Smaran'*—wholehearted repetition of the name of God. He was not used to give long sermons or spiritual explanations; but in the words he spoke, there was an unearthly flavour which appealed deeply to the hearts of his devotees. He advised people to lead a spiritual life, an honest life based on what little understanding they had and "the necessary guidance will definitely follow", he assured. After coming in contact with Shri Meher Baba, out of inquisitiveness I once wrote to Shri Narayan Maharaj and I received a prompt reply. Shri Narayan Maharaj had asked me to remain happy in the remembrance of the Lord.

Perhaps this was his cardinal message to all who came in his contact.

In August, 1945, Shri Narayan left Kedgaon for Bangalore where special arrangements were made for the grand performance of the most of the religious ceremonies, mentioned in Hindu scriptures, all at one and the same time but at different places in the same premises. It was an all-inclusive '*yagna*', a sacrifice. The programmes continued for three weeks in which hundreds of people from all parts of India participated, in various ways. Thousands of people were fed and received '*dakshina*' at the hands of Shri Narayan. No sooner was this grand function over in all respects than Shri Narayan Maharaj, most peacefully dropped his physical body, on 3rd September, 1945, as the culminating act of offering himself in the fire of Sacrifice. Was it an emblematic indication that the life of a Sadguru is the all consuming Fire of Sacrifice?

Search For A Secluded Spot.

There was a brief break in Shri Baba's 'mast' tours and within a few days mandali felt settled at Pasarni, Vishnu was busy with his daily visits to Wai for marketing and other necessities. Dr. Nilu was active in looking after the health of all. In His own way, Shri Baba had kept all engaged in one work or the other. For His universal work, He was planning for a tour to the far-off places and for a secluded spot, in connection with a special type of work in seclusion. Prior to this tour He wished to visit Meherabad. He left Wai on 18th September and stayed for some days at Meherabad. He paid some visits to Pimplagaon to have a look at the reconstruction work of the Rest House (Meherazad). On 23rd He was entertained with a singing programme wherein Adi Sr. and Siduji sang some selected ghazals, It was a good relaxation to Shri Baba. In the last week of September He returned to Wai.

Just after His arrival at Pasarni Shri Baba sent a telegram to Eruch at Poona, instructing him to see Kaka Baria at Bombay. Accordingly Eruch met Kaka and recei-

ved a typed copy of instructions. Baba had asked him to visit Darjeeling, in West Bengal and find out a perfect, virgin spot in the Himalayas for Shri Baba's 'seclusion-work'. On way to Calcutta Eruch got down at Raipur. Jal D. Kerawala was working there as the Divisional Commissioner. He had just returned from Sinhawa situated in a mountainous part and was enthralled by the majestic wild tenderness and grandeur of that place. It struck Eruch that this particular part yet untrodden by man, may appeal to Shri Baba for His work. A telegram was sent to Pasarni, informing Shri Baba about the dense forest area and the possibility of acquiring any interior virgin hill-top for Shri Baba's work. Shri Baba approved of this proposal and sent a reply telegram to that effect, to Jal D. Kerawala. Thus, instead of a place in the Himalayas, a small hill-top in the mountainous region of Madhya Pradesh (Central India) was fixed for Shri Baba's work. After making the necessary inquiries Eruch returned to Pasarni, as there was no need for him to proceed to Darjeeling.

'Wax-like' Body of Bansi Baba

On 2nd October '45, Shri Baba left Wai with Kaka, Baidul, Gustadji and Pendu in a motor car for Raipur, Eruch driving. Shri Baba had thus commenced His tour to the far-off places. He stayed out of Pasarni for a period of 52 days. The first three weeks were devoted for contacting 'masts' in Bengal and Orissa, From Raipur Shri Baba left for Calcutta. There, He did His work with the poor. Pendu and Eruch were to select 1,001 lower middle-class people and assemble them at a central place to receive Shri Baba's touch and 'prasad'. Baidul was to find out the 'masts' wandering in different suburbs of Calcutta. Kaka and Gustadji used to accompany Shri Baba and attend to His personal needs.

On 11th October, '45, in a 'dharmshala' at Kalighat, Calcutta, 1,001 persons as desired by Shri Baba were brought together. Printed tickets had been issued to them in advance, to avoid confusion. The crowd was divided in two groups of men and women. Shri Baba washed the feet

of each person and gave him some money as 'dakshina', unseen by any one. He had His own reason for this. He had ordered the 'mandali' to observe complete fast till this programme was over. They were not allowed even to drink water.

In Calcutta, Shri Baba heard of an adept pilgrim named Bansi Baba. According to Shri Meher Baba, an adept pilgrim is one who is "on the fifth plane, between the fifth and the sixth, or on the sixth plane" of consciousness. The village Bansi is to the north of Calcutta, a bit in the interior region. On 14th Oct. Shri Baba and party proceeded for Bansi via Midnapore, Vishnupur and Bankura. From Midnapore and Bankura Shri Baba sent telegrams to Jal D. Kerawala about the construction work, at the Secluded Spot. It seemed that all the time, Shri Baba was occupied with the impending work in deeper seclusion. Bansi Baba was living few miles away from Bansi, This adept pilgrim was believed to be a double centurian, The age had reduced his body to bones and skin but not his spirit. So, the spiritual splendour of the place was overpowering. *

Shri Baba was happy to contact this soul in a dimly lit room. Bansi Baba was reclining on a throne-like seat, He was wearing a brown turban, a short 'dhoti' and costly sandals. With eyes that shone like the morning light and a fair, unwrinkled skin he looked like a polished statue. Shri Baba later gestured that the body of the pilgrim resembled to a model of wax. Because of the peace that permeated the room Shri Baba remarked that the troubles to reach that out-of-the-way place, through heavy going rice fields were amply justified.

Validity of Illusion Challenged!

The party now made an about turn to Orissa on the East coast of India. Shri Baba visited Balasore, Bhadrak, Cuttack and Bilaspur for contacting 'masts'. While contacting a 'mast' at Bhadrak, Shri Baba got wet to the skin by the unexpected showers of rain, though in fact His love had

* The Wayfarers by Dr. William Donkin.

drenched the soul of the 'mast' with His radiating presence. At Cuttack, a key city of Orissa nine 'mast' contacts were made. One worth-mentioning contact was of a sixth plane 'jalali mast' named Mohammad Baba, He wore dirty clothes and would not allow any one to remove his treasure-bundle of filthy rags piled on the shelves. He had been sitting in a tea-shop for over two decades. It was difficult to contact him, in his happy mood. But Shri Baba's tender love made this possible, at the third attempt.

Contrary to this, Pagala Baba, a 'mast' of a high type, raising his innocent eyes welcomed Shri Baba at the first sight. After paying his respects to Shri Baba he offered Him sweetmeats too. But do outward responses of the 'masts' necessarily indicate their relationship with Shri Baba, on the inner planes of consciousness? Whether they respond well or not, it was just the game of Divinity, played through the Avataric Presence of Shri Meher Baba. Again, one may ask how is it that the 'masts' trespass the laws of nature known to us? Perhaps, to relieve the rigidity of the law of Illusion, Providence Itself expresses through the lives of the 'masts' such vagaries that challenge the validity of Illusion and reflect the transcendental beauty of Eternal Creativity.

The Arrangements On Angarishi 'Pahad.'

The most significant of Shri Baba's secluded activity was to commence soon. It was to be on a hill-top, hundred miles off Raipur, near a village named Ratwa in Madhya Pradesh (Central India), This part was formerly known as 'Tapowan' for, in the ancient days four illustrious sages named Shringi, Mnchakund, Kumang and Angiras had undergone severe penance in this area, in their search for God. The hill connected with Angiras known as Angarishi 'Pahad' was selected for Shri Baba's work. The necessary orders to the Forest Range Officer at Sitamandi were issued by the District Forest Officer with instructions to make the essential repairs to small bridges and mountain-roads. This helped Jal D. Kerawala to attend to the convenience of the party expected to stay on the hill-top. In that dense forest,

infested with wild animals a special hut was built on the top of this 'Pahad', for Shri Baba. A small natural cave was by the side of this hut from which the enchanting beauty of nature could be seen to the heart's content. There was also another cave with a different approach. When seated in it one felt as if cut off entirely from the rest of the world.

In addition to the main hut, two more huts were constructed. One was for the mandali living with Shri Baba and the other for the 'mast' who was to be brought from Ahmednagar. To ward off wild animals the camp-fires were kept burning night and day; but the real protection from them including snakes was Shri Baba's Divine name. Shri Baba wished to contact hundred and one 'masts' before getting at this secluded spot. The desired number of 'masts' was not contacted; so to complete the work for the "identical cosmic results", Shri Baba decided to bring Ali Shah a 'mast' from Ahmednagar. He wished to work with him before He began His seclusion in right earnest. By the time Shri Baba reached Raipur, all the arrangements as per instructions sent through telegrams were implemented.

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A Severe Seclusion Period

On 31st October, '45, Shri Baba accompanied by Kaka Baidul, Pendu, Adi Sr., Gustadji, Eruch, Jal Kerawala and Ali Shah—the fifth plane 'mast' reached the top of Angarishi 'Pahad'. Shri Baba was happy to find His hut so ingeniously built on the top of a rock, by the side of the two caves. Shri Baba daily worked here for some hours with Ali Shah till 4th November and then sent him back to Ahmednagar with Eruch.

From 5th November, the seclusion commenced in right earnest. Shri Baba was in the hut all alone from 7 a.m. till late in the evening, immersed in His spiritual activity which He pronounced to be very severe and serious too. Adi Sr., Gustadji and Kaka were to keep watch outside the hut, in turns. The next day Jal Kerawala managed to bring 51 poor persons to Shri Baba on this 'Pahad'. Shri

Baba washed their feet and gave them some money as 'prasad' as was His usual procedure. On 7th November, after having a cup of tea in the morning, Shri Baba closeted Himself alone in the hut for the whole day. 8th November, was perhaps the severest "Working day". Returning to normal body-consciousness was extremely strenuous. Adi wrote, "Were it not for the Perfect Mastery of the Spirit, His (Baba's) body would have fallen into bits."

On one of these days, as described in the Wayfarers, "Baba emerged after having sat for many hours in complete seclusion, His face more drawn and weary than Adi Sr. ever remembered having seen it. At that time Shri Baba remarked that a gigantic disaster would overwhelm the world that would wipe out three-quarters of mankind. Adi was deeply stirred not only by the anguish on Baba's face, but also because He spontaneously dictated these words immediately on emerging from His seclusion, as if the work done during the seclusion had been sufficiently related to the world....." Here, I wish to bring to the notice of the readers that Shri Baba had later explained that some of His remarks were made in 'His own language' and not ours. So the literal meaning that we are tempted to derive from such remarks might be misleading. More about this when we come to that particular circular regarding clarification about 'His Own Language.' *

12th November was the final day of Seclusion. Since two nights it had started raining. In the words of Adi Sr: "This (raining) added to the discomforts of a camp-life. The six campfires were put out and Baidul who kept a watch at night suffered from severe cold. Beds turned wet; snakes popped out and the roaring of the tigers that was silenced only during rainy nights, was adversely compensated by the swarms of the monkeys next morning." What a sojourn with the Saviour! Shri Baba, however, was pleased with the work done in Seclusion. On 13th evening the party commenced the return journey to Raipur. On the way the

* Life Circular No. 22 issued on 20-11-54.

cars got stuck and had to be pulled out by buffaloes. At midnight one of the cars failed in the middle of the forest road. What a plight!

By 14th November, evening the party reached Raipur. After such an arduous journey Shri Baba did not agree to have some rest at Raipur. Practically, He knew no rest until He rested in His 'Final Resting Place', at Meherabad. Jal Kerawala who had arranged everything so well on the top of the hill in the dense forest, could have provided any thing and every thing to make Shri Baba's stay comfortable at Raipur. But Shri Baba seemed to be in some incredible hurry, at least outwardly, and decided to leave for Pasarni (Wai), the same night.

Shri Baba's Return To Pasarni.

On way to Nagpur by train Shri Baba got down at Jhansi where He preferred to pass the night on the railway platform. The irregularities of the 'mast' tour thus continued. At Mathura Shri Baba contacted Oriababa, a good 'mast'. Then He extended His trip to Bina and Sagar. At Sagar, Shri Baba and the mandali were reminded of a remarkable 'mast' whom Shri Baba had nicknamed as 'Magar-Mast'—a crocodile skinned 'mast'. He was contacted five years ago when Shri Baba had a 'mast-Ashram' at Jabalpur. Because of the utter negligence of the hygienic rules the skin of that 'mast' became so scaly that it resembled to that of a crocodile. Out of His love for 'masts', Shri Baba brought him to Jabalpur. Ample application of oil, for some days made his body shine brightly. Mother knows that the baby is sure to soil his body in his playful pranks, yet, how lovingly she washes the baby clean! Shri Baba, the Divine Mother, took utmost care of the 'masts' His dear ones, whenever they were brought to Him. He knew that it was, in a way, a temporary relief to the body. But, love responds perfectly to every need and Shri Baba was Divine Love personified.

Reaching Lalitpur, the party left the luggage in the cloak-room and visited Tikamgarh by bus. An old 'mast'

on the right side of a century, was spotted out. This contact made Shri Baba very happy. On the return journey the bus failed, the party got stranded and they reached Lalitpur by midnight. Shri Baba was in His best of mood, for whenever He met a real God-intoxicated soul, He felt highly delighted; but those accompanying Shri Baba looked fatigued and tired. From Lalitpur Shri Baba made a direct journey to Wai where He reached by 24th November, '45. Thus, the year's journey—by trains and buses, for over 9,000 miles to contact about 200 'masts'—was over. The mandali living at Pasarni felt exceedingly happy to have Shri Baba in their midst, after a pretty long time.

'One-Month-Meeting' postponed *Sine Die*.

Shri Baba did not wish to continue His stay at Pasarni. In the first week of December, He was at Meherabad and after a short meeting with the mandali, a circular was issued on 4th December, 1945. Through it, Shri Baba conveyed the following information to all His devotees in general and to the Signatories in particular.

- 1) During my stay at Hyderabad I told the mandali that I shall die spiritually in November, '45. (During this period Shri Baba was in deep Seclusion).
- 2) At Angarishi 'Pahad' I suffered so much that almost threatened my physical existence.
- 3) I have decided to culminate the momentum of my working at my original place, Meherabad.
- 4) From 1st January, 1946 I am going to retire for an indefinite period in the crypt under the dome on the (Meherabad) Hill, for 'spiritual relaxation'. Hence the oft-postponed 'One-Month-Meeting' of the Signatories is hereby finally postponed *sine die*.
- 5) However, I may call this meeting at any time. The Signatories will be informed about it, ten days in advance. They should be ready to join the rally, unreservedly at any cost or under any circumstances.

Owing to the above decisions all the men and women mandali left Pasarni by 15th December, '45 and arrived at Meherabad, for a stay with Shri Baba; but with no definite plans for the year 1946. To live with Shri Meher Baba one had to try one's best to live in the Present. In one's life with Baba one had to be ready for any change, at any moment. For in the life of the God-Man, every moment has a marvellous beginning and ending in Divinity, free and complete.

Dr. HARRY KENMORE IS NO MORE

(cable from New York Dated 15-5-71)

XF 1031 BR 5102 NEW YORK 13 42

MEHERBABA ERUCH AHMEDNAGAR

Meherjee Doctor Kenmore is no longer with us stop Henry Kashouty is coming up tomorrow to help us arrange everything stop Annarosa and the rest of us will carry on in Baba's Love until the very end—BOBGANZ

(cable from Eruch Meherazad)

LT BOBGANZ SOCIETY AVATAR MEHERBABA

121 WEST 72 STREET

NEW YORK (U.S.A.)

Your cable just received Adi immediately phoned Meherjee Sarosh stop our very dear Harry now lives for ever with his divine pop more blissfully in beloved Avatar Meher Babas infinite love and bliss stop Harrys Meherazad family and his benchmate will most certainly miss his Jolly Company stop Harrys firm faith in and his deep love for and his dedicated life of service to beloved Avatar Meher Baba will ever remain a living example for all lovers of God stop our Hearts are deeply touched that Dear Annarost and rest of you will carry on in Babas love until very end stop Love from us all to you all and we salute Harrys love for the Godman.

—ERUCH

Avatar Meher Baba goes to Andhra Pradesh

Train Journey

The Poona-Bezwada Passenger train steamed out from the Poona Railway Yard and stopped at the Poona Railway Station Platform at about 08.15 hours to leave for Bezwada, at about 10.00 Hours, on 19-2-54.

Passengers going by that train and waiting on the platform jumped in and began to find or make seats for themselves in the various compartments in which they entered. Soon they got busy in keeping their luggage properly arranged in those compartments.

Just then, the Railway Porters brought two handcarts on which luggage was loaded and they started shoving the luggage in one of the 3rd Class compartments—bedding after bedding, trunk after trunk and package after package. There then came a party of 18 men, who looked as in holiday mood, with a feeling of joy dancing over their faces. A peculiar sort of 'Masti' was visible in their eyes and they started checking their luggage brought in by the porters and spreading their beddings. "Oh, how good it would be if we could have comfortable accommodation in the train, since we have to go a long way off", said one of them. They formed the Mandli members who were accompanying their Master, Avatar Meher Baba, who was proceeding to Andhra to grant Public Darshan there. I happened to be one of them.

Hardly the party had entered the compartment that they left it, as some one from the outside shouted that Baba had arrived from Mahabaleshwar by car accompanied by some other members of the Mandli. There I saw Baba

coming with special lustre in His eyes and special Radiance dancing over His face. Some of His lovers at Poona received Him just when He alighted the car, in front of the Railway Station and garlanded Him. He came walking towards the train but instead of entering it, sat on a sofa, placed on the platform till the departure of the train.

Darshan At Poona Railway Station

Presently men after men, ladies after ladies, children after children, Hindus, Muslims, Sikhs, Zoroastrians, in short from all the castes and creeds, came running on to the platform, which was then giving the appearance of a Mela Ground. Some had already gathered there on coming to know about the expected arrival of Baba, through some news previously flashed in some local papers published from Poona. Soon a big crowd was collected, which included a number of other passengers on the Platform, some Policemen on duty at the Railway Station, Railway Officials, hawkers, and many others. Each one in the crowd was seen rushing to find his or her way to get nearer to Baba and to garland Him or express his or her salutations in a befitting manner. Just to control the situation, all the Mandli members had to exert their best in asking the crowd to form a queue. With utmost difficulty an orderly arrangement could be made, which then gave every one a chance to take his or her turn to pass in front of Baba and be the fortunate recipient of His Grace and Blessings.

The engine whistled and Baba entered a nearby second class compartment with one of His Mandli members Shri Eruch Jessawala, who was entrusted with the duties of looking after the personal comforts of Baba. The train steamed off the Platform with a hearty send off—and overwhelming cheers from the crowd. Two other Mandli members, Adi K. Irani and Brabazon Francis an Australian, got into another second class compartment adjoining to Baba's Compartment.

On the way Baba came to the 3rd Class Compartment, at a wayside Railway Station, wherein the Mandli members were travelling and He introduced Mr. Francis to them as Head of Sufi Group in Australia, wherefrom he had come by air to take part in the Andhra Darshan Programme of Baba, and then addressed Francis, spelling on His Board:—

"I will tell you why I called you. I will also tell you what you have to do later on. In the meantime all that you are to do is to observe minutely every thing what the people do there and then you will have to tell me every thing you have seen, heard and grasped. Remember, I am very Divine, very human simultaneously. So, no one, even Rishis, can fathom me, as I am Infinitely slippery. I do not now like the ways in which love for me is expressed, i.e. garlanding me etc. In Andhra, I will, therefore, give some other expressions of love to express. It must be expressed in a way that would be pleasant to the Beloved".

At Kurduwady Railway Station

The train stopped at Kurduwady Railway Station. Another member of the Mandali named Bal Natu walked into that 3rd class compartment very briskly, where Baba was also then seated. After paying his obeisance to Baba, Natu requested Him to come out of the compartment to grant Darshan to the big crowd collected there, to which Baba agreed. It was not without utmost difficulty that Baba could pass through that surging crowd to take His seat on a chair placed on a dais, arranged in the 3rd Class Waiting Room. Moved by the eagerness of all to have Baba's Darshan very clearly, He stood up and then took His stand on a tea-counter in that waiting room. The crowd was still forcing its way towards Baba and just to satisfy the hearty desires of all present, He then sat on the top of a Cup-board there, The crowd was still getting impatient and each one was seen pushing forward to be near to Baba to offer fruits to Him, garland Him or to have his hand touched by Baba, which is the general

custom in that part of the country to express one's love to the Master. They were shouting Shri Sadguru Meher Baba ki Jai (Baba would not then allow us to address Him as the Avatar) simultaneously. Some of the Mandli members had to experience a terrible job, when escorting Baba back to the 3rd class compartment, through that crowd.

On the train stopping at one of the next stations, Baba left that 3rd Class Compartment but returned to it again before the train reached Sholapur.

At Sholapur Railway Station.

When the train stopped at Sholapur, a gentleman stepped in that 3rd Class Compartment and made a similar request to Baba to come out of the train, to give Darshan to those collected there for that purpose. Baba acceded to that request and went out to take His seat in an open place, where seating arrangement for Him was already made. A local lover of Baba started giving a lecture and I advanced towards him, amidst the push which was so sweetly felt by me from all the four directions, just to know who he was and what he was saying in Maharastrian language, which I did not know.

"Oh, he is Shri Jaju, who is truthfully explaining to all that Baba is the AVATAR of the Time and is requesting Him to break His Silence and Manifest His Divinity to the world. He has also appealed to Baba on his own behalf and on behalf of the Sholapur public for granting Darshan to all at Sholapur", said one of the Mandli members to me when he saw my curiosity to find out what he was telling.

Baba, accepting the appeal so made to visit Sholapur in a very near future, spelt on the board in Hindi to the effect:—

"Till I break my Silence, I hear through you and speak through you. To know Me, you are to love Me.

I am one of you. Through love, you can know Me. One of the aspects of God is Infinite Honesty. If you do 'Loka seva' with honesty that too is love. One, who so loves me as to forget himself, can know My Real self. God can not be explained. He listens to the language of the heart."

Arrival at Bezwada Railway Station.

The train arrived at Bezwada on the night of 20-2-54 at about 20.20 hours. The word "Oh, goodness, what a crowd" slipped unconsciously from my mouth, when I saw a large crowd on the Platform instantly running towards the Second Class Compartment in which Baba was travelling, shouting very loudly, "Avatar Meher Baba Ki Jai". Some amongst the crowd began to enthusiastically embrace the Mandli Members, after they had garlanded Baba or offered their salutations to Him. Oh, these were the local devotees or Workers of Baba, who had come there to receive Baba and the Mandli.

Some of these devotees conducted Baba to a well furnished and decorated car which was standing outside the Railway Station, Some others escorted the Mandli to the Bus in situ there. Some more got busy in removing the luggage of the party to a truck kept ready on the road.

Some more members of the Mandli, who were ordered by Baba, to report their arrival at Bezwada, instead of their first coming to Mahabaleshwar, joined the party at that station. How merrily they began expressing their love and obeisance to Baba can well be imagined than described. Each one of them was inwardly feeling his feet raised above the ground and stationed in the air, or intoxicated with the wine of happiness, which he felt he was drinking in his having been selected by Baba, to be a member of His Mandli, for the Andhra visit. Soon each one of them got busy in embracing the other Mandli members, whilst the luggage was being removed to the luggage van on the road.

The car in which Baba was seated, started first, followed by the bus conveying the Mandli and the truck

carrying the party's paraphernalia. Baba was taken to a well-furnished house, where the Mandli was asked to follow Him. What a spacious house to see, WHAT A BRILLIANT ELECTRIC LIGHT IN IT AND HOW FERVENTLY SOME WELL DRESSED MEN, LADIES AND CHILDREN were being introduced to Baba by one of His local lovers presented a very charming look to the eyes.

Place of Baba's stay at Bazwada.

"Here is Shri Majeti Ram Mohan Rao, cloth merchant Bazwada and the host", was the first introduction made by the local lover. "Here is Shri Chinta Sarve Rao." This house they have placed at the disposal of Baba for His stay at Bazwada, was the second introduction. Similarly, he introduced Shri Digavalla Seshagiri Rau, M.A., Secretary, Theosophical Society, Bazwada to Baba. The man who made the introduction was no other than Shri Manikyala Rao, himself, who was one of the chief organisers of the Darshan Programme at Bazwada. Later on some more gents and ladies were also introduced but it was not possible for me to take down their names and addresses.

After introduction on the part of Shri Manikyala Rao was over, some ladies appeared in the room and were introduced to Baba as the family members of the host, Thereafter the workers in Andhra were introduced to Baba. One of them was earring a round tray with some pieces of burning camphor in it, which was emitting a great smoke (whilst burning). Some flowers and fruits were also kept in that tray. A number of the relatives and friends of the host were also present in that room, besides a large number of Baba's workers in Andhra.

"Oh, what are they going to do with that burning camphor. Surely they will burn the entire house, if the person carrying the burning light slips or accidently stumbles down in that over crowded room" I whispered to a member of the Mandali.

"No, no they are going to perform the 'ARTI' meaning worshipping Baba" that Mandli member very hastily told me so.

Yes, he was right, thought I, when Baba's Andhra lovers stood up and very devotedly started chanting in chorus some hymns in Telugu at about 21.30 hours, the man holding the tray moving it around whilst standing in front of Baba.

After the Telugu Arti was over, some of the Mandli members performed Baba's Arti in Marathi and when that was completed, Baba started giving general instructions to all His Andhra lovers as under:—

"I want every worker of Andhra, small or big should be present on 2-3-54. What I want to explain to all the workers, I would then tell them, because this is my last trip to Andhra and after the programmes at Andhra another will be at Ahmednagar on 21-3-54. There will then be no more programmes except the only last programme when I shall speak. I want to explain this to all the workers. So arrange that any one whom KDRM think would work for me, should be present.

Amongst the Mandli members who joined at Bezwada, was included a young Film Cameraman, who was entrusted with the duties of filming the Andhra Darshan Programmes of Baba. This young man remained busy taking shots for the film, right from the time the train carrying Baba has arrived at Bezwada Railway Station, till he left on the morning of the 28-2-54. He is my son Madan who I am proud to say loves Baba very much and Baba also seems to hold him very dear (This sentence was dictated by Baba Himself and He asked me to include it in my this Andhra Diary).

Baba then asked the Mandali members to retire to the place which was arranged for their stay at Bezwada and should go to bed after taking their dinner, to be calling at Him again at 07.00 hours on the following morning, to leave for Guntur, the place where the first Public Darshan Programme was arranged.

Trip To Guntur

By 0.500 hours on 21-2-54 the whole Mandli was out of bed. "By which train are we to go to Guntur?" was becoming a searching question for all. No train was due to leave Bezwada for any destination earlier than 07.00 hours. However this problem was automatically soon solved when a convoy of two cars, one jeep one bus one van and one luggage lorry appeared on the spot and started blowing their horns, as a warning to the Mandli to get ready to leave sufficiently earlier than 07.00 hours so as to be at Baba's place in time.

All luggage was loaded on the lorry by 06.45 hours. "All to get in" shouted a well-built and intelligent member of the Mandli, who was designated as the 'CONTROLLER OF MOVEMENT' by Baba. To disobey any order given by him, meant a summary trial and thus to avoid a charge for disobedience, every one was seen briskly running towards the bus to immediately take his seat, on hearing that command.

The convoy started and it stopped in front of the house where in Baba was staying. A number of ladies, children and men stood eagerly waiting outside that house, to pay their homage to their Avatar Shri Meher Baba. As soon as the Mandli members on alighting the bus, entered Baba's room, Baba started addressing to a member of the K. D. R. M. a name given by Baba to his Andhra Association of Chief Workers, each letter having been named after the first letter in the name of the four chief workers (K for Kutumba Sastri, D for Dr. Dhanapati Rao, R for Ranga Rao and M for Mallikarajan Rao). The member addressed was Dhanapati Rao, whom Baba asked at 07.00 hours on 21-2-54.

"On 2-3-54, I want all workers, small and big, every one of them, because work must be done honestly or it be stopped. I work since ages. I am only one to work. But if you want to share my work, help

in my work, then it must be done honestly. No compromise, no competition, no ego-tickling, lest that would spoil the work.

"Wherever I go people don't even know who am I. As soon as they hear my name, they flock but they don't know any thing (about me).

"This morning, I dictated 3 Messages. I know messages mean nothing since eternity. The only message is to make one like me."

Continuing the talk, Baba further said that he was very slippery and spelt on the Board:—

"I am most slippery. You will never catch hold of me because, I being Divine, I am also most human. Only if you 100% lose your will in my will, you will know me or else no."

Baba then asked one of the Mandti members to read the three Messages dictated by Him, and they run as under:—

Messages dictated by Baba at Bezwada on 21-2-54 at 05.30 Hours.

I

"Don't listen to the voice of the mind. Listen to the voice of the heart. Mind wavers; heart does not falter. Mind fears; heart is not daunted. Mind is the house of doubts, reasoning and theories; heart when purified, becomes the dwelling of Beloved God.

"So, get your heart rid of low desires, temptations and selfishness and God will manifest in you as your own self.

II

"Be content with your lot, rich or poor, happy or miserable. Understand that God has designed it for your own good and be resigned to His Will.

"You eternally were and always will be; you have had innumerable forms as man-woman, beautiful-ugly, strong-weak, healthy-sickly, powerful-helpless, and here you are again with another such form.

"Till you gain spiritual freedom, you will be invested with such many other forms.

"So, why seek temporary relief which has in its wake more bindings? Ask God not for money, fame, power, health, children but seek for His Grace of Love, which would lead you to eternal bliss.

III

"For the rich, I am the richest. For the poor, I am the poorest. For the literate, I am the most literate, For the illiterate, I am the most illiterate, Thus I am one of you, one with you and one in you. We are all one.

"To realise this oneness, love God wholeheartedly and honestly, sacrificing everything at the altar of this supreme love and you will realise the Beloved within you.

Whilst discussing the programme for the day, Shri E. N. Murty, a Baba lover from village Penugonda, complained that the KDRM were unkind to the Penugonda public, since they did not include that station for Baba's Mass Darshan Programme, though originally one of the members of that association had extended an assurance to the contrary. A great controversy then ensued over this point and after giving every one a chance to openly and frankly open his heart, Baba, moved by the love of Penugonda public, as conveyed by Shri Murty, agreed to visit that village for about 5 minutes on the night of 24th February 54.

Baba and the mandli then started for Guntur, the first place on the programme to be visited. Baba was first

to leave with some of his mandli members escorting Him. The members of KDRM and some other local workers were either in the second car or in the van, or in the jeep. The mandli members were in the bus, which was placed at their disposal for their exclusive use.

Miles after miles rolled on till we covered 22 miles to reach the destination. The entire journey was very refreshing to the eyes and pleasing to the heart. A part of it ran parallel to the Kistna river or its canals and a part through the Anicut constructed there. Oh what a sight to see the cars and the buses etc. passing through the water trickling from the Anicut and making their way through the architectural works.

Arrival at Guntur

Guntur was reached at 09.10 hours. Cars and the busses etc. stopped in front of huge building, The arrival of Baba was notified by repeatedly firing volleys from the guns. On getting down, Baba and the mandli walked into that spacious house and took their respective seats inside.

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My Life with Avatar Meher Baba

by *SRI M. V. SUBBARAO, B.A.

It is a truth universally acknowledged that God descends in human form from time to time. But it is the blessed fortune of a rare few to recognise Him and serve Him when He is in our midst. I may boldly say that I am one of such luckiest persons. I feel I owe my gratitude to my parents, who brought me up in a pious environment. Fear of Sin, Power of love and love for God were taught by my mother, Srilakshamma even from my child-hood. My father late Sri M, Seshagirirao (Retd. Tahsildar), who always spent his time reading religious books and who always remained detached to all the worldly desires taught me through his very example that God is within ourselves only. Thus I came to concentrate on God within. Later, my father-in-law, Sri I. V. Seshagirirao Naidu had been a sort of Guru to me, who actually led me to the Avatar of the age, Sri Meher Baba. In this connection it may not be improper if I say a word or two about my father-in-law. Ever since his retirement as Deputy Collector, he spent his time in the Service of Baba. For many years he worked as Secretary of Avatar Meher Baba Andhra Centre and some time as vice-president. It is no exaggeration if I say that he served Baba day in and day out throughout his life. Why, the very words of Baba confirm this fact. After my father-in-law's death, Brother Adi had written to us saying that Baba said "Seshagirirao is very dear to me. He lived for me and died for me". My father-in-law died of third heart-attack. Any doctor can tell how painful it would be. What astounded us all is the fact how he stuck to Baba's name till the end. He called his two daughters to him and told them "Serve Baba and be blessed. Sing Baba's name. It is the medicine of all medicines—know that Baba is the Highest of the High". He even Sang two lines of Baba's Arati, bowed down to Baba's photo near his bed and lay down on the pillow with Baba's Name on his lips. He

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continued saying "Baba Baba" when his heart was actually splitting into two—even to his last breath—nay—even after his pulse had stopped. Very befittingly Baba had given a telegram after his death saying "My dear Seshagirirao has returned home after faithfully discharging his duties. He is blissfully happy in my love".

Time and again Baba has reminded us that he, who surrenders himself completely to a perfect Master is like one travelling by a Special train which takes him to his destination without any delays or derailments. Being a devotee of Rama in the childhood and a follower of Sai Baba of Shirdhi in youth I have now stepped into the Love empire of Baba, the Omni-potent and All-loving. Indeed I am blessed to find this blissful treasure.

During the year 1952 Eruch and Pendu, two of Baba's Mandali came to Tadepalligudem. Both my father-in-law and mother-in-law visited them at Dr. Dhanapathi Rao Naidu's house. They were much impressed by their personality and the purity of their lives. If the near Mandali people alone were such as to attract the attention of all, how far more beautiful, how many times more attractive could an Avatar Himself be! Thus arose my first zeal to see Baba, the Avatar of the age.

Baba came to Tadepalligudem on January 17, 1953. We all went to Tadepalligudem and were the guests of Sri P. Suryachandra Rao. By the time we arrived it was evening. My mother-in-law, my wife Sarala Devi and her Sister Sreelatha Devi went to the Traveller's bungalow where Baba was putting up. I would do well to quote the impressions of my wife Sarala Devi here. "As the long Shadows of the trees were stretching slowly in the compound, we stood there in the Verandah, with an eager expectancy, with a fond hope to have a glimpse of the Avatar. Mandali people were busy going in and out of the room where Baba was staying. No one paid the least attention to us. We slowly moved a few steps ahead. Lo! what a beautiful sight! A pair of rosy feet swaying

slightly on a soft cushion. Oh! what a colour. Perhaps the rose has taken its colour from those very feet. How soft! how delicate; have they ever touched the ground? An enchanting dream indeed in the evening light. We could only see the feet but not the face as Baba was reclining in the chair. All of a sudden Baba bent down and smiled at us. We were thrilled at the unexpected shower of this love-treasure, The moment seemed eternal. We stood there quite forgetful of ourselves. If the momentary glimpse of the Beloved alone could be so enchanting it is no wonder that Gopis lost themselves completely to Sri Krishna quite oblivious of the mundane things. One of the mandali came to us conveying Baba's message. "All of you have seen Me and I have seen all of you. Come again to-morrow for my darshan". On hearing this incident my heart danced with the delight of the unknown pleasure and I waited for the moment listlessly and eagerly.

The next day the darshan programme started at about 8 o'clock in the morning. In order to get a closer glimpse of the Avatar, my father-in-law took us all at 5 o'clock to the pendal where Baba would come, and made us sit. We sat waiting with an eager expectancy. Baba came on the dot, but at first went inside the house of Dr. Dhanapathy Rao Naidu, where this programme was taking place. Suddenly there was an announcement "Baba wants Seshagirirao and his family to come inside and have his darshan". We actually leapt from our seats and were there in His Divine Presence, the next moment. Oh! what a feast to the eyes! Are there any words to describe it? I stood there staring, gazing and trying to drink the nectar of the sight with these two gross eyes of mine which were quite insufficient. Baba appeared beautiful bright-calm-passive-silent-unfathomable with a winning smile on His lips. He called us one by one, hugged us affectionately and talked to us as an age old friend. He called my wife saying "Are not you the one, who painted my picture?" and patted her affectionately. Tears began to roll down her cheeks with His Divine touch. She could feel the thrill even for a

week after the incident. As for myself it was love at first sight. Baba appeared more dear to me than any of my dearest ones. He appeared more close to me than even my parents. I was caught in His Love Snare. I was enveloped with an undefined Divine radiance. As I sat there during the darshan now and then, a feeble doubt used to shoot up from within. Is it all true? or am I dreaming? As if an answer to my doubts Baba used to turn to me and smile. It is a smile that touches the deep recess of your hearts, a smile that thrills you beyond any pleasure, a smile that captures you in His Love Net. Perhaps Baba is doing the same thing with His captivating smile as Lord Krishna did with His Magic flute!

That evening myself and my wife worked as volunteers to regulate the queue of the ever increasing crowd of visitors who were coming to have the darshan of the Avatar. Men and women of all ages and of all creeds were rushing in and pushing one another, perhaps with the fear that they might lose the opportunity of their lives; perhaps with an eagerness to be in His Divine Presence soon. To speak the truth, I worked there as a volunteer more to be nearer to Baba than to arrest the crowd. My trials didn't go in vain, I did receive the rewards of His Smile now and then as I stood gazing at Him. Inscrutable are His ways. Does not the All knowing know the hearts of His lovers?

We cannot apprehend the ways of the Omnipotent. Baba used to visit a few houses and make their houses sacred. Sinner or Saint, Prince or Pauper, Great or Small, it is all immaterial to Him. All that Counts in His Empire is Love. He used to visit big mansions as well as poor little huts. He alone knows when and why He fancies to visit a particular house. Of one such visit, worthy to be remembered is His Visit to Sri Pasala Suryachandrarao's house, on 20-1-53. He was given a warm welcome by the host and hostess. They made it befitting the Avatar of the age by arranging the veda chanting. Baba who knows the 'summum bonum' of the Vedas, who in fact is the very source of Vedas, enjoyed them immensely. We had the fortune to see Him once again shining in his full brilliance.

Baba then went to the house of Dr. Dhanapathirao Naidu where He was to have His lunch. Indeed blessed are the couple, who played host to the Avatar Himself. We all went there. My wife being a close friend of Dr. Dhanapathirao's daughter went inside the kitchen to see the preparations. Smt. Lakshmi, eldest daughter of Dr. Dhanapathirao led her to a place, where Chagan Master was frying potatoes for Baba. There was neither salt nor chillies in it. Baba likes potatoes fried deep red, but there should not be seen a trace of oil. So he blotted the prepared curry well with a blotting paper. My wife also fried the potatoes for some time, to her deep satisfaction. Doors were closed when Baba took His meals. After Baba finished eating Smt. Lakshmi brought out a plate containing a little rice and dal. Baba seemed to have eaten very little perhaps a puri, a little dal and some potatoes. We were able to see Baba's finger prints in salt. All of us were given a little of the left-overs as prasad. Baba is a very light eater. Besides this He takes light tea twice daily.

All through the morning Baba spent with us happily mingling with us as an old friend. Dr. Dhanapathirao's family and our family (Sri Seshagirirao Naidu's family) sat around Baba who occupied a chair with calm dignity and austere simplicity filling our hearts with tranquility and strength. A sort of peace pervaded the atmosphere. Now and then Baba would point out some one and question "Do you love me?" or "What do you want?" Some asked for a job, some others for children and some one wanted his daughter to be married and so on. To every one Baba's answer was a sweet smile. He also knows whether it was a 'Yes' or 'No'. But the lovers are aptly rewarded with His smile itself. The gentle affection, the Motherly-love and the child-like simplicity of the God-Man did overwhelm me. I sat there bathing in the stream of His compassion. The sufferings of every day life, the homely enchantments, the pathos of man's striving for success and the thirst for passions unknown, all appeared but a Zero. I craved for nothing except Him. As I was thus enjoying the bliss of

His presence. Baba suddenly asked me "Do you love me?" "Yes! Baba" "What do you want?" "I want nothing more Baba" replied I, still swimming in His Love-sea. After I came out, some of my well-wishers reprimanded me for losing a good opportunity: What a simpleton you are. You should have asked for a better job. Baba would have granted the boon immediately. Little did they know that I came to Him not merely for a drop of water but for the spring, not for guidance to the door alone but to the Master's Hall, not only for the gift of love but for the Love, Himself!

That evening Brother Bhaskara Raju and Sri M. R. Sastry of Kovvur entertained Baba with melodious music. Baba, inspired by the melody or meaning of those verses gave us some spiritual discourse. He stressed on the importance of true Love and Worship of the heart.

Later on Baba explained the Seven Stages of Evolution and Involution of the Soul.

During this tour of Baba, Gustadji, one of the Mandali accompanied Baba. He was then observing silence under Baba's instructions. He told me through signs that he was first the disciple of Shirdi Sai Baba. When his duty was fulfilled, Sai Baba sent all his disciples to Upasani Maharaj. One of such disciples was our Gustadji. Later on Upasani Maharaj, instructed his disciples that Baba is the last Sadguru and the Avatar of the age. Gustadji and Gulmai mother of Sri Adi. K. Irani, were among those who came to Baba from Upasani Maharaj.

Beloved Baba's 77th Birth Day Celebrations:

(i) Challapalli Centre

by Bro N. NAGABHUSHANAM, *Secretary*

These celebrations were held from 22-2-71 to 25-2-71 for 4 days in our Centre Hall with a beautifully decorated Mandir round Baba's Portrait on a throne with Seven steps and specially erected Pandal gaily decorated and electrified. The functions began on *22nd morning* at 5-A.M., with the lighting of the symbolic sacred oil-lamp "*Meher Prema Jyothi*" by one of our Vice-President, Sri. Challapalli Lakshminarasimham garu amidst a large gathering of Baba lovers. He spoke a few words explaining its significance, as a limited divine spark in us (Khanda Jyothi) of the unlimited Divine flame of Infinite Love, Power, Knowledge and Bliss (Akhanda Jyothi) that pervades and sustains the universe. After Nagar Sankeertan with Band music from about 6 to 8 A.M., Baba's Seven-coloured flag (Showing the Seven Planes of consciousness) was hoisted by Sri. G. V. Subba Rao.

In the evening after Bhajan songs from 5 to 7 P.M. by our Bhajan Mandali of Men and Woman, Sri. P. Veeraraju of Meher Mandapeta Centre was kind enough to open the function with Sri. Adi K. Irani's speech on the Avatarhood of Baba on his fine Tape-recorder, amplified with Mike and Loud speaker set, Mehera Mai's speech on 31-1-'71 at Meharabad etc. ... ably translated from English into Telugu by Sri. G. V. Subba Rao. On the same tape-recorder, Burrakatha of Sri. B. Bhaskara Raju and party, songs from 'Premaleela' dance drama and other melodious songs were heard and enjoyed by the audience. At night from 10-P.M. Smt. J. Manikumarini Bhagavathar of Rajahmundry, who happened to come here that day, gave a fine Harikatha performance on the life of "Bhaktha Meera", which was enjoyed well by the audience.

Every day from about 5 to 7 P.M. our Bhajan Mandali entertained us with sweet songs in praise of

Beloved Baba to the accompaniment of our Orchestra of Harmonium, Tabla, Ghatam, Kanjari etc. These songs touch the hearts of all devotees and attract large audience.

On 23-2-'71 from about 5 to 6 P.M, Sri. G. V. Brahmayya Naidu, conducted lovers gathering ("Premika Goshti") and narrated many anecdotes of his personal contact with Beloved Baba, the ocean of love, and how Baba served them food in their plates, etc. Again from about 7 to 9 P.M., he gave a fine speech on "Baba and our Method of living". He stressed the need for our *living* in love and hundred percent honesty, serving our fellowmen to the best of our ability and feeling that we are really one human family as taught by Beloved Baba. Our habit of thinking and living as separate beings must be changed and we have to think lovingly, speak lovingly and act lovingly and thus live as brethren of the same human family. At night from 11-P.M. our Meher troupe put on boards a short play (Divya Krupa – Gods grace) written and directed by Sri B. Ranga Rao of our troupe. It was a grand success and was much appreciated by the audience. In this Drama a poor leper and blood-thirsty robber were turned into good men by Baba's grace.

On 24-2-'71. In the evening, after the usual Bhajan Sankeertan, Sri Bh. V. Ramana Rao spoke on "Baba's Philosophy of Love", reading extracts from the book "Meher Baba on Love". Life and Love are inseparable. He showed how love is expressed in stones and metals by attraction of molecules and in plants, animals and men with a higher consciousness, and how in human beings, this love is made impure by selfishness, greed etc. Divine Love is compared to Wine. Wine spoils and degrades man but divine love leads to self-realisation and bliss. This pure divine love is obtained as a gift from the Avatar or perfect master only by his grace. He also explained how this pure Divine love between the individual soul (jeevathma) and the universal soul (Paramatma) is the greatest, most beautiful, and sweetest *romance* in all creation, which was enjoyed by all the great devotees like Sabari, Guha, Hanuman, Gopis and Radha Meera,

Sakkubai, Kabeer, Ramadas, Pothana, Tyagaraja and others. Thus they attained the goal of life through love, being merged in God, the Infinite Love, Power, Knowledge and Bliss. This is the birthright of every human being.

At night from 10-P.M. Sri. N. Suryanarayana Bhagavathar gave a Harikatha performance on Avatar Meher Baba's life and work which was originally written by Sri Chaganti Subba Rao.

On *25th morning* at 5-10 A.M. (the exact time of Avatar Meher Baba's birth), all Baba-Lovers, after Bhajan offered Harathi to Beloved Baba in great devotion and sincere love, and sweet prasad and was distributed on a grand scale.

From about 12-noon there was poor feeding on a grand scale, also with sweet prasad of Milk and Rice to all of them. Many poor and disabled were fed.

In the evening from 3 to 6 P.M. there was Parantam by women devotees of this place. This was one of the best functions in these celebrations, and it was colourful and highly enjoyed by all as the women sang sweet songs in praise of Beloved Baba.

From 8-P.M., there was a grand procession. A new tractor with two trailers was arranged. On one trailer Baba's portrait on His throne with seven steps in a beautifully decorated flower Mandir, was arranged. In the Second trailer, our Bhajan Mandali specially of women, singers, with musical instruments and Mike and Loud-speakers were arranged. By Beloved Baba's grace, these celebrations passed off joyfully far beyond our expectation. May Beloved Baba shower His Love-Blessings on all those who took part in these celebrations. Jai Baba!!!

**(ii) Seventy-Seventh Meher Jayanthi
at Poona.**

By : K. K. Ramakrishnan.

The 77th birth-day of Avatar of the age, Meher Baba was celebrated with an eight days' programme comprising of devotional songs, speeches and music and a children's programme,

The birthday celebrations in Poona was inaugurated at 7 p.m. on Thursday, the 18th February 1971 with devotional songs by Meher Bhajan Mandali, Poona led by Namdev Sholapure, Narendra Thade and others and an enlightening speech by Prof. Govind Joshi of Sangli, Maharashtra on MEHER BABA'S UNDERSTANDING OF LIFE.

The speech infused inspiration in the hearts of the listeners to read GOD SPEAKS by MEHER BABA, the supposedly dry and difficult subject. Brother Joshi with his poetic vision and intuitive insight presented the truth embodied in God Speaks in such lucid, simple and sweet words, that the divine theme of creation as unfolded to us by Meher Baba went direct into the hearts of his listeners and so to say enabled them to mentally see Beloved Baba in everything and everyone around. What a treasure Meher Baba gave us can be gauged only when one gets an opportunity of witnessing the SAFE-VAULTS OF MEHER BABA represented by persons like Joshi and listening to their voice. The celebrations concluded with a children's programme organised by Kumari Shobha Thade assisted by her brothers Narendra and Suru and directed by Pratap G. Ahir. Our prayer gathering on the morning of 25th beginning at 4 a.m. is a feast of joy in His Love for His dear ones in Poona. All his dear ones in Poona assemble at the Centre as early as 4 a.m. and the solemn function begins with Shehanai Chowgada followed by devotional songs mostly composed for the occasion and at 5 a.m. prayers in different languages are recited. After the prayers, Shri

K. N. Soman, a trustee and active worker of the Centre gave a brief talk on the significance of the occasion. The highlight of this year's prayer gathering was Dr. Govind Khare's kirtan on Meher Baba's Life and Messages to mankind presented in a very humourous vein, but at the same time inspiringly educative.

Miss Late Limaye, M.A., Sou. Padmaja Bhadbhade, Sou. Sudhatai Joshi and Sou. Sanjivani Kher entertained the assembled lovers with their inspiring melodious songs, bhajans and Gazals.

Through a discourse in the traditional form, Hari Bhakta Parayan Balasaheb Vakade impressed on his listeners the meaning of real surrenderance to the Master.

The entire eight days programme was chalked out and managed by Shri K. N. Soman, Sr. Editor of KESARI MARATHA, who gives the Marathi talks in our regular weekly meetings. All the eight days functions were simple and dignified and all His dear ones in Poona assisted in various ways for the success of the entire celebrations.

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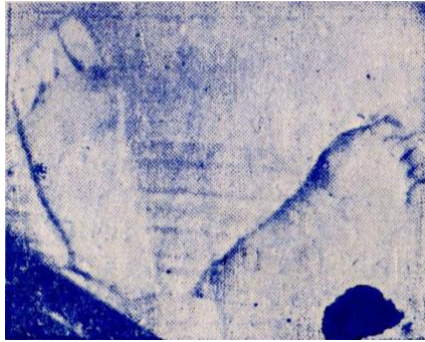
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1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty* 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
<i>frailities</i>	<i>frailties</i>	6	1	3
wil	will	14	1	4
fana	fauna	15	5	6
lutches	clutches	18	2	10
obeyed	obeyed	21	1	17
Decent	Descent	21	2	10
quietitude	quietude	22	2	12
particuluar	particular	24	1	8
be	be no	25	2	14
adapt	adept	28	2	1,2
of	into	31	1	8
at about	from	31	2	14
que	queue	36	2	15
recepient	recipient	36	2	18
obescience	obeisance	37	3	4
obescience	obeisance	39	4	4
immagined	imagined	39	4	5
embraceing	embracing	39	4	10
parafernallia	paraphernalia	40	1	1
FERVETLY	FERVENTLY	40	1	4
hymns	hymns	41	1	3
or	of	43	5	1
loose	lose	43	5	3
week	weak	44	1	3
alter	altar	44	5	2
wordly	worldly	46	1	10
seem	seen	48	1	13
loose	lose	49	2	6
hunts	huts	49	3	5
Jythi	Jyothi	52	1	10
annecdotes	anecdotes	53	2	3

about to	about	53	2	5
lead	led	55	2	3