

DIVYA VANI
Volume 7 Number 6
June 1971

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).

Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

Publisher varies: S. P. Udaseen (1961-1965): S.P. Udaseen on behalf of the Meher Vihar Trust (1965-1969): Meher Vihar Trust (1970-Apr. 1974).

Ceased publication?

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Monthly:

June 1971

DIVYA VANI

(DIVINE VOICE)



AVATAR MEHER BABA
(At Rajahmundry : 23-1-1953.)

The Meher Vihar Trust – Rajahmundry-3

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The Meher Vihar Trust.

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DIVYA VANI

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AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor :

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

N. DHARMA RAO, B.E.

Publishers :

THE MEHER VIHAR TRUST

Prakasam Nagar : Rajahmundry-3

(A. P. INDIA)

Annual

Volume	7	<i>Subscription</i>	Rs. 12-00	\$ 6-00	£ 2-0-0
Number	6	<i>Single Copy</i>	Re. 1-00	\$ 0-50	£ 0-3-6

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The Types of Meditation

PART VI

By Avatar Meher Baba

Specialised Meditations which are Impersonal.

Distinction Between Personal and Impersonal Meditation

Part V was devoted to explanatory comments on those Specialised Meditations which are personal. This part will be devoted to the explanation of those Specialised Meditations, which are impersonal. It might be recalled that meditation is personal, when it is concerned with a person; and meditation is impersonal, when it is concerned with (a) aspects of personality or (b) something, which falls outside the range of human personality, as it is commonly understood. In the *Table of Enumerative Classification*, given in Part V, the first four forms of meditation are personal; and the remaining eight forms of meditation are impersonal. Like the forms of personal meditation, the forms of impersonal meditation also individually deserve separate explanatory comments.

Meditation Regarding the Numerous Forms of Manifested Life.

The interest and attention of man has a tendency to be riveted on his own bodies or other forms independently of the spirit, which they manifest. This leads to illusions, entanglements and other complications; and hence arises the need for a type of meditation, which enables the aspirant to cultivate a *correct perspective* about the real status and meaning of the numerous forms and to develop a *right attitude* to them.¹ This type of meditation consists

¹ Meditation No. 5 in the *Table of Enumerative Classification* (Part V),

in getting established in the constant habit of *regarding all forms as being equally the manifestations of same one all-pervading life and as being nothing in themselves, in their separateness*. This type of meditation is contributory to *disentanglement from the world of creation*; and it furthers the cultivation of the highest type of *universal love, which regards the whole of humanity and other living creatures as members of an indivisible whole*.

Meditation Regarding One's Own Bodies.

But the type of meditation, which is concerned with the numerous forms of manifested life, remains incomplete unless it is supplemented by another type of meditation which is concerned with one's own body.² One's own body—gross, subtle or mental—is, like the bodies of others, a form of the one all-pervading life; but consciousness gets fixed to one's own bodies by *an attachment which is so deep that it identifies itself with them*. Continued thoughts of detachment concerning one's own body helps emancipation of consciousness and the dawn of true self-knowledge; and meditation of this type is very fruitful for the aspirant. The gross, the subtle and the mental bodies are all then regarded as cloaks, which one might put on or put off.

Meditation on the Formless & Infinite Aspect of God

The type of meditation, which is concerned with the numerous forms of manifested life and the type of meditation which is concerned with one's own bodies, are both preparatory to the form of impersonal meditation³, in which (a) an effort is made to *withdraw* consciousness from all the numerous forms of manifested life as well as from one's own bodies—gross, subtle or mental and (b) *to centre consciousness on the formless and infinite aspect* of God. This form of impersonal meditation has, in the initial phases, to

² Meditation No. 6 in the *Table of Enumerative Classification* (Part V).

³ Meditation No. 7 in the *Table of Enumerative Classification* (Part V),

avail itself of some *symbols of infinity*. It is actually more helpful to start with some *image* which suggests and signifies infinity than to start with the *abstract idea* of infinity. The mind may be made steady on the image of sky, ocean or vast emptiness; but, when once a particular image is chosen, the aspirant should stick to it throughout the period of meditation and not allow it to be replaced by another image. Out of these symbols of infinity, complete and unlimited emptiness is difficult to imagine; but it turns out to be the best symbol if one can successfully bring it before one's mind. Even when unlimited emptiness is used for signifying infinity, the aspirant is not, in this form of meditation, supposed to arrive at complete blankness of the mind. Complete blankness involves the cessation of all mental activity and having absolutely no thoughts or ideas; but in this form of meditation, the mind tries, to understand and realise the formless and infinite aspect of God by means of a significant symbol.

Picturing the infinite as being within.

There is an important variety of this impersonal form of meditation, in which the infinity, which one imagines, is not mentally externalised as if it were an unlimited stretch of something *outside* the aspirant. It is more helpful to picture the infinite as being *within* the aspirant. After picturing infinity within, the aspirant should give to himself the strong auto-suggestion about his identity with the infinite by mentally repeating, 'I am as infinite as the sky' within or 'I am as infinite as the ocean within,' or 'I am as infinite as the emptiness within'. It may even be more useful to use the bare formula, 'I am the Infinite within' and while mentally repeating this formula, to grasp and realise the significance of infinity through the image which has been chosen. It is not necessary to repeat the formula in so many *words*; it is enough to cling to the *thought* expressed in the formula.

The 'I am infinite' meditation may lead to the merging of the aspirant into the formless and infinite aspect of

God. Some aspirants merge so completely that even if swarms of mosquitoes pass by them they do not hear them, Some aspirants might become restless or might be easily disturbed. They should not keep worrying about lack of success in meditation but should tenaciously persist whether they experience merging or not. A relaxed position is helpful for merging; but a final merging is impossible except through the help of the Master.

Quest for the Agent of Action.

The forms of meditation which have been so far explained, are predominantly concerned with the impersonal *objects* of experience; but some impersonal forms of meditation are concerned with the *subject* of experience. One such important form of meditation consists in ceaselessly pressing the query, 'Who is it that does all these things?'⁴. The aspirant finds himself thinking thoughts like, 'I sleep', 'I walk', 'I eat', 'I talk', 'I see, hear, touch, taste and smell', 'I think, feel and desire', etc. Now the searching question with which this form of meditation is concerned, is "WHO IS THIS 'I'?" *The soul does not experience any of these things.* The soul does not sleep, walk, eat or talk, see, hear, touch, taste or smell, think, feel or desire; then who is their agent? The *source* of all these activities has to be discovered and the mystery of all life has to be explained.

There is a power that does all these things, and one must *know* himself to be different from the power and be able to use it with detachment. The aspirant *thinks* that he walks; it is really his *body* that walks, The aspirant *thinks* that he sees, hears, thinks feels or desires; it is really his *mind* which does all these things through some convenient medium. *As soul, the aspirant is everywhere and really does nothing.* But it is not enough to think that as soul he is everywhere and really does nothing; he must *know* this.

⁴ Meditation No. 8 in the *Table of Enumerative Classification* (given in Part V).

Considering Oneself as the Witness.

Knowledge of the soul may also be aimed at through a slightly different form of meditation (about the *subject* of experience), in which the aspirant tries to realise himself as merely a *witness of all physical and mental happenings*.⁵ After a person wakes from his dream, he realises that he was not a real *Agent* of the actions in the dream but that he was merely a *Witness* of these actions. If the aspirant consistently and persistently cultivates the habit of considering himself as being nothing but a witness of all the physical and mental happenings, which he experiences in wakefulness as well as in dreams, he soon develops *utter detachment*, which brings freedom from all the worries and sufferings connected with worldly events. This form of meditation is intended to lift the aspirant *out of the bonds of time* and to secure for him an immediate relief from the fret and the fever, connected with the diverse expressions of limited energy. *As a witness, the soul remains aloof from all events in time; and the results of actions do not bind it.* All this has to be *experienced* and not merely thought of.

Importance of making the mind Still.

The forms of meditation, concerned with the subject of experience, however, suffer from the handicap that *the true subject of experience can never be the object of thought or meditation, in the ordinary sense*; these forms of meditation, therefore, can at best take the aspirant very close to self-knowledge which can only dawn, in its full glory, when the domain of the mind is completely traversed. Some impersonal forms of specialised meditation are, therefore, concerned with *mental operations*; and they ultimately aim at *making the mind still*.

Writing down Thoughts.

One of the requirements of acquiring control over thoughts is to become fully conscious of what they are. They have to be attended to before they are controlled. In ordinary introspection it is often not possible for the beginner to devote adequate attention to all the shadowy thoughts,

⁵ Meditation No. 9 in the *Table of Enumerative Classification* (given in Part V).

which pass through his mind. It is, therefore, helpful for the aspirant occasionally to write down all his thoughts⁶ as they come and then to inspect them carefully at leisure. This process is different from writing planned articles. Thoughts are here left without any direction or restraint and are allowed to appear as they come, so that even repressed elements from the subconscious mind have an access to the conscious mind.

Watching Mental Operations.

In a more advanced stage, an intensive awareness of mental processes can take place while thoughts appear in consciousness and writing becomes unnecessary. The watching of mental operations⁷ should be accompanied by critical evaluation of thoughts. Thoughts cannot be controlled except through the sense of their value or of lack of value. When the diverse type of thoughts, which assail the mind, are critically evaluated, and the internal stirrings of *Sanskaras* are faced, understood and taken for what they are worth, the mind is freed from all obsessions and compulsions in relation to them.

Making the mind blank

A way is thus prepared for the meditation, which attempts to make the mind blank.⁸ Making the mind blank is one of the most difficult things to achieve. *The mind is without any ideas during sleep; but consciousness is then in abeyance and if while consciousness is not in abeyance the mind takes the help of any idea for becoming blank, the mind is really thinking about that idea, and is far from being blank.* But this difficult trick of making the mind blank becomes possible by an *alternation* between two incompatible forms of meditation so that the mind is *caught between concentration and distraction.*

⁶ Meditation No. 10 in the *Table of Enumerative Classification* (given in Part V).

⁷ Meditation No. 11 in the *Table of Enumerative Classification* (given in Part V).

⁸ Meditation No. 12 in the *Table of Enumerative Classification* (given in Part V).

Alternation between concentration and Distraction

Thus the aspirant can concentrate on the Master for five minutes and then, as the mind is getting settled on the form of the Master, he can get his mind steadied, for the next five minutes, in the impersonal meditation in which the thought is 'I am infinite'. The disparity between the two forms of meditation can be emphasised by contrast in respect of the other attendant circumstances. For example in the meditation on the form of the Master, the eyes might be kept open and in the impersonal meditation the eyes might be closed. Such alternation helps towards making the mind blank but if it is to be successful both forms of meditation have to be taken seriously *at the time when they are intended* to be pursued. Though after five minutes there is going to be a change-over to another type of meditation there should be no thought about it, when the first type of meditation is going on. There is no distraction unless there is concentration. But when a change-over is effected, there should be no thought of the first type of meditation. The distraction has to be as complete as previous concentration. *When there is a quick alternation between concentration and distraction mental operations are, as it were, cut through, by means of a saw which goes backwards and forwards* and the disappearance of the mental operations of all types is contributory towards making the mind absolutely still without allowing consciousness to fall into abeyance.

Truth is reflected in the Mind which becomes Tranquil

All thoughts which appear in the mind of the aspirant are forms of perturbation of the mind; and they have their origin in the momentum of stored *sanskaras*. The perturbed condition of the mind can disappear only when the aspirant can so control his mind that all thoughts can, at will, be ruled out. *Only in complete internal silence is Truth found*. When the surface of the lake is still, it reflects the stars; so *when the mind is tranquil it reflects the nature of the soul, as it is*.

AVATAR MEHER BABA'S UNIQUE SILENCE

by Sri. BH. V. RAMANA RAO.

Baba's Silence:—Avatar Meher Baba began to observe His unique silence from 10th July 1925 and maintained it till He dropped His physical body on 31st January 1969. We knew no one in the spiritual history of humanity who has ever observed such silence for about 43½ years. Thus it was unique and quite in keeping with His spiritual status as the 'Highest of the High' and the greatest manifestation of God in human form on earth. He observed this long silence, not as a spiritual exercise but solely for the good of humanity. He kept himself midway between Paramatma and Creation. He had God-consciousness as well as creation-consciousness simultaneously. All power for the creation (Maya) comes from the original Infinite Silence of God. Hence Baba kept Himself in His original silence so as to draw to Himself all the power in creation and rearrange it for the New Humanity coming into being. For this great purpose, out of His pure love, he had to take upon His physical body all the suffering due to the sins of humanity, which was His crucifixion. That was the way to redeem ignorant humanity and bring about a change for the better. Baba also declared that He was using only His Infinite knowledge and not His Infinite Power which he had conserved to be used finally for the spiritual awakening of humanity.

The Breaking of his silence:—Some people naturally are in doubt whether Baba broke His silence or not, and if so, when etc.? The Avatar or Perfect Master must do His inner spiritual work only when he was in His physical body. So Baba dropped His physical body only after completing His work 100% to his entire satisfaction. He is an ocean of love. When His suffering was at its climax, the original word of God escaped from Him according to His divine plan and He dropped His physical body.

The Result:—Now we can understand that Baba made all arrangements according to His divine plan to give a general spiritual push to humanity. He broke His silence from the creation point and naturally it takes time to come down to our gross earthly plane to be felt. Baba declared that it would be an audible word which would pierce the heart and awaken humanity to their divine destiny. One great miracle would happen which had never happened or will never happen in future for billions of years. This will happen when science advances to its highest pinnacle and simultaneously anti-God forces will be at their zenith doing a lot of havoc. Then when humanity is in a chaos and confusion and is ready to hear Him, Baba's word will reach them and awaken them. Now we are in the transition period of a New Age, a mixing up of the old and the new and we have to wait for some time to realize the effect of Baba's inner work. An example given by an advanced soul will make the point clear.

Suppose you have decided to sell the heap of paddy in your field to a customer. The price was settled between you both. But has it reached the customer's house at once? The paddy has to be put into bags, weighed in a balance, stitched, loaded on carts and carried to the customer's house. All this naturally takes time.

In the same way, Baba fixed up all His divine plan at the creation point and it has to come out of the womb of time to our gross earthly plane, to awaken humanity to their spiritual destiny of the ever-lasting bliss of God realization, step by step. Then people will learn to live in love and unity, each sacrificing something to make others happy but not to coerce others. Thus happiness will increase. The period of suspense and humiliation will pass off sooner or later and the glorious dawn of Baba's manifestation will soon come off.

GLIMPS
of
The GOD – MAN
from
The Life of Avatar Meher Baba

1946 — Part I

A Few Months of Spiritual Relaxation

by BAL NATU

A Mystery Year!

"1946, a mystery year!" remarked some one from the *mandali* as I asked her some information for this year. And this had a sound reason. From 1st January, 1946 Shri Baba was to retire from His external activities for an indefinite period. It was a sort of spiritual relaxation. With Shri Baba, the time factor was ever unpredictable. Perhaps, it was difficult for the Timeless One to fit in His activities in Time. So, the duration of this relaxation could have been a day or a decade, none knew! There were no whispers around about the mast-tours or the re-consideration about the meeting of the Signatories. What next? More or less such atmosphere of uncertainty prevailed throughout the year even among those who stayed with Shri Baba, excepting a few.

During the latter part of this year when Shri Baba moved to a place of Seclusion near Dehra Dun, all correspondence received at Ahmednagar from East and West was sent to B. D. (Poppa) Jessawalla (Eruch's father) who redirected it on to Shri Baba's address. This particular place was not disclosed to His disciples and devotees. So, knowing about Shri Baba's activities was out of question. The Form of God has a great significance indeed; but through the periods of Seclusion Shri Baba stressed the greater significance of His Formless Presence. I was a new aqua-

intance to Baba-people. The only news I had was that Shri Baba was immensely busy and *darshan* was not possible. I tried to make good use of this time by reading and re-reading the elucidations and expositions given by Shri Meher Baba on various topics of spiritual nature. In addition to this, just the words, God or Truth, scattered here and there, were enough to tempt me read a number of books.

"What is Philosophy?"

Reading is a risky game of absorbing interest—some times clarifying, sometimes confusing. Mere reading, with nose against pages leads one astray. Perhaps, it is like moving vigourously through a dense fog from anywhere to nowhere. But if the drive is from the urgency of conscience, it is a different matter. Then it becomes a sport where one is not ashamed to admit one's failures. I failed to be an average, much less a good sportsman. The arena of philosophy is very slippery. Certain words have such a dubious meaning that understanding becomes extremely difficult; while through the charm of some set phrases, philosophy entails a peril to take away truth. In this sense, one has to guard against the conclusions, one has arrived at, for the ever creative nature of Reality can never be touched through words. That is why when one learned professor asked Shri Baba, "What is philosophy?" there was a smile on Shri Baba's face and for a moment, with a twinkle of gay mischief in His eyes, He answered, "A simple thing made difficult!" How true! Truth is strangely obvious and mysteriously imperceptible. Yet, I must confess that the reading of books on philosophy and the lives of masters, mostly in my mother tongue Marathi, had helped me a great deal. Nevertheless, I found my-self in the state of conflict, not much about Baba but about His words. Words meant to me more than His Silence!

A Reply From Adi Sr.

In my determination to change the way of life I made many experiments with my 'self' but the results were far from being satisfactory. I became a bit cynic. How-

ever, Shri Baba never wanted any one to strangle his love for life. I withdrew myself from the world of entertainment; that did not appeal to me much. I would not join my friends and colleagues in any picnic or visits to the pictures. I would request them to leave me alone and they did. Of course, some poked fun at my misty and mysterious views but that did not disturb me in the least. With all my weaknesses in tact I felt that mine was not a wayward track. The more I tried to experiment with life, the more aware I was of the weakness in me. I felt confused. It was difficult to clarify my position to myself. I wished to break away from many of my selfish responses but couldn't.

I was not much acquainted with Adi Sr., Shri Meher Baba's Secretary. However, I took liberty to write a long letter to him portraying the state of my mind. A part from his reply is given below:—

"..... Problems are always multiplied and magnified by the mind when a sincere soul tries to transcend the *mayic* weaknesses. Facing these problems is not a weakness. Inferiority complex, lack of concentration, waves of egoistic failings, lack of confidence in spiritual attainment and in spiritual poise, in following a particular line of action in life, is all the play of *maya*; and it is bound to come up in its intensity when one tries to overcome it.

"..... According to Shri Baba's teachings the more a person is infested with thoughts and promptings of weaknesses, the better he gets an opportunity of spending off his past *sanskars*, Impressions could be spent out without future accumulation in their trend, only if the thoughts of weaknesses are not deliberately indulged in or put into action. So far the body is kept pure from bad motives put into action, man is saved,

"..... Leave the rest to Shri Baba, His grace, His benign benediction and His blessings. You do not know how it works. You do not know how it transforms you from inside out.....

"..... With blessings of Baba ever on you."

I am very grateful to Adi Sr. for sending me such timely replies and also helping me in many other ways for coming in closer contact with Shri Meher Baba.

"Tell That Fool, It Is My Will"

Confusion has to cease voluntarily. It needs Grace or call it what you may. Mere words from verbal level do not quieten or slow down the mind. One in confusion gets steeped in it unless he gives up all effort of his own and lets God flood his being. The following anecdote that Adi Sr. told me later, appealed me very much, I cannot help narrating it here.

One of Shri Baba's closer ones, was very earnest in trying to get over his weaknesses. In spite of his sincere efforts, he failed to act as per his expectations. It was like the forgetful professor who failed to remember that he knew swimming, while drowning in a swimming-pool. When taken out by his pupils standing nearby, he lectured on the importance of swimming. He also made it clear, how unwise it was on the part of the students, not to remind him that he knew swimming! Unlike the professor this Baba-lover was really keen in living what he believed to be true. But he got much disappointed and exasperated. In the end he requested Adi Sr. to ask Shri Baba the reason of such repeated failings.

Adi related this to Shri Baba. Because of the intimate relationship with this person, Shri Baba remarked, "Tell that fool it is my will. "This answer is as much baffling as is potent with spiritual significance. Does it not point out the limits of one's efforts and the necessity of deeper, unmotivated surrender to the Master? The reversal of an expected answer from the Master may shock one at first, but as it is quietly absorbed without self-resistance there is an awakening which enlightens the way of the seeker.

Shri Baba's Words Cheer Up And Heal.

During this year, I continued writing letters to Shri Baba directly but without any mention of the phase of

confusion. My short letters would end conveying my *pranams* at His Holy Feet and a request for *darshan* if He was pleased enough to grant it. Shri Baba was in semi-seclusion and the letters were read out to Him. He was gracious enough to direct the replies which conveyed that He knew well the state of my mind. The following two extracts from the letters received through Adi Sr., conveyed Shri Baba's messages to me that filled my heart with courage and comforted me to a greater extent. Adi Sr. wrote:

"Shri Baba is happy and says that He appreciates your love and longing. He is with you and you will feel it more and more, in your thoughts and acts. He sends you His profound love and blessings."

In the other letter he wrote:

"Shri Baba says He has His *nazar* always on you, so you should not worry about anything. Just remember Him always at heart and do your daily duties, leaving the rest to Him who is all-knowing and all-pervading. He sends His love blessings to you."

Shri Baba's messages or replies conveyed through His gestures sent forth miraculous vibrations, I think. Receiving these through letters acted as a balm that healed deep wounds of the mind and heart as well, The process was sometimes gradual, sometimes surprisingly quick. But it never missed the mark for Love never fails. Every time I received a letter from Shri Baba it filled me with joy and sometimes I felt like dancing around myself like a madman!

"Could You Not Find A Hindu Master?"

I would like to conclude this phase of discomposure by narrating an amusing incident which I still remember well. In my attempt to get out of this web of indiscrimination, I thought, it might help me to talk about this to the elderly and religious-minded persons of my place. I also wished to tell them something about Shri Baba. It was for the first time that I was speaking openly to a group, about

Shri Baba's divinity. In the beginning of my contact with Shri Baba the books by Him and about Him were placed at the bottom of my bag. I feared that someone may argue with me or criticise me for following a Parsec. The group I had invited corroborated my assumption but thank God this did not affect me adversely. On the other hand the meeting helped me to realize that such persons are generally dogmatic and keep all doors closed for any genuine inquiry. They are the prisoners of their thoughts and experiences all of their own making.

The meeting had its climax when at the end I expressed a desire to perform Shri Baba's *arti*. One of my friends a pleader Mr. Avadhani got much annoyed at this suggestion. He got up from his seat and a look of distress crossed his face as he said, I can't stay over here when the *arti* of Meher Baba, a non Hindu is being sung. He also added, Could you not find any better person from the scores of Hindu saints as your Master? He would not have objected to my consulting Dr. Koyaji a famous Parsee Doctor at Poona for the troubles of the heart; but he had serious objection to my following Meher Baba the Enlightened One born in a Parsee family at Poona for the awakening of the heart!

Mr. Avadhani was my guest, so I did not controvert with him but pleaded him to sit outside the room for some minutes, till the *arti* was over. This via media was accepted. Later, I persuaded him to partake of the refreshment. Good Heavens! it was not objected to either on legal or spiritual grounds! While leaving the place he however, left a piece of advice for me to reconsider my choice. He knew not that my going to Shri Meher Baba was 'choiceless.' Mind builds high walls of prejudices that imprison man. But heart does not recognize such artificial barriers created by the human folly. And Shri Baba's presence had touched my heart.

Contact With the Master

Every phase in life brings in its wake, typical experiences of pain and pleasure that help us to understand it

deeply and thoroughly. And there are innumerable phases. Shri Baba in His Infinite patience is not in a hurry to speed up the journey though one finds His helping hand lovingly stretched out here and there every time. Now and then, His grace opens a window to the Beyond and that Divine breeze is always heartening. As one comes in contact with the Master, life is quickened. Some times one feels inspired and secure while at others dejected and nervous.

As far as I remember, Kabir the Perfect Master of sixteenth century, wrote that one's coming in contact with the God Man can be likened to the application of soap to the clothes dipped in water. Whole-hearted remembrance of the God-Man is like washing the clothes. Naturally the dirt comes out and one wonders if the clothes could have been so dirty. Kabir has also warned the aspirants not to be afraid of such discomfiting and disturbing phases in life. Shri Meher Baba has also remarked "As you come in my contact (personal or impersonal) the good and bad buried deep within you comes out in flashes" It was only with the inner help of Shri Baba that I could face in myself, the desires I had not known I possessed. Whenever the flashes of 'good and bad' made their appearance it was not a smooth sailing. It was delving deep below the surface, as life raced overhead around and within me. But is there a depth where Shri Baba's gracious grace cannot reach and help?

Mast-Work At Meherabad,

As per the last circular issued to the devotees, Shri Meher Baba's spiritual relaxation commenced from 1st January, '46; but just after four days He wished to begin His work with the *masts*, though moderately. On 5th January Ali Shah who was ever available at Ahmednagar and who had previously shared Shri Baba's manifold spiritual burdens, was brought to Meherabad. Shri Baba specially worked with him from 9 a.m., to mid-day for seven days. Ali Shah was a perfect type of *jamali mast*. His simplicity resembled to that of a child. Sitting quietly in a room he loved enormously to smoke and smoke day in

and day out. He would smoke till the very end of the cigarettes. So his fingers had big scars of burns but he did not mind that. He had never refused to come to Shri Baba for work. The only drawback he had, remarked Shri Baba that Ali Shah was of a sleepy and sluggish temperament. Else he was a jewel among the *masts*.

After sending Ali Shah back to Ahmednagar, three *masts* were brought to Meherabad from Bhaindar, Kurla and Mahim—the suburbs of Bombay. Shri Baba kept each of them at Meherabad for four days. Bhaindar is on the sea coast. The *mast* lived near the salt pans. Once immersed in his *masti* he did not leave his hut though inundated with flood waters. Seeing this, people built a new hut on a higher place and the *mast* agreed to live there. The *mast* brought from Kurla had a habit of moving his fingers unceasingly and shaking his head continuously—a peculiar restlessness. The one from Mahim was lame but exceptionally fat. "All these three *masts* were moderate," remarked Shri Baba. Hence the work done was not a strain on Him. He worked with each in His own way and they were sent back to their respective places with care and comfort. Perhaps Shri Baba was not in a mood to contact *jalali masts* of high order during this period of relaxation. But this was only a lull before a stormy programme of contacting *masts*, in the latter part of the year.

Shri Baba's Birthday Message.

By the beginning of February the repairs to the Rest House near Pimpalgaon were nearly complete. To avail of that quiet atmosphere Shri Baba and the *mandali* left Meherabad for a stay at Mcherazad. Shri Baba stayed in the Rest House from 3rd Feb. through 15th April, '46. The visitors were not permitted and the phase of spiritual relaxation continued. In the early years Shri Baba's birthday was celebrated according to the Zoroastrian calendar. This year it was on 15th February. Baba-lovers from Bombay, Poona and Ahmednagar celebrated the Day with joy and also with the expectation to have Baba's *darshan* soon. Shri Baba did not permit any one from the out-

stations to see Him at Meherazad. However, He released a special message for this occasion.

Shri Meher Baba's Message:

Your love, your devotion, your steadfastness amidst storms of oppositions, self-created or real is commendable. Your allegiance to the Cause of Truth for which alone I stand is unique.

Every year that passes off brings fulfilment to the tremendous task of spiritual uplift of the world. I work it up dynamically through humanity, in their intense suffering, joy and vigour, because I am the One in all. Amongst all my previous birthdays, the present one represents the end of a year full of great upheavals outstretching from rigorous Spiritual activity performed during my fast, travels, hardships, seclusions and contact of the poor suffering people and spiritually advanced *masts*.

Suffering comes and goes; joy comes and goes; pleasure comes and goes. They will demand your utmost patience, courage, poise, and above all your love and obedience to me. Whoever stands for me stands for the Truth, the Eternal Light that is for ever illumining the hearts of you all.

Through darkness to light, through suffering to happiness, through chaos to harmony will be the end of the journey. All sufferings has an end. Spiritual happiness has no end. It is perennial.

Giving over your goodness, your strength and your weakness in entire submission to me, you will share my treasure of happiness, My love and blessings to you all.

Work With The Poor In Relaxation Period

It being winter the climate at Meherazad was cool and bracing. The fields nearby were not much under cultivation then. Only a man here or a woman there would be seen passing by. So all around the atmosphere was quiet

and peaceful. Meherazad is circled by low hills and so has a glorious sunrise and a graceful sunset. Shri Baba would take a stroll mostly in the morning along the slopes of the Tembi Hill. He was fond of watching pebbles of varied colours and shapes. The women mandali as they walked with Shri Baba used to collect these and Shri Baba looked delighted like an innocent child to watch some of these pebbles with great interest. Sometimes even Shri Baba's pockets bulged with this 'treasure'. Within some weeks there was a heap of shining pieces lying nearby the Rest House. Later this treasured collection was placed in the foundation of 'Baba's House' the most adequate use indeed.

In the month of March there was no special work as regards *masts*. But Shri Baba contacted about 4,000 poor people on 16 and 17th March '46 at Jamgaon, Kolegaon and Mirajgaon all in the district of Ahmednagar. Shri Baba took His seat in a specially prepared room, secluded from the gathering. As the poor people entered this room in a queue with compassion flooding those luminous eyes Shri Baba personally contacted each individual with love. He gave each person 16 Pounds of ground-nuts wrapped up in two yards of white cloth. In addition they were blessed with the look of sympathy that He gave to each, It filled their hearts with cheer. Some were lame and it was not easy for them to walk the distance. But they knew not that this pilgrimage was worth all the pains. There were some blind too. They who were denied the sight to watch the blue sky stretched to the horizon, the moon, the stars and the lovely rose, felt unawares the tender touch of the Rose of Humanity the Avatar as these were led to Shri Baba. For as they came out, the joy on their blank faces was clearly visible. About the lame and lepers the blind and the beggars living in dire poverty, Shri Baba once remarked, "India is inextricably mingled with the noblest and the saddest to be seen on earth".

Excluding the distribution of groundnuts to the poor the external activities at Meherazad were practically nil. Sometimes it appeared to some of the resident *mandali* that

Shri Baba would continue this relaxation period for days and even for months indefinitely. But one of the *mandali*, Poppa Jessawalla was sent by Shri Baba to Dehra Dun in North India to find a suitable place for His stay from where He could contact the *masts* in Sind (now in Pakistan), Punjab and Uttar Pradesh—a part spiritually rich with a number of *masts* of high order. Most of the *mandali* had no idea of this proposed change in residence nor were they concerned with it. As one lived with Shri Baba, the uncalled-for inquisitiveness dwindled of itself and one felt happy just to live and obey Shri Baba. What better could one aspire for than this when one had the unique opportunity of living with the God-Man?

By the end of March Shri Baba had the news about the passing away of a dear soul, mother of Mrs. Elizabeth Patterson. Shri Baba cabled His dear Elizabeth, "Your mother has come to the Divine Universal Mother." It's a fact that all the relatives of Baba-people indirectly establish their contact with Shri Baba and are benefitted spiritually. So compassionate is the Divine Universal Mother—Baba!

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(To be continued)

Corrections:

- (1) Regarding the article Glimpses Of The God-Man, 1945, Part III, Page 25 line 17—Divya Vani, May, 71—Please read Baba's remark as follows:
" There can be No special point in producing some petty imitation illusions in the mighty infinite Illusion already created by God."
 - (2) The cable from New York as mentioned on page 34 about the passing away of Dr. Harry Kenmore was sent to India on 13th May, '71
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* ELEVEN DAYS IN MEHERAZAD

By Dr. H. P. BHARUCHA

As our train steamed into Ahmednagar station at 8.10 a.m. on the 15th of October 1959, we hurried to get out of the stuffy atmosphere of an Indian third class compartment. We spied our lanky friend, Padri—an old Mandali member—standing on the platform, trying to locate us in the overcrowded train. The look of urgency in his eyes at once conveyed the message that we must hurry as Baba wanted us to be in Meherazad on the dot of nine. We had baths quickly and were soon hurtling forward in Padri's car. In spite of his determination to reach Meherazad at 9 a.m., we reached at 9.30, as we had to pick up provisions en route from Adi's office. As our car turned on to the Meherazad private road, my heart thumped hard and rapidly against its thoracic cage. All the worries and woes of this illusory world vanished from our minds as only one joyful thought reigned supreme—we would be seeing Baba in a few minutes.

We were taken to our room, and immediately after we were called by Baba to His usual meeting hall (a big room in line with the rooms where His Mandali reside). At the door we removed our shoes quickly, pulling them off without even loosening the laces. At last, we were in His presence. Baba was seated in His chair and the Mandali squatted on the floor opposite Him. He motioned us to sit down, which we did, our eyes glued on Him all the time. The never-tiring Eruch started interpreting Baba's gestures. Baba said, Stay here till the 25th. I shall then give you an important work to do in a town. You may then return to your home town (Navsari) on the 31st after having finished my work. Do not leave Navsari till the end of December. You are fortunate and lucky to have been called

* *By the courtesy of the "Awakener" Journal Vol X No 4, 1965
corrected and ratified by the author.*

here during my seclusion. On the 17th, 19th, 21st and 23rd you must observe silence and also fast without taking food or water from 8 a.m. to 8 p.m. I have given the Mandali some duties. During your eleven days stay, your duty will be to clean this meeting hall, daily. Do not lift my chair alone, both of you (Cowas Vesuna and myself) should lift it together. My eyes grew moist at the thoughtfulness of Baba who is love incarnate. He looks into the smallest detail in each matter. How considerate of Him to have specifically mentioned that we should lift His heavy chair together.

Baba's thin delicate fingers continued to move still more rapidly while Eruch's quick eyes took in the messages. You will be given something to read during your stay here which you will have to explain to others. Take care of your health. *Don't remember anything of the world while you are here. Forget the world and think of Me all the time. Keep only Me in your mind.* Baba then asked for details of our journey to Nagar and my daily routine work at Navsari. He told us that while we were at Meherazad, we would get breakfast and tea at 7 a.m., lunch before noon, afternoon tea at 3 p.m. dinner at 7 p.m. He concluded, Eat well!

I had brought a number of food parcels from Baba lovers in Navsari. They had been placed outside the meeting room until now. Baba asked me to bring them in. As each packet was opened, Baba would pick up a little of its contents and give it to Dr. Harry Kenmore to taste. He liked the sweets very much. When all the packets had been opened and Harry had finished sampling them, he told Baba, This fellow ought to visit us every weekend. Baba laughed very much and began to tell us about Harry. He said, Harry uses his money very freely for My cause. He is very clever, witty and has great love for Me. He obeys Me whole heartedly. He cannot see but records everything on his wire recorder. He has brought a camera which can develop and produce prints in a minute.

After Baba left us at lunch time, we met the Mandali and settled our kit in our room. Soon after lunch, Baba

would return to the meeting hall and Pukar's loud clap would summon all of us. In the afternoon, Baba asked us to repeat the following prayer daily from 7 to 8 p.m. *Almighty God, help us all to hold on to Baba and help Baba to manifest definitely as your Avatar before the end of this year.* Baba showed us the first copy of *Stay with God* by Francis Brabazon that had just arrived in Meherazad, Francis was asked to read a passage from it. Baba told us that Francis had low blood pressure as he had undertaken many fasts. Kaka Baria, one of the Mandali, was seated quietly in a corner of the room as he had had several attacks of angina in the past. Pointing to him, Baba said, He will not die till I break My silence. Kaka looked around, his expression not conveying whether he was elated or otherwise at the news.

During this seclusion, while Baba remained in Meherazad, Baba lovers all over India were doing 'Japa', Some Centres had this programme going on for all the twenty-four hours, each lover contributing an hour round the clock so that the continuity of the 'Japa' was not broken. Baba asked Erueh to inform all centres that they should stop the Japa from the 28th of October. He said that He would be doing His universal work alone there after and needed no help from His lovers. He said that He would break His silence soon. He also said that many Westerners—Baba lovers from the West—were very keen to come to India to see Him but He had to postpone their coming. The talk drifted to the 'Bal Mandir' near Calcutta. It is a temple organised and run by children who love Baba immensely. These children perform puja, (religious ceremonies) and 'Arti' themselves.

Every afternoon Baba played a game of cards called Larisque. Baba asked us to join in the game. Not knowing how to play this game, we sat with the others in a circle around Baba. Cards were dealt out and suddenly someone shouted 'Larisque'. Before we knew what was happening, our neighbours held our necks and pushed our heads so as to rub our noses on the floor. Flabbergasted at this game

which seemed to have ended before it had begun, we looked aghast at Baba. He and the Mandali enjoyed our blank looks. Soon another game followed and then another and another. Every minute someone would be having his nose rubbed on the floor by his neighbour. Baba's party invariably won for Baba, who is Perfect in every art, is also perfect in the art of playing and cheating.

After an hour of this game, Baba visited our room to see whether we had sufficient sheets, pillows, etc. Dr. Goher was asked to see to our needs. At 3.30 p.m. each day, Baba would go back to His room. The departure was very solemn. All of us would stand up and Baba would bow to us a good bye from the far end of the meeting hall. We answered with a bow. Baba would then turn and clap. One of the women Mandali would immediately answer the call. She would take Baba to His room across the garden that separated His house from our rooms. Tea was then served.

We would spend the evening sitting on a bench in the open with the Mandali. Each day, one of them would tell us thrilling stories of how they came to Baba and important incidents during their years of stay with Baba.

Our day at Meherazad began at 6-15 a.m. when we would go to clean and dust the meeting hall. Tea and breakfast followed. At 7-45, Baba would come to the meeting hall from his house. The Mandali and we would gather around Him and Baba's usual questions would be, Did you sleep well? Have you had your tea? Are you keeping good health? Exactly at 8 a.m., Baba would leave us and go into Kekobad's room. Kekobad is one of the Mandali. As soon as Baba entered Kekobad's room, He clapped and this meant that pin drop silence had to be maintained during the half hour He remained in the room behind closed doors. What happened in that room no one knows. Once, I asked Kekobad about it. He was quite reluctant to tell but ultimately he said that Baba would hold his hand and both would sit silently facing each other.

This explanation made me none the wiser, but one could sense that some deep spiritual work was being done. For that half hour, all life seemed to have come to a stand still at Meherazad. It was a relief to see Baba stepping out of that room and all life beginning once again. We would then assemble in the meeting room and after some correspondence work had been attended to, Baba would give a discourse or Eruch would read some thing from Mani's notes. Harry would arrive in the meeting hall at about 9 a.m. He would sit to the right of Baba and had his 'baby' (wire recorder) with him always.

After the discourse, Baba would wash the feet of a poor man who was brought from some neighbouring village. The man would be made to stand on a stool while Baba, seated before him, would wash his feet. He would then wipe them dry and put His head on them. After this a small amount of money was given to him as a gift. As soon as this was over and the floor cleaned up, the doors of the meeting room would be closed. All would stand up, including Baba. He would hold Kekobad's hands. Harry would then repeat the Parvardigar and the Repentance prayers at the top of his voice. This sent thrills down our spines. Never having heard anyone recite a prayer with such affection and conviction that God was standing in front of him, it came as a surprise to me. Later, I asked Harry whether he was fighting with God during the prayer. His reaction to my comment was observed the next day when he was asked to say the prayers. He spoke in a whisper! Baba raised a serious face and stopped Harry half through the prayer. Baba gestured, Why have you suddenly adopted a new method of saying the prayer. Harry replied, I do not want to disturb the auditory apparatus of our new visitor. Baba looked at me and I felt that it would be better if the earth below my feet gave way at that instant and swallowed me. Baba asked Harry to repeat the prayer as usual. After it was over, Baba said, Prayer should be from the heart. It does not matter whether it is said loudly or softly. It should be natural.

For Harry it is natural to say it loudly. If he had to say it softly, it would not be natural for him.

After Harry's prayer, Baba would usually go for a short walk on the Meherazad private road. I would usually hold an umbrella over His head while Cowas would carry a chair for Baba. Now and then Baba would rest awhile. Harry was always ready with jokes. As soon as he started talking Baba would be all smiles. And when it was over, Baba would shake with silent laughter. Padri would click Harry's camera often and would develop and give the print to Baba in just a minute. Some times, instead of these walks Baba would take us to His house where Mani would play quawali records. Baba would sit enjoying them while I would hardly understand a word of the song. Baba would often ask whether I understood the song and my reply would always be in the negative. He would often give explanations.

The morning sessions would thus wind up at 11 a.m. Lunch was then served. A short rest and Baba would be back with us. Most of the afternoon was spent in playing Larisque. It is difficult to understand His actions, but on two occasions, referring to the game of cards, He said, you do not know what internal work I am doing while playing cards. In the world many people play cards but, the playing of cards here is quite different. It is because God is playing cards. Sometimes, Baba would give a talk in the afternoon or He would sit in front of our room quietly moving His fingers deeply immersed in His internal work. At 3 p.m., Baba would return to His room. Only on some exceptional days, Baba would return to the meeting hall at about 4 or 5 p.m. After Baba left us, we would talk to the Mandali or go for short walks and after dinner, here lengthy conversations between Eruch and Harry till late in the silent night of Meherazad. We had to talk only in whispers lest Baba got disturbed. I remember one day, a tap had been inadvertently left open. The noise of the splashing water was enough to disturb Him. The night watchman near Baba was sent by Him to enquire why there was so much noise.

Some of the experiences the Mandali told us on the first day of our stay are of interest.

One of them, before joining Baba used to roam at large as a 'Naga Sadhu' (naked dervish). Baba has often said that there are very few genuine sadhus. Most of them are rogues camouflaged in ochre robes which sadhus normally wear. This one from the Mandali was no exception to the rule. He told us that he enjoyed that life as people bowed to him garlanded him and fed him all the delicacies they could afford. He said he had a very inflated ego at that time. On his rambles he once reached Satara and heard that Meher Baba was living there at that time. He went to see Baba but was not permitted to enter the gates of the compound as Baba was in seclusion and would not meet anyone. He sat outside the gates determined to see Baba. It soon started raining heavily and he was drenched to the skin but he did not budge from there. He waited outside the gates for eight hours and at 3 p.m. Baba called him and gave him darshan. Baba asked him to mend his ways and give up posing as a saint. It clicked. He soon joined Baba.

Kaka Baria, one of the Mandali, was interested from his childhood in visiting tombs of great saints. He had met Tajuddin Baba of Nagpur who told him, All will be well with you. He used to visit Baba Jan of Poona often. He would never ask or say anything to her. One day, she said to him, You visit me so often but you have never asked for anything. He replied, You are the ocean and I am but a traveller. I have come to drink water from that ocean. He had the good fortune of also meeting Narayana Maharaj who made him sit beside him. Lastly, he met Upasani Maharaj who requested him to join Meher Baba. Thus, before coming to Baba, he had met four Perfect Masters who were responsible for the advent of Meher Baba. Kaka met Baba in 1926 at Meherabad. Baba asked him for his shoes. He was taken aback at this request but gave Baba his shoes. Baba put them on and said that they did not fit Him. Indirectly, it meant that he was not yet ready to join

Baba. Baba told him that he would be present at a meeting fifteen years later when Baba and Upasani Maharaj would see each other for the last time. Baba's words came true. Kaka did not come to Baba again till 1941 when Upasani Maharaj met Baba at Dehgaon near Sakori. Just two months after this meeting, Upasani Maharaj dropped his body. Kaka lived with Baba and played a great part in hunting masts.

The first day of our stay at Meherazad drew to a close. Though it was near midnight when we got into bed, we were unable to sleep for some time. The memories of the events of the day drifted through our minds. The serene silence of Meherazad and the dark night soon prevailed and we were both lost in deep sleep.

16th October 1969.

We woke up early and busied ourselves cleaning the meeting room. Baba arrived at His usual time and said, My bones are paining today due to the strain of My Universal work. At 8 a.m., He went to Kekobad's room. On His return He said, Oh, I don't wish to sit any more with Kekobad (for My internal work). I would like to take rest for 700 years now!

Baba left early that morning. In the afternoon while we were playing cards with Baba, a mast walked into Meherazad and sat under a tin shed, He was called 'Baracot' mast, literally meaning twelve coats mast because he wore twelve coats! Anyone wearing twelve coats in the tropics and yet feeling gay, must be a mast. The coat Baba had given him on a previous occasion was worn next to his skin while eleven other coats on top of it. Baba and all of us went to see him. Baba asked the Mandali if they had given him food. On one of his legs the mast had wrapped some dirty rags. Baba asked him why he had tied the rags. He replied that a stray dog had bitten him. It at once struck me that the masts face and attire would undoubtedly send any dog chasing after him. Baba asked me to untie the rags and apply clean dressing. He ended by saying,

After dressing him, wash your hands very carefully. Baba then returned to the meeting hall.

We were lucky that afternoon in that Baba gave us each a custard apple as prasad and also took us to see His garden. Mehera has kept this garden in perfect trim. It is very well laid out, has some rare flowers and several fruit trees. While Baba walked in the hot sun, I held an umbrella over His head. Baba walked up to the well which is the source of Meherazad's water supply. In the garden, Baba said, This is a walk in the Garden of Allah, and I truly mean it, On our return from the garden Baba gave us toffee as prasad and after the usual game of cards, He retired to His house.

To our great surprise, He returned at 5 p.m. and came to our room. He enquired if we were comfortable. He then sat on a chair in front of our room and gave us each a copy of the Life Circular that Adi had just published. He then gestured, Baba will give something very great to the universe. Baba feels very happy to give you this information and so Baba decided to come at this time. Baba then gave us some instructions regarding the work He wanted us to do after leaving Meherazad. He wanted us to give Rs. 500 to each of two middle-class families having many children. Who, in spite of trying their best were not able to make ends meet. But, they would not beg out of self-respect and who were not farmers. The latter get a deal of help from the Government. We were instructed to bow down to the persons concerned and then give the money. Baba said, This work is very important. You do not know the importance of it. This is the last work entrusted to you. Search a lot before giving the money. Do not worry, I will help you. The families may be of any caste. After finishing the work, return home on the 31st. Baba then told Eruch to tell us stories of how He used to do this sort of work formerly, and the hardships they encountered in finding such families. Before Baba left us, He said, I do not now undertake this sort of work Myself and so I have asked you to do it.

Eruch then told us the following tales of their adventures. Once, Baba had ordered Eruch to find one such man in the village of Bhor. With great difficulty, he did find a man who complied to all the requirements. When Eruch offered to give him money, the latter would not take it thinking Eruch to be a spy or a crook trying to get him into trouble. With great difficulty, Eruch pacified him and finally managed to give him the money.

Another story was of an extremely wealthy man. Due to certain bad circumstance, he had lost all his money. He naturally could not beg. He had no money to get his two daughters married. Eruch said that when Baba and he entered the house, they found the girls dressed in tattered clothes. Baba ultimately appeased the man and gave him money. He was so overwhelmed, that he fainted. His daughters thought that the newcomers had done some harm to their father. They made much ado about it but calmed down when the old man came to his senses.

The third story was of a very poor family of two girls and their parents. It was Diwali day, when Baba set out to find a poor family to give a large sum of money. Diwali is the Hindu festival of lights and even in poor homes, one finds a number of oil lamps lighted on that day. When Baba and the Mandali set out on a search, they found a street wherein all houses except one were brightly lit up. Baba entered the house and found two young girls praying to Lord Krishna to help them as their parents were both ill and they had no money for medical aid or for food. At this pathetic juncture, Baba entered the house and gave them a large sum of money. Krishna in the form of Baba answered their sincere prayers.

Talking to the Mandali that evening, we heard two interesting incidents. Once, in Delhi, Baba asked one of the Mandali to find a boy to whom He would bow down and give some money. Baba said that the boy should be smart, spiritual minded, one that respected his parents and thirteen years of age. The time given to search for the

boy was extremely short. The Mandali went to some schools and stood outside the gates trying to find a boy complying to Baba's requirements. The boys were not prepared to go with an unknown person. Some consented, but their parents refused to let them be taken to Baba. The time limit was fast approaching and a boy had not yet been found. The Mandali member did not lose heart but tried with more courage knowing that when Baba wishes to do a thing, He would do it under any circumstances. At the last minute, a boy was found and rushed to Baba. Baba felt happy.

One of the Mandali (one of the Prem Ashram boys), loves Baba so much that he awaits an opportunity to be with Him alone so that he may hug and kiss Baba. Once, he did get such an opportunity and in his ecstasy, would not leave Baba in spite of His gestures to him to do so. It was not until the other Mandali men spied them and freed Baba that he went away feeling sorry for not being able to embrace Baba longer.

17th October.

On this day, Cowas and I had to keep silent and fast from 8 a.m. till 8 p.m. Baba arrived a little earlier than usual so that he could talk to us before we started the silence. He said, Do not speak till 8 p.m. I have come early today because of your silence. Baba then told us, If by mistake you speak, do not worry but don't speak again. I have to see to such minute details for everyone and yet I remain aloof from all activity.

Everyone, including Francis was busy this day as many articles about Baba had to be sent to the Madras Mail. This is a popular newspaper and it was going to bring out a huge supplement devoted to Baba.

The talk then drifted to ceremonies and rituals. Baba said, More attention is paid to ceremonies and rituals in India today, particularly in the Hindu community.

One of the Mandali told us a very amusing story of what happened at one of these ceremonies. After the ceremony was over, a learned Pandit, posing as a saint, started giving a speech. After his speech, another man sitting among the audience and also posing as a saint, stood up and began to say things contrary to what the former speaker had said. The result was that the spiritual talks came to an end and a regular duel started between the two so-called saints, much to the amusement of the spectators. Baba said, when I speak, all this fuss will be over.

Baba then took us to His house where Mani played some quawali records. In these quawali songs, the poet refers to the Perfect Master as the wine-giver or Saqi. The wine refers to divine love and the cup to our heart. Baba explained, There can never be a compromise between the pious and the mad lover of the Beloved. The pious one (ritualistic person) abhors the cup of wine while the mad one craves for it. A moth has great love for a candle flame and is only satisfied when it burns itself in it. The mad lover tells the moth that it is in love with the flame while he is in love with his Beloved. You burn yourself only once, in the flame, but I have to burn till eternity in my Beloved's love. The flame destroys the moth, but this love does not destroy the lover.

Explaining another song, Baba said, Oh Saqi, give me such a brand of wine that I may be intoxicated in your love. I may be immersed in it and forget the world. In short, the time has now come for the drunkards to have their fill so that the dark atmosphere clears up. Oh master Saqi, for the sake of God at least do not refuse me the wine today. Why? Because to-day I am having an infinite craving for it. Give me such wine that I become the Ocean instead of remaining the drop that I am at present.

That afternoon, Baba remarked, It is more important for people to come to know about Me at present than after I manifest as the Avatar of the age. During the game of cards, He once mentioned, If you see Me as I really am,

then everything also will appear as illusion. Another time He remarked, After union (7th plane), coming down to the human plane is very difficult. It is not as easy as playing cards. Kekobad's experience is quite different from the experience of a Qutub (Perfect Master). Qutub's stage is the highest stage. Once you reach that stage, you know the past, the present and the future in a split second. This serious talk was suddenly interrupted by Padri bringing in a small gold coloured bird which had fallen from a tree in front of the Mandali quarters. Baba asked him to put it in a cage and to repeat daily the word Baba to it so that it would learn to say it. He added that if the bird says it at the time of its death, it would get liberation. A cage was procured and the bird put into it. But, it was not destined to remain long in Meherazad for it escaped the very next morning. One of the bars of the cage was loose and the bird took its chance and flew away, never to return.

Because of the silence we were maintaining, time dragged on very slowly after Baba left us. At 4.30, to our surprise, Baba sent word to us, Be happy; break silence at 8 p.m.; eat well. Again at 6 p.m., another message came from Baba: Be happy in My love; don't speak or make even a sound till 8 p.m.; if by mistake you do speak. do not worry. At 7.45 the messenger came back again. The message read, How is your health? At 7.55, He sent word, Break your silence at 8 by repeating the Japa given to you. Don't fear. After 8 p.m., eat well: Again at 8.15 He sent word, Be happy. Remember Baba. Did you eat well?

As usual, the Mandali regaled us with stories of their experiences. Baba had once asked Pukar to bring a mast. He was novice in this art. He tried to entice the mast to go with him to Baba. He used all his skill but the mast would not budge, Getting angry, he tried to lift him by force. The mast had a small stick which he suddenly thrust into Pukar's eye. Pukar immediately put the mast down and to his horror, saw blood gushing out of eye. He thought he had lost his eye but it slowly healed and he got back his vision.

On another occasion, in 1956, Pukar went to fetch a mast. To his amazement, the latter asked, Has Meher Baba returned from America?

Talking about obedience, one of the Mandali related the following story. A Master once asked his lover to bring the milk of a bat. This mammal is rare but the disciple set out not even thinking how he would be able to find a female lactating bat. The faith in the Master made him find such a mammal and fulfill his Master's wish.

One day, a Perfect Master, while crossing a deep river instructed one of his disciples to follow him repeating the name of the Master. The disciple obeyed and began to walk on the water. After some time, he heard the Master repeating the name of Allah. He decided to follow suit and got drowned. The lesson taught was to follow the orders of the Master but do not try to imitate him.

Once, Baba was in Rishikesh, This place is situated at the foot of the Himalays. Baba referred to it as the holiest place in India. At the entrance to a certain cave, Baba pointed out three very old yogis. Baba said, these men have been sitting here for nearly 600 years in samadhi, but they do not see Me as I really am!

My companion Cowas was not feeling well. Baba asked him to consult Dr. Goher and said, Take care of your health. It is for My work that you must keep well.

Today, Baba seemed to be in a mood to give discourses. He started on the subject of Noor. There is no equivalent English word for it. Baba said The Noor of God is infinite. It is different from your electric power. All types of powers, electric, atomic. heat, light etc. are only small branches of God's Noor. Noor is not light; it is far more than it. But to explain it we take a simile. If a number of suns are put together the light produced would be only a fraction of the light of Noor. But, the light of the sun has heat accompanying it. Noor has no heat. If a

number of moons are put together the coolness of these would only be a fraction of the coolness of Noor. From Noor, the sun, stars, etc. derive their light. Noor is infinite. It cannot be divided and so suns stars moons etc. must be contained in it. It is difficult to explain this since you have no experience of it. For example, suppose Cowas has had wine and you have not. However much he may explain what intoxication means, you will not be able to grasp it. Without experience you cannot know what intoxication means. If Pukar tells the doctor that he is getting pain in his chest, the doctor may only get an idea of the pain from his knowledge of medicine, but he cannot experience the pain.

We had another gramophone session this morning. Baba gave explanations of the songs. Those who are afraid of the difficulties on the Path, are not brave and those who are afraid to be slaughtered by the sword of the Beloved's love, will remain far from the goal. Those low-minded men who talk against the Master and doubt him will never attain the goal. The Master is not under any obligation of the lover and so he does not apparently care for the lover's difficulties and sufferings. In fact, he remains as if unaware of them. The lover says to his master, I pine so much for union. But, why do you not respond? The Master says, Do you oblige me with your love? In other words, the lover should not complain about his difficulties to his Master nor expect anything from him. The lover says to his Beloved, Which night of suffering should I relate to you? In my life of love, there is only one ever lasting night of suffering.

In the afternoon we played cards as usual. After that, we went for a walk with Baba on the Meherazad road. Pointing to a hut in one of the fields, Baba said that He used to sleep in that hut at night. It was a stable but had been cleaned up for Baba. He would leave the hut at 4 a.m. On our return to the meeting hall, Baba distributed toffees and custard apples to all. When Baba retired to

His house, I accompanied Him with an umbrella. On the way I said, Baba, four days of our stay are already over. Baba lovingly turned and gave me a kiss.

The evening was spent listening to the Mandali. Aloha related two peculiar dreams he had. He once dreamt that he was near the tomb of Hafiz. Suddenly, from the tomb he heard a voice saying, None else but Baba. This was repeated thrice, On another occasion, he dreamt of a fort. Thousands of men were fighting with swords. He was aghast at the sight of so many dying and so he ran up a staircase and then into a corridor. In the second room off the corridor, Baba was seated with a big sword on His lap. He stopped at the door. Suddenly, a man came running up and told Baba that a great war was being waged and that he should come and help. Baba replied, This is not the time for My manifestation. The man went away. After some time, he returned to repeat his request. Baba gave him the same reply. The man went away but after some time came back and said, If you don't come now, not one man will remain alive. Hearing this, Baba stood up holding His sword and the dream ended,

Once, one of the Mandali was coming to Meherazad. On the way, two 'sadhus' joined him. He warned them that Baba may not see them but they insisted on going with him. The three of them reached Meherazad. Baba granted interview to the two sadhus. When they approached Baba, He asked one of them, Will you obey me? The reply was in the affirmative. Baba ordered him to leave at once for a certain place. The sadhu obeyed but before leaving the premises, he prostrated before the Mandali man who had brought him to Meherazad and said, I whole heartedly thank you for giving me this unique opportunity of having the darshan of Datta Bhagwan (Baba), today.

Once, a friend had given one of the Mandali a letter to be given to Baba. When he brought the letter to Baba, he was told to keep it with him until Baba had some free time to attend to it. Baba stayed in that place for a few

days and during the course of conversations, He gave replies to all the questions in the letter. One day, the Mandali member found Baba all by Himself and so he gave Baba the letter. Baba said, Throw it in the river. If I don't know its contents without reading it, I am not Baba.

19th October.

In the morning, some passages were read out by Eruch. One was a passage by Shankracharya on Nirvikalpa Samadhi. Baba said that it was Shankracharya who spread the doctrine of Advaita. Swami Vivekananda translated this passage into English. The gist of it was that Nirvikalpa Samadhi is beyond duality. Only unity exists. Love, lover and the Beloved merge into One. For one immersed in it, there are no doubts. For him there is no time and space. There is eternal bliss. For him the creation does not exist. The round of births and deaths is ended for ever. At the end of the reading Baba said, All this has been explained in God Speaks.

Another passage from Thomas Kempis was then read out. He says that God protects the humble. "The humble depend upon God and not on the man of the world. If you esteem yourself, you are not yet advanced spiritually. God alone is everlasting. The more one dies to oneself, the more one lives for God. He who loves, rejoices and is for ever free. Oh Lord, enlarge my love so that I may be dissolved and bathe in your love. He who is not prepared to suffer and attend to the will of God, is not a lover. When you are void of desires, you have peace. Forsaking self, resign to the will of God without any restraint. God is the Way, whom you must trust and follow. God is Truth supreme. If you follow the way, you shall have eternal life." At the end of this reading, Baba said that there would be no more reading from the notes.

In the afternoon, during the game of LaRisque, Baba said I am over weighed by the burden of My work and so I come here to play cards with you in order to get some relief.

Harry was sitting outside the meeting hall talking to Padri. He did not know that Baba had come again that afternoon. Baba walked up to where the two were talking. Harry was telling Padri that the Old Man (Baba) had not been for a walk since ages. Just then, Baba patted him and said, Come for a walk. Harry was most surprised to find Baba next to him. During the walk, Baba remarked, I am infinitely restless today. After the walk, Baba retired for the day.

20th October.

Just as we had to fast and observe silence, Harry also had to do the same on some days. Baba made a small poem for him and sent it to him an hour before he broke his fast on this day:

One hour more
 Then open your tummy's door,
 And with eatables galore
 Your energy restore.
 With God's name in your heart
 With Maya wage a war,
 And taking Baba's name
 Make Maya lick the floor!

This morning, Baba said that He was much pressed by His work and so would retire after a short walk for His usual crucifixion. We went for a walk on the Meherazad road. From one tree, a big bean stick was broken and given to Harry. He had never felt such a stick before. Baba, then taking the stick gave a few taps with it on Pukar's protruding tummy!

During the game of La Risque that afternoon, Baba smilingly said that six days of our stay were over. At 3 p.m., a small tea party had been arranged. Baba distributed some eatables to all of us and we then had tea. I

do not normally drink tea, but Baba gave me a cup that day saying, Take it today but never drink it again in your life time. After the party, Baba retired for the day.

That evening, Eruch told us the story of the Perfect Master Surry. Surry was a shopkeeper. One day, a big fire gutted all the shops in the market except his shop. Surry was at home at the time the fire was raging. After the fire had been put out, a man came to inform Surry that all shops save his had been destroyed. Surry was praying at that time and on hearing the news, he said a prayer of thanks to God for saving his shop. But, after this prayer, he felt he was extremely selfish to think of his shop alone and not about the others whose shops had been destroyed. He felt very deeply about his selfishness and so the next day he gave away all that was in his shop to the poor and left in search of God. He later became a Perfect Master.

21st October

It was our fast and silence day, Baba came and enquired about our health and whether we had slept well the night before. After meeting Kekobad, Baba sat in a chair opposite our room. He was in a serious mood and looked very occupied with his internal work. He sat there silently for some time, then walked over to a row of mango trees planted by Kaka Baria. Kaka told Baba that all the trees gave good fruit except one. Baba went up to this tree in spite of tall grass growing around it and touched its leaves. He then returned to His chair. Later, He took us to his house to hear gramophone records. He said that He would not give any explanations this time but, during one song He said, However much the suffering of the lover may be, he should never open his mouth to complain. His lips should be sealed and his tongue locked up. At the end of the programme, Baba explained one more line of the gazal, The lover says to his Beloved, I have become yours; it does not matter if you become mine or not.

In the afternoon, during the game of La Risque, Baba said to me, *I am the God of Gods. Have trust in Me,*

I know everything, Don't worry. He also remarked, Only three days more for you to go. Orders were given to us that on the night of the 27th, we should not sleep till 12-30 a.m. and that we should repeat the Japa given to us from 11-30 to 12-30. We were also asked to fast and observe silence from 8 p.m. of the 27th till 8 p.m. of the 28th. Only water and two cups of tea could be taken during these twenty-four hours. Since I do not drink tea, Baba asked me to have sherbet of sour lime.

Today, in the evening, one of the Mandali told us that Baba was very strong when He was young. During the Manzil-e-Meem days, He would scold and even beat the Mandali. For the fault of one, another would be blamed; when Baba started the Meherabad ashram, the Mandali used to get a very poor diet. For lunch, 'dal', water and chapatties. For dinner, milkless tea and chapatties. They would rarely get tea with milk. Once in a way, on some big occasion, they would get tea with milk and then they would drink it as if it was nectar. They had to do hard manual labour from morn to night.

Pendu always has the duty of being near Baba at night time. Baba always has a man sitting in His room at night and has all lights turned on for the whole night. Pendu said that at times Baba would be very restless at night. Sometimes He would sit up in bed and sometimes rest His body. When Baba lay down, the man on duty had to press Baba's fractured limb. At times, Baba would snore. At that time, if the man on duty relaxed his grip on Baba's limb thinking Baba to be fast asleep, Baba would at once shake His leg vigorously.

22nd October

Early this morning, Baba told me to take care of Pukar's health and see that he would not get a heart attack. Baba was going to tell him to day that he had to leave for his home town in November. On hearing

this, Pukar started crying like a child at the thought of separation from his Beloved. Baba told him, Don't worry; obey Me.

Today, Baba left us early saying that the women Mandali had not been taken out of doors since a long time and so He was going for a walk with them. In the afternoon, there were a few stray clouds in the sky. While playing La Risque, Baba asked Aloba to go outside and see whether there was any likelihood of rain. He obeyed the command and going outside, surveyed the sky. He came back and gave his opinion that there was no likelihood of it raining that afternoon. Two minutes, later, Baba asked him to go out and see once again whether there were any clouds. He obeyed instantly. He came back and gave the same reply. Another two minutes and Baba asked him to go out and see for the third time. He did this without the least vexation. Baba showed us from the above what true obedience meant.

Baba gave us orders that when we would go to Surat to give money to two poor families, we should not do any private work. After finishing the work, we should send a telegram to Baba stating whether we had done the work properly or not. Before giving the money, we were asked to bow down and put our heads on the feet of the receiver. Baba said that before our departure, He would bow down to us. Thus, indirectly, Baba would bow down to them.

That afternoon, we had another tea party and Baba gave us some things to eat. He served tea to all including me and said, Take it this time but never again in your life.

One of the Mandali told us that evening how he had come into Baba's love net. He was formerly a communist party leader of Hamirpur. One day, a Baba lover called Babadas visited his town and began to talk about Meher Baba as the Avatar of the Age. The talk did not impress

him (Pukar). On the contrary, he thought Baba was a big fraud. Babadas used to travel from place to place spreading Baba's message of love and Truth, He would send addresses of good contacts to brother Adi so that the latter could send Baba literature to them and keep them in touch with Baba. Some days after Babadas' visit, Pukar got a circular letter from Adi asking him whether he was prepared to obey Baba one hundred percent. Pukar got very angry and wrote a stinker to Baba saying that he did not believe in Him and that Baba had no right to ask anyone to obey Him. Later, there was a famine in Bengal and thousands were dying of starvation. Taking this opportunity, he wrote a second time to Baba asking Him to help the poor in Bengal instead of hiding in Pimpalgaon. On some other occasions, Pukar wrote nasty letters to Baba. He did not get replies to them. He then felt he should read Baba literature so that he could expose Baba as a fraud. Some months later, he heard that Baba was going to attend a 'mela' (fair) at Haridwar. No one was permitted to meet Baba but, he thought he would take a chance.

With a group of companions, he went to Haridwar. Luckily, he met Babadas at the mela. Pukar asked him where they could meet Baba. Babadas asked them to follow him, After walking for some distance, he pointed to a house on the opposite bank of the river Ganges and said, Can you see Baba standing on the balcony of that house? They could see some figure of a man but were not satisfied. Pukar and his bunch of boys crossed the river and went to the house. On enquiry, they were told that Baba had left for Dehradun the day before. Pukar's conviction that Baba was a fraud got strengthened. He felt Baba's men were hiding Him in the house. Pukar was bent on meeting Baba and so he went to Dehradun. He did not have Baba's Dehradun address. On enquiry at a chemist's shop, he got Dr. Donkin's address. Pukar met Dr. Donkin who told him that Baba had left Dehradun that very morning.

Pukar felt disgusted and went back to Hamirpur. Later, he received a circular saying that Baba would be

giving darshan at Mahableshwar on the 16th of October 1950. He decided to go and meet Baba, the biggest hoax of the 20th Century. He came to Poona with two friends on the 15th. They decided to visit the tomb of Baba Jan who was one of Meher Baba's Sadguru's. When they reached the tomb they were surprised to see thousands paying homage to the shrine. That day, being the death anniversary of Baba Jan, big celebrations were afoot. The death anniversary of Muslim saints and Masters is always celebrated with great fervour in India. Pukar and his friends did not know about the anniversary and so they felt thousands must be paying homage to the tomb daily. They felt that even if Baba was a fraud, His guru seemed to be highly respected. At the tomb, Pukar and his friends learnt that Baba lovers had arranged a meeting in Poona that evening. They decided to attend it. When they arrived at the meeting hall, devotional songs were being sung and these were followed by speeches by various Baba lovers. On hearing them Pukar's heart began to melt and tears rolled down his cheeks. He felt ashamed of his weakness and so left the meeting hall.

On reaching his hotel, he made up his mind that on the following day he would not succumb to his emotions and he would positively expose Baba as a fraud. Arrangements had been made to take Baba lovers from Poona to Mahableshwar by bus. When they reached the meeting place, they saw Baba giving a bath to mast Ali Shah. When all assembled, Baba stepped into His 'Old Life' for some hours. Baba's sermon was then read out. A few speeches were then delivered and then Baba's darshan programme began. Pukar and his two companions got into the queue. When Pukar stood in front of Baba, Baba said, Give me something. On hearing this, Pukar began removing his clothes and placed them at Baba's feet. He even gave his wallet to Baba. Pukar stood there only on his underpants. Baba's presence had changed his heart full of doubts to one of love. He gave up all that he had as a sign :of complete surrenderance. Baba gave him back his clothes and since

that time Pukar became a Baba lover and now one of the Mandali, The work he has done in spreading Baba's messages to poor villagers is tremendous.

23rd October.

During the course of a talk Baba said, what can you achieve through talks? Reading also does not help. Any amount of reading or hearing has no value. Real understanding comes in a flash. Baba then told us that He had called us to Meherazad not for a sahas, but to help Him in His work. He said, This seclusion time is depressing: I spend very bad nights. Even the day is spent badly. Your being here during this critical period is a matter of great fortune for you. I play cards, go for walks etc. but that is only what you see. People from all over the world want to come here even for a minute but I do not allow them. Yet you have so much time with me. Obey me. This is all I want. During the talk, Baba also remarked *Experience is not the goal, vision is not the goal, but Union with God is the goal. In order to attain this goal My grace is necessary. For My grace you should resign to my will i.e. seek My happiness and not yours.*

We went for our usual walk with Baba. Some snaps were taken of Baba with Harry. Baba remarked that they were excellent.

That evening Kaka Baria, one of the Mandali, related the great difficulties he had encountered bringing Gulab, the 6th plane mast to Baba. When Gulab was brought to the ashram Baba went to see him. Gulab shouted at Kaka you have put me in a fix. He is Allah. Baba ordered food to be brought and held it near Gulab to eat. But he refused to eat. He said before I eat, Baba should give some food to Kaka as he had brought him to Baba. Baba agreed to this and gave some food to Kaka. But when Baba tried to feed Gulab after this, he refused for a second time saying that Baba should eat first. It was a day of fasting for Baba. If He did not eat, the mast would not eat. Baba broke His fast and ate some of the food.

Once, at Nasik, one of the Mandali contacted a mast. Baba ordered him to go and meet the mast and come back at once. When he went to the mast, the latter asked him to bring a ladder. He did not understand the meaning of this order. Since he had been ordered by Baba to leave at once, he did not meet with the mast's request. The mast shouted in Hindi I have been ordered to let loose the waters. He did not understand what the mast meant by this and he did not wait to hear the clarification. As soon as he was out of Nasik the Godavari river which flows through the heart of the town rose in full spate and the waters spread all over the city. After the floods subsided, the Mandali man who had been to the mast before was sent back to him by Baba. He found the mast perched on the top of a tree. He now understood the meaning of the two statements of the mast. He wanted a ladder to escape from being drowned. Baba had ordered him internally to flood the city.

24th October.

After the usual enquiry about each one's health, Baba said to Harry, During your stay here this time, I have told you many things, cleared many doubts, made poems for you, given you gramophone sessions, etc. Besides, you have read many of My discourses and also God Speaks. Now comes the new book, Stay with God. All this reading and hearing is more than enough food for your mind. Some of the discourses of other saints and Perfect Masters are likely to confuse you by their contrary statements, e.g. Mohammed and Christ said that there is no reincarnation; Krishna and Buddha said there is reincarnation. Now, whom will you believe? *Take My advice and accept God Speaks as the final authority. Nothing of its kind has been recorded before.*

Baba had made another poem for Harry:

It's the law of love divine
That you must wither, you must pine,
That you must suffer, but not whine.

Speak no words and write no line,
If you long for Valentine.

In the afternoon, there was a tea party and Baba distributed some food and tea to all. He gave me tea and said that I should drink it today but never again in this life. We had a gramophone session but Baba did not explain anything.

25th October.

We woke up with a feeling of depression as this was our last day at Meherazad. The very thought that we would be speeding home in a few hours was a torture. Eleven days seemed to have passed like eleven seconds. How true are the words of one of the Mandali who has been with Baba for forty years—We hardly feel we have been with Baba so long. Living with Baba, one seems to be in a different world. Time and space, creations of Maya, seem to dwindle away in His presence. He is beyond time and space but, even those living with Him seem to feel the same.

In the morning, Baba discussed with Dr. Goher and me the treatment for some of the Mandali. Aloha was then asked by Baba to quote from Hafiz. Baba explained the quotation as under: The pangs of suffering due to separation from the Beloved were as big as a mountain while my body had become as thin as a reed in that suffering. How could it be possible for a reed to support the weight of a mountain? But, Hafiz says, I bore it with the grace of my Master for forty long years. All of a sudden, the Master opened the door of Hafiz's destiny and stood before him with a cup of two-year old wine. He only took one gulp of that intoxicating wine and got God-Realization. (In Persia, wine that has been bottled and kept for two years is said to be very intoxicating) Baba continued, If a Master gets a whim, he can in a moment make a reed bear the weight of a mountain of suffering due to separation. A Qutub (Perfect Master), can shower his grace on anyone he wishes, irrespective of his readiness to receive it.

If a Qutub can do this, just imagine the powers of an Avatar and what He can do for His dear ones.

Baba reminded us that we were to leave today. We just nodded our heads. Our minds had become so blank today that we just did not know what we were doing. Baba asked Cowas, what is the date today? Though it was the 25th of October, he said, 15th of September. I corrected him by saying, No, 15th of November.

Just to give us both a little more chance to do some work for Him, Baba decided to go for a walk in the morning. Thus, I could have the privilege of carrying a chair for Baba, while Cowas could hold an umbrella over His head. After the walk, Baba retired to His room.

In the afternoon, we played cards and Baba bid us goodbye. But, He soon returned to have another game of cards. He left us again, only to return a second time. He did this trick three times. Was He preparing us for the separation which was to come after a few minutes? By now, we were in such a melancholic state that we did not feel like even talking to the Mandali. Our understanding that Baba—God—does not reside in Meherazad only, but is in everyone's heart and everywhere, faded away. Only one thought loomed large in our minds, that we were to be separated from Him very soon. This agony as far as we were concerned was temporary. What about agony of His true lovers who continually burn in His love? Baba's words to me several years came back to my mind, *If you pine (not desire) for union with Me for twelve years without a moment's rest, you will get God-Realization.* How much the true lover has to suffer to reach the goal. We felt our love for Baba was not even luke-warm. However, every minute that now passed seemed to riddle our hearts like arrows. We had become speechless. A box of toffees lay besides Baba's chair. A stray desire flitted my mind, Baba give us a toffee as prasad, Baba lovingly picked up the box and distributed its contents to all of us. The clock struck three and Baba rose from His seat. Eleven days

were over. The final minute had come. Baba gave both of us an embrace. Tears would have rolled down our cheeks had it not been for a superhuman effort to control them. *Baba had once told me, Cry within, so that no one knows you are crying except Baba.* We were crying within and Baba knew it. His loving eyes poured forth such love that we stood motionless before Him after the embrace. As He reached the door, He bowed in His usual manner to all of us and we returned the bow. A clap from Him brought one of the women Mandali to Him. Baba slowly walked away towards His house. We followed Him with our eyes until He was lost to view. He seemed to have walked out of our lives at that moment. Lost. we did not know what to do. Suddenly, the friendly voice of Padri fell on our ears asking us to hurry up as our train would leave Nagar station at 4 p.m.

We went to our room, picked up our bags with a heavy heart and stowed them in a car. The Mandali stood around and we could see that they too felt deeply at our departure. In those eleven days, we seemed to have become one of them. As the car moved, the Mandali shouted, Avatar Meher Baba Ki Jai. We did respond but in voices that hardly left our throats. The car sped away raising a cloud of dust behind which obstructed our last glimpse of Meherazad. But, the memory of those eleven days was imprinted in our minds and hearts for all times.

J A I B A B A

46th Anniversary of Avatar Meher Baba's Silence Day (10th July 1971)

This is just to remind Avatar Meher Baba lovers all over the world that as per the Wishes of our Divine Beloved we are to observe Silence from the midnight of 9th July 1971 to the midnight of 10th July 1971 concentrating our thoughts on Him and Him alone.

N. DR.

*Avatar Meher Baba Goes To Andhra Pradesh

"Oh, how lovely Baba looks, whilst seated on a nicely decorated dais, with lions standing on each side. How tamed those lions are that they are not disturbed by the presence of so many people", I said to myself, as from a distance the lions, at first sight, appeared to me to be the real living ones.

Place of Baba's Halt at Guntur

A very large number of the family members of the owner of the aforesaid house were also present there to accord a befitting reception to the Avatar of the Age. The host was introduced by one of the local lovers of Baba as Shri Sudershanam Ex, M. L. C., a Mill owner and a Banker.

After sitting there for a while, Baba got up and took His seat in the window, to enable some other ladies sitting there at a distance, to have His Darshan. One, by one, all the ladies present passed in front of Baba. How happy they were feeling to Grace the presence of their Avatar, who was expressing His love to them, by patting some on the heads and some on their faces. Off and on, He would embrace some of them as a father would do to his own pet daughters. Each one of them was carrying a garland mostly of flowers and soon a dead load of garlands was seen around Baba's neck. "Some ladies were carrying and offering garlands made of golden laces. What a lovely thing it looked in their hands and around Baba's neck and how costly they would have been.

By Jove, how would Baba carry all that load, when all the remaining flower garlands, still in the hands of

* (From Diary of Baba's Andhra Darshan .Programme Written by Shri Kishan Singh, Dehra Dun), continued from May 71 issue of Divya Vani.

some other ladies, who were yet waiting for their turn to come before Him, were put around His neck, thought I. Surely it would be an unbearable load for Him to carry, unless some one steps forward to remove at least some of those garlands before more are offered. Here comes one of the mandli members, with Baba, to His rescue and he had started removing all the flower garlands leaving only the lace ones around Baba's neck.

Baba's face was already well familiar to all Baba lovers for the lustre it has on it but the smiling look, which He then presented to the audience, wearing those bright shining and glittering lace garlands around His neck, doubled the beauty of His Face. The eyes of one and all were fixed on Him and each one was inwardly feeling himself under the spell of some internal force or urge to remain sitting in that posture sine die.

All the ladies and others who graced Baba's presence were warned not to touch His feet nor to bow down to Him. So they all passed in front of Him with folded hands only. Some were, however, seen offering their prayers to Him out of the ecstasy which they were feeling on gracing the presence of Baba.

From that place also Baba got up shortly and walked into another room, which was reserved for puja (Worshipping) purposes by the owner and his family members only. Just then a batch of ladies appeared there with the Arti (burning camphor light) in their hands, They began worshipping Baba and as soon as they finished it, they were followed by some male members of the Samaj Mandir, who too performed Baba's Arti.

A full size portrait of Baba was placed in that puja Mandir and at the specific request of the host, Baba sanctified it by touching it, to be used for worshipping purposes in the future.

Visit to Sai Baba Samaj Guntur

After resting a while, Baba on a specific invitation conveyed through His local workers, visited the Sai Baba Samaj Guntur, at about 09.35 hours. There, He preferred to sit on the ground, though a well decorated chair was placed there for Him to sit on it. An address was presented to Him and at the request of the Sai Samaj members, He touched the Sai Baba's Photo and the foundation stone, which they produced for being sanctified by Baba, before laying the foundation of a Sai Baba Temple, which they had in view to build. After touching the Photo and the foundation stone, Baba dictated:—

"I feel very happy on this occasion. This grand old man was and is a unique personality in the spiritual World and He knows and only a few like Him, who are the personification of Perfection, know that I am the Ancient one" (Dictated at 9-40 hours on 21-2-54)

Darshan Programme at Guntur

After paying a visit to the Sai Baba Samaj, Baba, accompanied by all the Mandli members, proceeded to a central place, where His local workers had arranged the Mass Darshan Programme.

Baba and the Mandali reached the Mass Darshan Pandal at 09.50 hours on 21-2-54 and soon a lady started reading something in Telugu.

Who she is, what she is and what she was reading, was a riddle for me, which at once began to haunt my inner world of thought on seeing that lady.

A local inquiry made elicited the information that she was Mrs Chuttu Ranganaiaki vice Chairman of the Municipal Council Guntur and was reading the welcome address, which was presented by the Chairman and the members of that Council.

After she finished reading the address, some more addresses were also presented to Baba by:—

7. The President and Members of the Reception Committee Guntur.
 - (ii) Members of Shri Sita Rama Nam Sankirtan Sangham Guntur
 - (iii) Members of Omkara Kshetram Guntur
 - (iv) Sri Rama Puja Mandir Sankirtan Sangham Guntur
 - (v) Divine Life Society, Andhra Centre, Guntur.

It was a nicely decorated Pandal, where persons from all castes and creed were already collected before Baba's arrival there. Sankirtan and Bhajans was also going on at its full pitch at that time. Baba was garlanded by the same lady who had read the address. Baba's Arti was also performed thereafter with full devotion by the ladies first and then by His Andhra Workers and devotees.

After all the addresses were presented to Him, Baba asked one of His Mandli members (Ramjoo) to read His message on "Real Darshan" in English which he did. One of the local workers was then asked to read its Telugu translation which he did. It may be interesting to record here that Baba had previously sent 13 messages to the KDRM written in English with instructions to get them translated into Telugu to be read at different places of the Darshan Programmes as Baba would order. These 13 Messages were printed in a booklet form by Baba's Andhra Workers (and appended to this diary). They also got these translated and printed in Telugu.

When the reading of the written Message and its translation in Telugu was over, Baba moved His fingers hurriedly over the Board at about 10-35 hours and dictated the following Message:

We are all one. Every one of you has the infinite within and yet because of ignorance, every one

feels some kind of helplessness. It is a Mighty Divine Joke that every one, being most powerful and blissful feels most weak and miserable. The very moment this ignorance goes you become the Infinite Source of all power and Bliss and as I am within you all, I can authoritatively say that if you love me with all your heart to lose yourself in me, this ignorance will go.

"Poor, rich literate illiterate small, big all can love me by ardently thinking of me which requires no ceremony and no other efforts. You can also love me by rendering selfless service to all humanity. The term 'selfless service' has been so commonly used that the purpose is lost in the very mentioning it. You serve others only when you do it even at the cost of your own happiness and in your mind even the thought of having served does not exist.

"Now I am giving good news to myself that soon I will have to get rid of this board and break my Silence as I really am fed up with this Silence"

Casually my eyes fell upon a heap of bananas lying by the side of Baba on the dais. My God! what are they going to do with that cart load of them if not a wagon load thought I. This Mystery was however automatically solved immediately when Baba started distributing the Bananas to all present as Prasad from Him. All gathered there, young, old, children, ladies, men, blind or deaf belonging to any caste and creed filed past before Baba and each one was given a banana, All received this Prasad very reverently. The audience was in the neighbourhood of 5000 and one can easily picture the amount of fatigue Baba had to undergo in distributing that Prasad.

Just when the Darshan Programme was over and Baba was about to leave the stage, a boy came running towards Him from the crowd and placed his head on Baba's feet against the clear warning issued previously on the mike that no one should touch His feet. Apparently to nu-

lily the action of that boy, Baba touched the feet of some of the Mandali members cordoning around Him and pointed out to them that the boy was on the Spiritual Path

(to be continued)

"All is Given and Received in Silence."

AVATAR MEHER BABA.

By DOROTHY L. LEVY

Love is being released into the Universe without sound
The Universal language that makes the World go
around.....

July 10, Avatar Meher Baba's lovers will observe the
DAY.....

In remembrance of God-Man in a most sacred way...

All Glory goes to THE HIGHEST OF THE HIGH

In His Infinite Divine Love all abide..... ..

Beloved Baba has given us this SPECIAL DAY—

To unite in love—silently singing JAI BABA KI JAI !

In joy, and harmony without sound of words

Love being exchanged with only the sound of our heart
beat heard.....

It is by His Divine Grace we may observe the day

Having given it to us while on earth, showing us the
WAY.

THE ANCIENT ONE IS EVER THE SAME.....

Bringing the MESSAGE back on earth again and again

Avatar Meher Baba—Praise YOUR HOLY NAME

On SILENCE DAY—July 10th our hearts to YOU will
sing.

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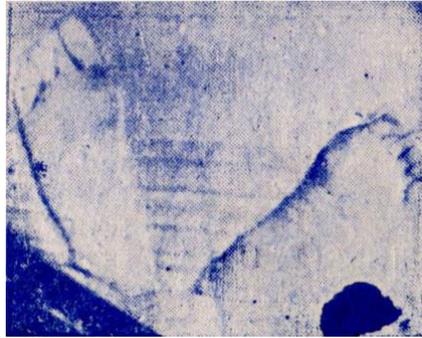
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1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty* 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.



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