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August 1971

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the "Meher Vihar Trust"

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Monthly:

August 1971

DIVYA VANI

(DIVINE VOICE)



AVATAR MEHER BABA

The Meher Vihar Trust – Rajahmundry-3

THE MEHER VIHAR TRUST

Rajahmundry-3, A. P., India.

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N. DHARMA RAO
Managing Trustee:
The Meher Vihar Trust.

Monthly:

August 1971

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor :

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

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The Types of Meditation

PART VIII

By Avatar Meher Baba

THE ASCENT TO SAHAJ SAMADHI AND ITS NATURE

Sahaj Samadhi is a Culmination of The Earlier Forms of Meditation.

When the mind is rightly tuned to the object of meditation, it merges in the Truth and experiences *Sahaj Samadhi* or a state of spontaneous enjoyment of uninterrupted self-knowledge, in which the aspirant loses his limited individuality, to discover that he is identical with God, who is in everything. The *Sahaj Samadhi* must be looked upon as a *culmination* of the earlier forms of personal and impersonal meditation and not as their *product*.

Sahaj Samadhi is Experienced After Attaining Union With The Infinite:

All the forms of meditation, which are followed by the aspirant, as well as all the other spiritual efforts of his, have in spite of their differences, only one aim, viz., to speed up the fruition of his longing to be united with the Infinite. When this union is effected, the *Sadhaka* (aspirant) becomes *Siddha* (one who has attained the goal). The union with the Infinite, which the *Siddha* achieves is referred to by the Sufis as '*Vasl*'. It is this state of union with God, which is described by Christ in the words: "*I and my father are one*". Many have written about this highest state of consciousness; but it remains essentially indescribable. It cannot be expressed in words, and, therefore, it cannot be adequately explained. But, *though it can never be explained by any one to another, it can be experienced by every one for himself*. This highest state of the *Siddha* is called the state of *Sahaj Samadhi*.

The Life of the body:

To dwell in *Sahaj Samadhi* is to experience the God-state, in which the soul knows itself to be God, because it has shed all the limiting factors, which had hitherto contributed towards false self-knowledge. The *God-state* of the *Siddha* stands out in clear contrast with the *body-state* of the worldly man. The worldly man takes himself to be the body and dwells in the state, which is dominated by the body and its wants. His consciousness is linked up with the body and all the time centres round the body. He is concerned with eating, drinking, sleeping and the satisfaction of other bodily desires. *It is for the body that he lives; and it is with the body that he seeks fulfilment.* His consciousness cannot extend beyond the body; and when he thinks of anything, it is in terms of the body. He cannot think of anything, which has no body or form. When he thinks of anything, there is always some reference to the form or body. *The entire sphere of his existence is comprised of forms; and the theatre, in which he lives and moves and has his being, consists of space.*

The Life of Energy:

The first step towards the *God-state* of *Sahaj Samadhi* is taken when the body-state is transcended. The shedding of the body-state means entering the sphere of existence, which is comprised of energy. The soul then dwells in the state, which is no longer dominated by forms or bodies. It is lifted up to the domain of energy. *Body or form is a sort of solidification of energy; and to rise from the world of forms to the sphere of energy amounts to an advance towards the more primary and purer state of being.* The *energy-state* is free from many of the limitations, which obtain in the world of forms. In this state, consciousness is linked up with energy and all the time vibrates in and through energy. In the energy-state, the eating and drinking of the body-state are paralleled by the absorption and assimilation of energy. The soul, at this level acquires full control over energy, It is through the use of energy that he

seeks fulfilment. But his actions, howsoever energetic, are still within the domain of spiritual limitation. He can see, hear and smell many things, which are inaccessible to him, in the body-state; and he can perform many things (e.g., producing light in the dark, or living for thousands of years only on the drinking of energy), which seem to be *miracles* for those, who are in the body-state. But, the entire sphere of his existence is comprised of energy; and the round of his life is dominated by energy. All that he can think of or do is in terms of energy and is achieved by means of energy. The energy-state is the state of the spiritually *advanced Souls*: but, it is far from being the state of perfection, which expresses itself through the *Sahaj Samadhi* of the *Siddha*,

The Life of the Mind:

The second important step towards *Sahaj Samadhi* is taken, when the soul transcends the domain of energy and enters the domain of mind. *All energy is ultimately an expression of the mind*; therefore the transition from the energy-state to the *mind-state* constitutes a still further advance towards the *God-state of Sahaj Samadhi*. In the mind-state, Consciousness is directly linked up with the mind. Here consciousness is in no way fettered by the domination of the body or energy; but is mind-ridden. The *saints*, who are in the mind-state, have full control over the body and energy; they can read and influence the minds of others and even raise the dead. However, the mind-ridden state is still within the domain of duality and illusion; and it has to be transcended before the attainment of union with the Infinite.

The Mind Veils The Truth: The entire advance from the very beginning, consists in gradually curtailing and transcending the working of the individual mind. The mind is functioning even in the body-state and in the energy-state. But, *in the body-state, the mind thinks in terms of the body; in the energy state, it thinks in terms of energy; and in the mind-state, it thinks in its own terms.*

However, even when the mind thinks in its own terms, it does not yield the knowledge and the realisation of the Infinite, because it itself becomes the veil between its thought and the Truth. Though the mind may be unencumbered by the life of the body or the life energy, it is still limited by separate consciousness; and it might be compared to a mirror which is all covered with dust. The mind has, therefore, to be completely merged and dissolved in Infinite, before it is possible to experience the *God-state of Sahaj Samadhi*. *Form is solidified energy; energy is an expression of the mind; the mind is the covered mirror of Eternity; and Eternity is the Truth, which has thrown off the mask of the mind.*

The Crossing of the Mind Requires Intense Longing And Infinite Patience:

To throw off the limiting mind is no easy thing. The chief difficulty lies in the fact that the mind has to be annihilated through the mind itself. One indispensable condition of crossing the mind is the having of the most intense longing for being united with the Infinite Reality. But it is equally necessary to have infinite patience during the process of crossing the mind. One Master told his disciple that in order to attain the highest state, he has to be bound to a wooden plank, with his hands and feet thoroughly tied, thrown into a river, and then strive to keep his garments dry all the time. The disciple could not understand the inner meaning of this injunction. He went from place to place, until he came to another saint and asked him the meaning of the injunction given by the Master. The saint explained that the injunction meant that in order to attain God, he has to long for the union with Him, intensely, as if he could not live another moment without it and yet to have inexhaustible patience, which could wait for billions of years. If there is lack of intense longing for uniting with God, the mind lapses into its usual *sanskritic* working, and if there is lack of infinite patience, the very longing which the mind entertains sustains the working of the limited mind. *It is only when there is*

a balance between infinite longing and infinite patience that the aspirant can ever hope to pierce through the veil of the limited mind; and this combination of extremes can only come through the Grace of the Master.

The Self-Knowledge of Sahaj Samadhi is Sustained by Effortless Intuition:

To dwell in *Sahaj Samadhi*, is to dwell in Truth-consciousness. This state cannot be grasped by any one, whose mind is working. The *God-State* is beyond the mind; for, it dawns when the limited mind disappears in the final union with the Infinite. The soul now knows itself *Through itself* and not through the mind. The worldly man knows that he is a human being and not a dog; in the same way, in *Sahaj Samadhi* the soul just knows that it is God and not a finite thing. The worldly man does not have to keep repeating to himself that he is not a dog but a human being; he just knows himself to be a human being, without being required to make any special effort. In the same way, the soul, in *Sahaj Samadhi*, does not need any artificial inducing of God-consciousness through repeated auto-suggestions, it just knows itself to be God through *effortless intuition*.

The Life in Eternity:

He, who has *Sahaj Samadhi*, gets established in the knowledge of the soul. This knowledge is not something which comes and goes; it comes to stay permanently. In the state of ignorance, the aspirant looks upon himself as a man or woman, as the agent of limited actions and the receiver of joys and pains; but, in the state of knowledge, he knows himself as the soul, which is not in any way limited by these things and which is untouched by them. Once he knows his own true nature, he knows it for good and does not any more get involved in ignorance. This state of God-consciousness is infinite in every respect; and it is characterised by unlimited understanding, purity, love and happiness. *To be initiated in Sahaj Samadhi is to arrive at the endlessness of the life in Eternity.*

Two forms of Sahaj Samadhi:

Sahaj Samadhi has thus two forms: (1) *Nirvana* or absorption in divinity, and (2) *Nirvikalpa* state or divinity in expression. When consciousness is withdrawn entirely from all the bodies and the world of creation, it leads to *Nirvana* or the *beyond state*; but, when consciousness is again made to function through the bodies without attachment or identification, it leads to *Nirvikalpa Samadhi* or the *Sadguru-state*, in which, though consciousness is attached to the bodies as instruments, it is detached from them inwardly by non-identification. The piercing of the mind amounts to the complete withdrawal of consciousness from the universe and its total absorption in God. This is the state where the universe becomes a zero; this is *Nirvana*. Most persons, who attain *Nirvana*, never come back again to the consciousness of the universe. Those few who descend to the consciousness of the universe, also experience it as nothing but God, and remain constantly in the *Nirvikalpa* state. *Nirvikalpa* state means life, where the mental activity of false imagination has come to an end, and where *the oscillations of the limited mind are all stilled in the discovery of the unchangeable Truth*.

The State of Sadgurus and Avatars:

The *Sahaj Samadhi* of the *Nirvikalpa* state comes to the souls, who descend from the seventh plane. It belongs to the *Sadgurus* and the *Avatars*. The poise and harmony of this state remains undisturbed even while giving energetic response to the changing circumstances of life. He, who has this state, sees God every where and in everything; and he sees nothing but God. His God-state is, therefore, in no way toned down, while dealing with the mundane things of this world. While drawing the bow or using the sword in the battle field, while flying in an aeroplane or talking to people, or while he is engaged in other activities, which require the closest of attention, he is still, every moment of his life, in the conscious enjoyment of the immutable Truth.

Moksha Nirvana and the Nirvikalpa State:

The state of *Nirvana* and the *Nirvikalpa* state are like the state of *Mukti or Moksha*, in representing the merging of the individual soul in God and in yielding the eternal bliss and infinite knowledge of super-consciousness. But *Mukti* or *Moksha* is experienced *after* the soul has dropped its bodies; and the state of *Nirvana* as well as the *Nirvikalpa* state can both be experienced *before* giving up the bodies. However, though the state of *Nirvana* and the *Nirvikalpa* state are like each other in respect of retaining bodies, and though they are also fundamentally the same in essence, there is a slight difference between the two.

The Difference between the State of Nirvana and the Nirvikalpa State:

When the soul comes out of the ego-shell and enters into the infinite life of God, *its limited individuality is replaced by unlimited individuality*. The soul knows that it is God-conscious and thus *preserves its individuality*. The important point is that individuality is not entirely extinguished; but it is retained in the spiritualised form. However, though the unlimited individuality of the soul is, in a way, retained in the Union with the Infinite, *it may remain eternally quiescent in the experience of self-contained divinity*. None comes back to the world consciousness from this state of *Nirvana* or absorption. In very few cases, however, the soul, which has just entered the infinite life of God, *establishes its unlimited individuality through the release of dynamic divinity*. This is the *Sahaj Samadhi* of the *Nirvikalpa* state.

How to Love God

If we endure our lot with patience and contentment, accepting it as His Will, we are loving God.

If we understand and feel that the greatest act of devotion and worship to God is not to hurt or harm any of His beings, we are loving God,

— MEHER BABA

THE PLAY

(from U. S. A.)

"Goodbye Maya, Hello God" – is the title of the
play
Given by a group of Baba-lovers celebrating His SILENCE
DAY
Beloved Avatar Meher Baba - this is our play
Hopefully to say Goodbye Maya, Hello God, we are on the
way—
Not to the Moon in search of a few rocks
Nor, going out into space—God-Man we have not forgot ...
YOUR MESSAGE of Love and Truth we now share—
With others less fortunate, of YOUR descent on earth not
aware
Many living around the world in darkness and confusion—
unawakened
Fighting, and struggling—feeling lost and forsaken.
Those having been blessed to know our Universal Father-
Mother
Avatar Meher Baba—may we share YOUR Love with
others.....
In this earth life ever flowing—
Let YOUR LIGHT shine through all: keeping the flames
glowing—
Goodbye Maya, Hello God, this is the spiritual path we trod.
Erasing desires, selfishness, and deceit with our faith in
GOD
By Beloved Meher Baba's Grace can this battle with Maya
end—
Having reached life's goal, and the Victory He came on
earth to help us win—
"Goodbye Maya, Hello God"—will be a repeat musical play
Lovers gather again to sing, Jai Baba Ki Jai !!!

A NEW VENTURE AND AN APPEAL

AVATAR MEHER BABA MISSION

It is past thirty months since the great event, of our Beloved Meher Baba, the Avatar of the Age, dropping His physical body had taken place. It was true that every one of His lovers, near or far away, has felt the shock and it took a long time for many to come to normality. Perhaps, there are still some who have not recovered from that shock as yet. Beloved Baba has warned us all, many times and more particularly over an year before He left His body, to cling tightly to His daaman, no matter what happened; but we find after the event that many of our hands are empty, perhaps, it may be that we have lost our grip in this confusion. Many doubts have arisen and many answers were given but none seem to be convinced; and only a blessed few, might be found free of this turmoil, constantly thinking of Him and following the way of life which He has lived and the ideals and truth He has propounded in His life. Earnest attempts are being made to restore courage and faith in our hearts and bring us closer to each other, in His Love, so as to create confidence in ourselves and in the public, which alone can pave us the way for future progress in our own lives and in the work we undertake in His cause.

We are among those who struggled hard to get out of this impasse and also awaited for a long time, for some guidance from those whom we believed to be more experienced and also some efforts were made in all earnestness for some united action and mutual understanding. But, time has proved them to be futile and gradually we found that energies were dissipated and divergent activities were seen shooting up and the horizon is appearing more cloudy and dark. But still, we do find in all this Maya-ridden

thunderstorm, the lightning glow of the hand of our Beloved, guiding us every moment, and showing us the right path. We were sure that our Compassionate Father is ever with us and if we choose to follow Him, He is with us, more near to us than ever before. Though our Beloved has slipped away from the moorings of our eyes into the silent ocean of Eternal Existence, He has more firmly gripped Himself in our hearts, so that we cannot but think of Him constantly, however much we may be drifted away by the winds of time and tide.

In this context, and with complete surrender unto His Will, we have allowed ourselves to be drifted till now, with the current but were fully aware of our duty and we earnestly awaited the opportunity, so as to enable ourselves to have a step further in our way of dedicated service in His Cause, which alone we believe will pave us the way for our future progress, granting us His Kindly Light. We therefore, decided to take a new venture and make this appeal to all our brothers and sisters, here in India and abroad, for their good wishes and for lending their helping hand for the Cause which is dear to us all, whatever be our shortcomings and draw-backs in this humble effort of ours.

We publish elsewhere the copy of the Deed that has been executed on the 2nd of August 1971 creating a public Charitable Trust by name "AVATAR MEHER BABA MISSION" with Head-Quarters at Hyderabad, (A.P. India) and for the main purpose creating real opportunities for lovers of God to serve humanity and without distinction of caste, creed, colour or nationality. At the outset, we now propose to undertake to establish as early as possible an Orphanage by name "AVATAR MEHER BABA SARANALAYA" and also a Residential School for children by name "Meher Gurukulam". Of course, there is more need for hearty cooperation and good will to make this humble effort a success, and we hope that by Beloved Baba's Grace every help will be forth coming and our earnest efforts will be blessed with success, for we entirely

depend on His lead and dedicate ourselves unto His Service in absolute surrender.

We submit that other details will be best noted from the Deed of Trust, Published elsewhere. This new trust was sponsored by the Meher Vihar Trust, as its mother institution and offers all possible help for its progress.

We are happy that the inauguration of this new Institution—"Avatar Meher Baba Mission" is being done by our Revered Brother, Hon. Sri K. Brahmmananda Reddy, Chief Minister of Andhra Pradesh, on the 24th of August 1971 and on the occasion of the VIII anniversary of the Meher Vihar Trust, which has been marked for its undaunted and unstinted service in His Cause all these years. We are thankful to all those who were giving us their loving help in every way, for all our efforts to make them a success and are sharing Beloved Baba's Blessings with us. We hope and do humbly request them all and others of Baba-fold to render us their loving and hearty cooperation for our new venture and help us to make this effort a success.

May Avatar Meher Baba Bless us all and may He bless "Avatar Meher Baba Mission" with success!

Jai Avatar Meher Baba ki Jai !!!

D I V Y A V A N I

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 - (ii) All M.O's, Bank Drafts & Cheques are to be sent to the Managing Trustee, The Meher Vihar Trust Rajahmundry-3, A. P. India. —Editor & Publisher.
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AVATAR MEHER BABA MISSION

*(A Public Charitable Trust Registered under Indian
Trust Act 1882)*

TO ALL TO WHOM THESE PRESENTS SHALL COME, I, N. DHARMA RAO, B.E., Managing Trustee and President (at present) of the Meher Vihar Trust, now located at RAJAHMUNDRY, East Godavary District, Andhra Pradesh, India, aged 63, representing the Board of Trustees and on behalf of the Meher Vihar Trust, hereinafter called the "Settlers" which expression unless repugnant to the subject of the context hereof means and includes the survivors or successors or executors and administrators of the said trust on one part and Sri Swami Satya Prakash Udaseen, Director & Founder "Meher Ashram" now situated at 3-6-417, Himayatnagar, Hyderabad-29 (A. P.) India, or others who may be nominated by him for helping him in management as co-trustees at any future time, hereinafter referred to as "the Trustees" (which expression shall, where the context or meaning so permits to include the survivors or survivor of them, and the heirs, executors and administrators of the last survivor, their successors, and assigns and any other trustees or trustee for the time being of these presents) of the other Part do hereby DECLARE and state as follows:

Preamble:

I. (i) WHEREAS the Meher Vihar Trust, out of its experience, finds it necessary and expedient to sponsor and form a Public Charitable Trust, for executing independently the important ideals and ideas, long cherished by the same and takes this opportunity to render its services to the public more efficiently and effectively in the Cause of Service to humanity at large, without any distinction of caste, creed and religion through this trust:

(ii) WHEREAS under the sponsorship and auspice of the same an institution called "Meher Ashram" has

been founded independently, by Swami Satya Prakash Udaseen as its founder and Director at Rajahmundry, two years ago and is functioning now as such at Hyderabad (A. P. India) with same ideals and working for the same Cause as Meher Vihar Trust.

(iii) WHEREAS the Meher Vihar Trust by the resolution of the Board of Trustees dated 26-7-71 has authorised its Managing trustee Sri N. Dharma Rao to execute this trust deed on behalf of the Meher Vihar Trust, this deed is accordingly executed. The properties of the earlier trust deed cited supra (Meher Vihar Trust) do not form part of the assets of this deed. The said deed was registered as No. 2077 of 1965 of Book I Vol. 120 pages 342 to 349 on 31-8-65 at Khairatabad, Hyderabad;

(iv) WHEREAS it is found essential under the present conditions that an abode for workers, so dedicated to the ideals propounded by Avatar Meher Baba and practically illustrated by His own Life, shall be drawn together under His banner of "Mastery in Servitude" and for spreading His Message of Love and Truth, by precept and practice;

(v) WHEREAS under the existing circumstances in the country and in the world and the uncertain social life of despair and prevailing despondency everywhere and the fall of public values for righteous and honest principles in life it is found necessary to gather together at least a few of the workers so dedicated for the service of humanity who are prepared to strive for similar ideology and endeavour to create at their best, the spirit of universal brotherhood mutual love, among the classes and the masses as well;

(vi) WHEREAS we hope that an "Order of Service" as conceived herein may be useful to provide food and shelter to such servants of humanity, in the name of the Avatar of the Age, Meher Baba, by creating opportunities for serving the poor and the needy such as food, education, medical relief, and other necessities of life and providing opportunities for cultural activities and social amenities

while stressing the principles of equality and brotherhood of man under the benign protection of the Divinity and with mutual co-operation and co-ordination of effort, so as to help the people to realise the one-ness of Universal and Infinite Self which is in all and thus striving to work for the "Mission" of the Avatar of the Age, Meher Baba through the humble abode of Love and Service called "Meher Ashram" which is dedicated unto Him and His way of Life;

(vii) AND WHEREAS it has been agreed on behalf of the Meher Vihar Trust, to promote the Charitable Public Trust for the aforesaid purposes of charity and Service, which is hereinafter called "AVATAR MEHER BABA MISSION" and donate at the outset Rupees One Thousand only as preliminary and also offer to render other financial help for the construction of permanent buildings and other needs of this Charitable Trust, from time to time;

(viii) AND WHEREAS the Settlers have handed over the said donation of Rs. 1,000/- (Rupees One Thousand only) to Sri Swami Satya Prakash Udaseen, the Sole Trustee, for the present of this Public Charitable Trust, "Avatar Meher Baba Mission" to be situated at Hyderabad and who shall be in its absolute charge and function forthwith;

(ix) AND WHEREAS Sri Swami Satya Prakash Udaseen, the party hereto of the other part has agreed to be the Sole-Trustee of proposed trust;

(x) AND WHEREAS it is agreed to by both the parties to make "Meher Ashram" an integral part of the "Trust" itself so as to be able to undertake the full responsibility for working out successfully and efficiently all the programmes of the "Trust" as the ideals are common to both;

(xi) AND WHEREAS the present value of the said Trust is Rs. 1,000/- (Rupees One Thousand only).

Now this DECLARATION witnesseth and it is hereby declared as follows:

In these presents unless there is some thing in the subject or context inconsistent therewith:—

(a) "Board of trustees" means the sole-trustee for the present and the Managing Trustee for life and other trustees, so nominated by him for the purpose (Who shall not be more than two and whose terms of office shall not be more than three years) and himself being the President of the Board of Trustees.

(b) "Order of Service" or "Meher Seva Dal" means those of the Members of the "Meher Ashram" who dedicated themselves to its cause and have either become Resident Members of the "Abode" who shall be provided with food, shelter and clothing and are prepared to work under the guidance and co-ordination with the Sole-Trustee who is the Chief-Sevak of the Ashram and or those of the Non-Resident Members who enroll themselves as such, out of complete sympathy for the aims and objects of the Trust and be its supporters by offering their co-operation and help by way of voluntary contributions in cash or kind, monthly or yearly, according to their own capacity and free will and as may be classified and accepted by the "Trustees".

(c) "Special Funds" means the amount or amounts earmarked by "the Board of Trustees" for any "Special Purpose" thus approved by them from time to time.

(d) "Head Office" means the notified place of Office of the Trust, for the time being. as the Head-Quarters, by the "Board of Trustees".

(e) The word "Trustees" means the "Board of Trustees".

(f) Words imparted singular number included plural and vice-versa.

II. NAME:

The name of the Trust shall be "AVATAR. MEHER BABA MISSION".

III. *OBJECT:*

WHEREAS THE main object of establishing this Trust is to render our humble services for charitable purposes to people without distinction of caste, creed or religion, such as relief to the poor, education, medical relief and any other services of public utility, in the name of the Avatar of the Age, Meher Baba and to endeavour to help people to live a life of mutual love and amity and for this supreme purpose, to bring together a band of workers devoted to lead a life of purity, and love, with selflessness and spirituality under the inspiration and guidance of His message of Love and Truth so as to enable us to earnestly serve humanity, in all possible ways, and in accordance with the principles, as propounded by Avatar Meher Baba, practically illustrated by his own life and with these purposes;

1. to establish an orphanage (Avatar Meher Baba Saranalayam) and a residential school for children (Meher Gurukulam) for imparting education and cultural development and self discipline among the poor and needy, without distinction of caste or religion;

2. to acquire suitable site or sites and construct permanent building and also to secure such other requirements for the said purpose, as the Trustees deem necessary from time to time; and to arrange facilities for workers who dedicate themselves to the ideals and objects of the Trust such as food, shelter and clothing to those who may be inmates of the said "Ashram" or those of other institutions established by the "Trust" and for its purposes;

3. to provide for cultural and educational needs of the inmates of the aforesaid institutions, such as libraries, prayer-halls, portraits or statues and other artistic equipment and special opportunities for the development of the spirit of universal brother-hood and mutual love and also to serve such other charitable purposes and public utility in general, within the territorial jurisdiction of the Republic of India and to the extent possible;

4. to establish, maintain, carry on and assist schools, colleges, orphanages, workshops, laboratories, hospitals, dispensaries, houses for infirm, invalid and old and afflicted famine relief works and organise or undertake institutions of like nature;

5. to print and publish and to sell or distribute, gratuitously or otherwise, journals, periodicals, books or leaflets that the Trust may think desirable for the promotion of its objects without any profit motive:

6. to undertake any acts of charity or public utility and benevolence to deserving people or causes, on any special occasions, as and when the Board of Trustees so decide;

7. to organise benefit performances, charity shows and arrange or adopt other methods as to collect donations and to accept voluntary and love contributions for any or all of the purposes of the Trust and to accept any love-gifts, in kind or cash and to utilise the same for any of the purposes of Trust as may be decided upon by them from time to time;

8. to train workers for the purpose of the trust and hold training classes or camps and to send such of them throughout the country and to other countries too so as to spread the messages and propagate the way of life specially propounded and lived by Avatar Meher Baba in His life and to collect donations or love contributions for any or all of the purposes of the trust as and when the trustees so deem it necessary and expedient to undertake;

9. to establish contacts within the country and also abroad with individuals and or institutions of similar nature and also to establish Centre or branches for similar activities wherever possible and to help or coordinate with such of them as and when it is found necessary and possible and as the trustees deem it expedient and advisable in the furtherance or the interest of the trust,

10. to undertake any or all of the aforesaid activities or works which the Board of Trustees deem similar and useful and not inconsistent with the aims and objects mentioned above in these presents.

IV. Powers of the Trustees:

1. The Trustees shall accept gifts as hereinafter allowed to be received and also collect and recover the income of the Trust Properties and interest and dividends of all investments and securities forming part of the Trust Property and pay thereout all the outgoings and charges in respect of the Trust Property.

2. The Trustees shall utilise the corpus and or the net income of the Trust Property for the purposes of the Trust without distinction of caste, creed, race, religion or sex as herein provided.

3. All the amounts of Love contribution or gifts or donations and other income from moveable or immoveable properties which may be offered as and when by way of gifts shall be deemed as income for utilisation and may be used for the purposes of the Trust as may be decided by the Trustees from time to time.

4. The Sole-trustee, Sri Swami Satya Prakash Udaseen shall be deemed to have been appointed for life and he shall function as such, until death or his voluntarily giving up for any reasons of his own. He shall have the right to nominate his successor when he appoints one or two more as co-trustees, the one so appointed shall be the Managing Trustee and also the president of the Board of Trustees and the other two will be ordinary Trustees, and no meeting or resolution without the presence and acceptance of the Managing Trustee shall be valid but shall be deemed void.

5. Any vacancy caused in the office of an ordinary Trustee shall be filled up by the Managing Trustee according to his discretion and if by any accident, the

Office of the Sole-Trustee falls vacant without having nominated any ordinary Trustees, then one shall be nominated by the Managing Trustee of the Meher Vihar Trust as such but not otherwise. If the Office of the Managing Trustee falls vacant by such an accident after nominating duly the other two ordinary Trustees, whose term of Office shall be not more than three years at a time, then they can unanimously elect one of their own choice as Managing Trustee, or select one by lots.

6. So often as any new trustee or trustees shall be appointed, the Trust properties and funds for the time being be vested in the surviving or continuing trustee or trustees or in the heirs, executors or administrators, of the last surviving trustee shall be vested in such new trustee or trustees and shall all convenient despatch to be conveyed and transferred so that the same may legally and effectually be vested in such new trustees or trustee either solely or jointly with the surviving or continuing trustees as the case may require. No act of the surviving or continuing trustees shall be invalid by reason of any vacancy remaining unfilled except that of the Managing Trustee;

7. All Trustees for the time being may from time to time prescribed by such rules and regulations, if need be for the management and administration of the Trust and of the Trust properties to be maintained and conducted under these presents and for the conduct of their own office business, including convening the meetings and their proceedings, custody of securities and documents, appointments of employees and servants etc., with liberty to alter, amend and vary such rules and regulations, provided that the same shall be not at variance or inconsistent with any of the provisions of these presents. The quorum for the meeting of Board of Trustees is two.

8. All the moneys received by the Trustees on account of the Trusts shall be forthwith deposited on receipt thereof to the credit of an account of the Trust with any scheduled Bank or Banks. The Sole-Trustee or

the Managng Trustee alone can operate upon them and no other Trustee can so operate upon such accounts unless specially authorised for the purpose by him.

9. The trustees for the time being shall also be at liberty at any time to appoint or make provisions for the appointment of any committee or sub-committee for the purpose of managing the said Trusts and for framing the rules etc., for its own management or to amend them.

10. Power to determine all question of doubts and difficulties:

It shall be for the Trustees to settle and determine all matters of interpretation of these presents as well as all the matters of difficulty, doubt, or dispute and all questions arising in the course of or incidental to the administration, management and execution of these presents and any such settlement or determination (although the question may not have been raised) shall be valid and binding and conclusive and shall not be objected to or opened upon any ground whatever.

11. Power to compromise and refer to Arbitration:

The Trustees shall have power to settle or compound, out of court, all suits, successions and other proceedings, and to settle all differences and demands and to refer any or all of such suits or auctions or other proceedings, differences or demands to arbitration and to adjust and settle all accounts relating to the "Trust Funds" and execute releases and to do all things relating thereto, as fully as if they were absolutely entitled to the "Trust Funds" and without being answerable for loss occasioned thereby.

12. Power to purchase, hire or take on lease:

The Trustees shall be entitled to purchase or hire or take on lease any property or properties for the purpose of carrying out the objects of the Trust hereby created.

13. Power To Borrow:

The Trustees from time to time, at their discretion, for the furtherance of the objects of the Trusts of these presents—borrow monies, aggregate liabilities not exceeding fifty percent of the assets of the Trust properties held by them and the Trustees may do such things as they may deem proper and necessary for such purposes and give securities for such loans and interests.

14. Donations and Contributions:

The Trustees shall have power and discretion to accept upon such terms as they think fit, any gifts or donations or love-contributions (where such donations or contributions be in cash or otherwise, (moveable or immoveable properties) provided always that the terms upon which such gifts, donations, or contributions shall be accepted, not in any way be inconsistent with or repugnant to the objects of these presents and no other name shall be associated with, unless specially approved by the Board of Trustees and it is to be noted that all collections by cash or otherwise shall be done in the name of the Trust and it is hereby declared that if no conditions were to be attached to any such donation or contributions, the same shall be treated as having been made or given for the furtherance of the objects of these presents in general;

15. Investments Of The Trust Funds:

All monies, forming part of the "Trust Funds" and requiring investment shall be vested in the name of the Trust, in any of the Scheduled Banks the Trustees may deem proper and such investments as they may deem profitable to the Trust and shall be operated upon as in clause No.7 above;

16. Power To Amalgamate With Other Trusts Etc.

The Trustees shall be at liberty to allow and permit any other Trust or institution of similar nature, in any local area or areas, to be amalgamated with the Trusts of

these presents, to be in trust and effect that such other trusts, institutions or charity shall be deemed to be part of these Presents, provided that no conditions are accepted which involve change in the original name in the trust or are inconsistent with or repugnant to the object of these Presents.

17. Advances To The Trustees Or Other Office Bearers:

If at any time, any trustee renders any special service to the trust the Board or Trustees may in their discretion pay such reasonable remuneration or allowance as they deem it proper at any time.

18. Power To Reimburse:

The Trustees of these presents as well as the members of the Board of Trustees or advisers or agents on its behalf are entitled to be reimbursed and also pay and discharge out of the "Trust Funds" all expenses incurred by them or on their behalf, in or about the execution of the Trusts of these Presents.

19. Indemnity Of The Trustees:

The Trustees for the time being of these presents shall be respectively chargeable only for such Trust property and income including moneys, stocks, funds, shares and securities as they shall respectively and actually receive notwithstanding their respectively signing any receipt for the sake of conformity and shall be answerable and accountable only for their own acts, receipts, neglects or defaults and not for thereof the others or other of them nor any broker, auctioneer or agent or any other person with whom or into whose hands any trust property or trust income may be deposited or come nor for lending on any security with less than marketable title nor for the insufficiency or deficiency of any stock funds, shares, or securities or for any other loss unless the same shall happen through their or his own willful default.

20. The Trustees shall be at liberty to employ agent or agents to transact all or any of the business of whatsoever nature required to be done in the premises including the payment and receipt of monies and shall be entitled to be allowed and paid all charges and expenses so incurred and shall not be responsible for the default of any such agents or any loss occasioned by his employment.

The DEED is made with our "mutual" and full consent and shall not be at any time revoked or cancelled for any reason whatsoever.

Rs. 1,000/- cash has been handed over to Sole-trustee, Swami Satya Prakash Udaseen by N. Dharma Rao, Managing Trustee, Meher Vihar Trust on behalf of the settlers.

IN WITNESS WHEREOF the parties hereto have signed and sealed on this 2nd day of August, 1971.

(Sd) N. DHARMA RAO

Managing Trustee,
Meher Vihar Trust, Rajahmundry,
on behalf of Settlers

(Sd) SWAMI SATYA PRAKASH
UDASEEN

Sole-Trustee, on behalf of
Avatar Meher Baba Mission,
Hyderabad.
Camp: Rajahmundry.

Witnesses:

1. (Sd) T. Kameswara Rao, Prop. and Principal,
Sri Venkateswara Technical Institute, Rajahmundry-2
E.G. Dt. (A.P.).
2. (Sd) Vallabhaneni Achutaramayya
Innespeta, Rajahmundry-2.

Please note:- All the Love-contributions to help the "Avatar Meher Baba Mission", shall be addressed to Swami Satya Prakash Udaseen, Sole-Trustee, Avatar Meher Baba Mission, 3-6-417 Post Office Street, Himayatnagar, Hyderabad-29 Andhra Pradesh, India.

7. Editor-

I am Awake in Your Heart

"I am in everybody's heart, but I am sleeping there. It is my old, old habit. In order to awaken me, you should always call out to me and say, "Baba, Baba, Baba ... " continuously. Then I, who am asleep in your heart, will not find any pleasure in remaining asleep. Let alone sleep, I shall not find time even to doze ... I shall slowly be awakened in your heart by hearing your constant call, your taking my name constantly.

"Once I am awake in your heart, you too would awake, and remain awake for all time. Therefore repeat my name constantly and awake me in your hearts so that you become awake for all time."

Avatar Meher Baba

"How To Love God"

To love God in the most practical way is to love our fellow beings. If we feel for others in the same way as we feel for our own dear ones, we love God.

If, instead of seeing faults in others, we look within ourselves, we are loving God.

If instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves more fortunate than many many others, we are loving God.

-MEHER BABA

G L I M P S E S
of
The GOD-MAN, Meher Baba

1946 — Part III

The Mast-tours of North India.

By BAL NATU

Mast – Contact, A Mutual Help.

Besides being a "Mystery-year", 1946 was through and through a "Mast-Year". From January to December, 1946 Shri Baba seemed absorbed in *mast*-work alone. There was no *darshan* or *sahavas* programme, not even a meeting with the *mandali*. His only instruction to those near Him was to collect information about the God-intoxicated souls. So, this year's account could not be anything but a chain of *mast*-contacts, whether in a remote village or a crowded town. Outwardly the procedure of contacting a *mast* was mostly the same, but inwardly it resulted in various significant ways. Some years back, in January, 1939, Shri Baba visited Benares. During the stay in the city He gave a coin to one of the pilgrims and later remarked that through the medium of that contact, He had raised the consciousness of that pilgrim from 1st to the 2nd plane. This does not mean that every time when Shri Baba gave money as *prasad*, the person was raised to a 'plane' higher; It was quite possible that by giving a coin He had just given a slight push or might have even snatched away some powers of the *mast*, which were impediments in the spiritual path. However, this much was sure that whenever Shri Baba contacted the *masts*, it meant help, a mutual help. Once Shri Baba remarked that the *masts* helped Him in His spiritual work as He helped them in their spiritual unfoldment.

This particular phase of *mast*-work is not much known in the spiritual history either in the East or in the West.

Only the *Avatar*, the God-Man, undertakes this work to awaken the heart of humanity and to quicken spiritual vibrations. The following remarks of Meher Baba will help us to understand His relationships with the *masts* and saints: "Nothing makes me so happy as the sight of these real heroes—the *masts*. They are the very useful media for me to work through on higher planes." During Shri Baba's visit to Spain, in 1933, standing in the Cathedral of St. Theresa, in the city of Avila, Shri Baba spelt on His board, "The saints are like the nerves of my body; they work for me and I guide their lives." The journey that commenced from Niranjapur in July and August 1946, which spread over the states of Sind (now in Pakistan) Punjab and U. P. were the occasions for Shri Baba in rendering such help on a large scale.

Talli Sain Of Verka,

In the last week of July, 1946, Shri Baba stayed some days in a small hotel on the fourth floor, in Hardwar. Many times the *mandali* had to go up and down "scraping their sides against the walls" on the narrow staircase. In heavy rains Shri Baba visited Rishikesh and contacted many holy men. Two of the *mandali* were sent to gather information about the *Mela*, the fair when *sadhus* gather on the banks of the Ganges. Shri Baba wished to contact Nanga Baba who was of the *Paramhansa*-State, His residence and whereabouts were not found. Because of the dangerous breaches on the road, Shri Baba had to abandon the plan of visiting Uttar Kashi, situated at a higher height in the Himalayas. After contacting some *sadhus* at Hardwar, Shri Baba decided to visit Punjab, again.

At Amritsar, He stayed for about a week in the Travellers' Bungalow. From this place began the period of non-intermittent travels, that had to its "credit" some most exhaustive excursions. At Verka, a village near Amritsar, Shri Baba contacted a *wali* of the fifth plane, named Talli Sain. It was a sight to see him walking on the village roads. He would put on a slipper on one foot and keep the other bare. In one hand he would hold a

branch of a tree and the holy Koran. covered with rags in the other; irrespective of this eccentric behaviour he was much respected by all the villagers. What a joke, this soul who regarded the riches of the world as trash, was pestered by the gamblers for some hints in laying their bets! He would advise them to lead a chaste life. If they continued to tease him for "figures and futures" he would threaten them with a stick and push them in a *tonga* bound for Amritsar.

At the first contact Shri Baba offered him some plums but the *wali* returned them. This was perhaps a sign that the contact was not to Shri Baba's satisfaction. In all, Shri Baba contacted him four times. The night prior to the last contact it rained heavily. As Shri Baba reached the place, He found the *wali* happily sitting in a small pool of water: Soon the attendant arrived and cleared away the water. Shri Baba found Talli Sain in a good mood and remained alone with him for half an hour. As both emerged from the hut, they looked very pleased; the *wali* led Shri Baba to His seat in a *tonga*. Shri Baba remarked that His work with Talli Sain was accomplished to His satisfaction.

"Don't You Know Who He Is ?"

The other day Shri Baba visited Bulandshahar. He got the information about an advanced Pilgrim living over there. He was a married man working in the Survey Office. Eruch found him in his office room. He was wearing a torn shirt and an old pair of slacks. He did not see visitors in his office room. However he was coaxed to treat Shri Baba's visit as an exception; and he agreed to it.

Shri Baba visited Sahranpur again a place rich in the number of *masts*. He also visited Ambala, Pinjaur and Kalka for meeting *masts*. He reached Simla where the party stayed for three days. Here, Shri Baba met a good Muslim *mast* who was formerly of a high *Jalali* type. This time there was a marked change in his characteristics for he demonstrated *Jamali* temperament. Shri Baba remarked that such a change in the traits of a *mast* was exceptional.

At Simla Aghori Baba was contacted. He was an impressive figure and had fiery eyes. He lived on the verandah of a house owned by a Sikh. It was piled up with innumerable bundles of dirty frayed pieces of cloth. The Sikh out of respect for Aghori Baba did not dare to remove that mass of rags. And Good Heavens this blessed soul the Sikh set up a ladder to cross this "charged verandah" leading to one of the rooms of his house. After the contact was made the *mast* looked intently at Shri Baba who was standing in His usual pose with feet planted rather wide apart. Shri Baba too with eyes set on the *mast* commenced a close and tender observation of his movements and other quaint expressions. The *mast* smiled trustfully for the Divinity in human form was standing in front of him. Aghori Baba remarked to the *mandali* "Don't you know who He is? One day you will know who He really is!"

A Mystical Code Language Of Gestures.

After returning to Ambala, Shri Baba and the Party started on 8th August, 1946 for Nahan via Sidhaura, Only one bus a day was a regular conveyance. Nahan was a small State. The journey was through a picturesque valley. The bus was overcrowded and the mountainous road was strewn with a number of bridgeless rivulets. In that uncomfortable journey there was very little time to appreciate the beauty of nature; rather it was not expected in a *mast* tour with Shri Baba. There, an adept pilgrim had sat naked in a cemetery at an awkward place down in a valley. Shri Baba climbed down the muddy foot path, It was raining but Shri Baba was not ready to wait till it stopped, He looked cheerful and at ease only when the contact with the *mast* was over. So eager was Shri Baba to meet His dear children the *masts*.

By afternoon the party returned to Sidhaura. From this town two remarkable contacts were made. Dinasha was a good *Mast*. To find him out Shri Baba and the *mandali* had to move about in different directions. At last he was spotted out; but the contact was not to Shri Baba's satis-

faction. By 11 p.m. the Baba party returned to their residence. Before resting for the night Shri Baba gave a peculiar order and it was nearly mid-night. He instructed two of the *mandali* to visit Dinasha at 4 a.m. Shri Baba specifically asked them to observe whether the *mast* turned his head to the right or to the left, or whether he gazed fixed at them. Being overstrained the two, in spite of their good intention, could not get up before 5 a.m. Shri Baba pardoned them and cancelled their visit to Dinasha. The special meaning contained in the gestures of that *mast* was not explained by Shri Baba. But from this it clearly appeared that every gesture of the *mast* had a definite significance in relation to Baba's work. Perhaps it was a mystical code language that expressed wider communications!

Lord Krishna Served As A Guard!

The other advanced pilgrim by name Krishna was contacted near Sidhaura. He was an ex-employee of the North-Western Railway. He had voluntarily retired from his services as a guard. This early retirement had a specific reason. He was a great lover of Lord Krishna. Once being enraptured in his meditations, he failed to report on duty. The next day he approached his superior to apologize for his laxity. He was told that there was a regular signature of his attendance on the duty register and the railway servants saw him working on the train, as per the roster. The guard was overwhelmed with joy and gratitude to hear that none else but Lord Krishna had served as a guard for him. He fought hard to keep back his tears but it was futile, for more he tried to check them the more they rolled down. A little later he controlled his sobs and tears and with a choked up voice he said, "Lord Krishna looked after my worldly duties while I was busy praying to Him."

At the same time he intuitively felt that Lord Krishna revealed to him that if one was whole-hearted in one's devotion, the compassionate Lord ever looked after the household and worldly necessities. The natural outcome

of this event was that he left his services there and then and also left his house to spend the remaining life in devotion to Krishna. It was for this singular devotion that Baba liked him very much. After contacting the advanced soul Shri Baba returned to the Rest House at Sidhaura, With few hours rest the party left by early morning train for Hardwar where they reached by late evening.

Prediction of Jal-Tapaswi

For six days from 12th to 17th August, '46 Shri Baba stayed at Rishikesh. He had long walks with Baidul, Eruch and Adi Sr. in the hot sun and the rains to meet the *masts*. Within a radius of 20 miles Shri Baba visited most of the *ashrams* and huts because in this part in addition to *masts*, He contacted *sadhus* and holy men. Every day the holy Ganges had to be crossed. Once a "trained elephant offered a timely crossing." Otherwise because of the rising waters the party would have been forced to stay overnight, on the other bank.

The remarkable contact at Rishikesh was of Jal-Tapaswi. Though over 70 he had black hair. A *sadhu* generally wears an ochre-coloured robe, but Jal-Tapaswi had put on a green *kafani*. Before contacting this "adept pilgrim"* Shri Baba sent Kaka and Eruch to see him. They told him that they had come from Bombay. Though not a reader of newspapers, Jal-Tapaswi made a mention of the riots and communal disturbances, then prevailing in Bombay. He was quite right. He remarked, 'It is all inevitable, it is the result of the working of the Avatar. When He will manifest, He will not be accepted in the beginning; later many will accept Him.' Jal-Tapaswi also added that three fourth of the population will be wiped out. Jal-Tapaswi literally means one who practises penance in water. For several years this "adept pilgrim" sat on the roof of a temple that was standing in a river. When the

* An "adept pilgrim" is a person either on the fifth or the sixth plane of consciousness or in between them.

temple crumbled down he continued to sit on the ruins of the temple which were submerged in water. Shri Baba was very happy to meet Jal-Tapaswi and this "adept Pilgrim" felt drenched in Shri Baba's splendour and got thoroughly renewed in the depth of his being!

Meher Baba, The Master of The Universe.

Jal-Tapaswi's severe penance and remarks about the Avatar remind me of another "adept pilgrim" of Rishikesh, named Keshavandji. His body looked like a statue in bronze. Standing naked except for a loin-cloth and holding a bamboo staff in his hand, he used to gaze meditatively at the sun, most of the day. In April, 1934 Shri Baba had asked one of His disciples named Pleader to visit holy places and to meet the saints of India. At Rishikesh, Pleader showed Keshavandji a picture of Meher Baba from a little distance. Seeing it, he raised his luminous eyes which were aflame with the longing for union with the Infinite and gestured Pleader to come closer. In a soft voice he said. "Generally, I do not allow any one to come near me. But because of the Divinity of Meher Baba who is the Master of the Universe and who bears the burden of Creation, I had to call you near." In Keshavandji's lifetime, Shri Baba did not contact him personally. From the life events of Shri Baba it seems that some "adept pilgrims" knew Meher Baba's Divinity even without His physical contact.

There was a seeker in Rishikesh. For years he had lived on leaves. So, he had a very emaciated body. During those days he was taking one *chapatti* a day, a poor substitute! He had locked himself in a room by the river-side. Eruch met him with difficulty and told him that his father—Baba, wanted to see him. At the time of Shri Baba's contact the seeker turned a quizzical gaze upon Shri Baba and all the time harped on the one question. "How many sons have you besides Eruch?" This spoiled the quietness and depth of the spiritual contact.

Heavily-garmented Rehemtulla and Naked Bhagwan Nath.

Shri Baba had an intention to visit Uttar Kashi, It was reported that the track was in a very bad condition. So, this visit had to be cancelled. It was delayed till April, 1948. The present "roving *mast*-trip without adequate rest and food, proved to be telling upon the health of all. So, Shri Baba consented to hire a house between Hardwar and Jwalapur for a temporary stay. The house was got disinfected with a spray of D.D.T. Yet the bugs survived to tease the *mandali*! Thus even the minimum comforts were denied to the *mandali* in such *mast*-tours. Kaka's duty was to cook rice and *dhal* once a day for the *mandali*. Shri Baba was observing fast. He would sit all alone in seclusion every day for three hours.

On 23rd August, Eruch and Baidul brought one heavily-garmented *mast* named Rehemtulla. The clothes were hanging loosely over his frame and they looked torn and dirty, for he rarely cared to change them. Yet he looked perpetually happy. His unfading smile was the smile of a soul lost in the sight of God. He belonged to the sixth plane of consciousness and about the state of such a soul Shri Baba once remarked, "He is merged not in God but in "seeing" God." Knowingly or unknowingly the *mast* touched Shri Baba's feet. Shri Baba did not like this gesture of reverence. It seems that such actions adversely affected His spiritual work. So the *mast* was soon sent back to Saharanpur.

The next *mast* brought to the bungalow was from Pinjaur, named Bhagawan Nath. He was an *avadhut* an almost *naked mast*. He was of a very restless disposition and it was difficult to ascertain the expressions in his eyes. It was a fair-time. The trains were overcrowded. Eruch and Baidul, in spite of the grumblings and comments of the passengers, accommodated themselves with the *mast* in the first class compartment. It was an ordeal to bring him to Shri Baba's residence. Shri Baba was glad to contact Bhagawan

and later instructed the *mandali* to keep a watch at night in turns, over the *mast*. In the morning when all were busy with their respective duties, the *mast* left the bungalow. He was found nine miles away from Hardwar. Shri Baba told Adi Sr. to take the *mast* to Pinjaur. Adi was well-versed in correspondence but not in handling the *masts*. He failed to escort him to his destination. So Baidul, the *sardar* of *masts*, was deputed by Shri Baba. On return, Baidul remarked that it was one of his most trying jobs! Some *masts* were more full of pranks than the mischievous children.

Baba Contacts The Poor

On 27th August, Shri Baba reached Saharanpur. The next day He visited a big hall in a public library. The hall was full with men and women of different castes and creeds. In a private room nearby the hall, Shri Baba contacted these 1,500 middle-class and poor people. Meher Baba's identity was not disclosed to the people. At the time of contact He gave each person some money as *prasad*. Dr. William Donkin wrote about this, in his book "The Wayfarers." "At such times Baba does some spiritual work of inner and universal significance, and it is for this reason that private contact with each one is essential. It is, of course, this inner work that is important, for giving of charity to a few hundred souls amongst the millions of India's poor is not of much material significance." In the last week of August, Shri Baba sent Adi Sr. to Bangalore and Ahmednagar for some work. He also instructed Baidul to visit Hyderabad (Sind), Sukkar, Lyalpur and few other places to collect information about the *masts*.

For a period of two weeks, commencing from 29th August Shri Baba maintained a fortnight of strict seclusion at Niranjapur. The next two weeks ending with 24th Sept., was a period of semi-seclusion. A few *masts* were brought for Shri Baba's contact at His residence. Pendu and Adi Sr. arrived at Niranjapur by the 2nd week of September, '46. Both of them were sent by Shri Baba to collect more information about the *masts* in Punjab and to

wait at Lahore for Shri Baba's arrival. Shri Baba had planned to visit Sind.

Lal Sain, The Fattest *Mast* of India

On 29th Sept., Shri Baba with Eruch and Baidul joined those at Lahore. After a sleepless night and an exhausting train journey by III class, the party reached Hyderabad (Sind). During the two days' halt in the city Shri Baba met eight *masts*, of high order. Near the main gate of the Old Fort, a mast was seen sitting on a bed, all the time muttering something to himself. It was learnt that he had been occupying the same bed for the last fifteen years and had not practically left his seat. The other *mast* named Zinda Wali lived inside the Fort and did not come out of it for the past 30 years. He was fond of keeping all kinds of pet animals. The *masts*, in fact are strangers to this world and so their ways appear strange to us. Mama *mast* had a fancy for stitching pieces of cloth, all the time. The fancy of Pir Shah was to dye his hair with *hina* (Indian perfume)

Baba Gokuldas, an "advanced pilgrim"* was a centenarian. He was the oldest of all those *masts* contacted at Hyderabad. But Lal Sain was the fattest of all the *masts* in India, One of the *mandali* remarked that his tummy would contain a Baby Austin model. Dr. Donkin wrote that Lal Sain was so obese that he slept with his head dropped upon his chest; for he could not lie down nor did he ever move from the place for his size prohibited walking. He was the last *masts* contacted at Hyderabad. In short, the *mast* contacts made in this great city pleased Shri Baba. He was seen in a delightfully good mood. From Shri Baba's cheerful face, the strain of contacting *masts* seemed to Him more play than work. He perceived the real worth of the souls of the *masts*, beneath their ragged and dirty exterior.

* An "advanced pilgrim" is a person either on the third, or the fourth plane of consciousness or in between them.

A Game Of Patience And Of "Spiritual Chess"

On 1st October, Shri Baba visited Shevan where He contacted Nadir Ali, an "adept pilgrim." He was a very good *mast* of the fifth plane. Nadir Ali once stood in a ditch on one foot for two years, a feat of penance indeed. But his comrade named Nur Ali in the same city, made the *mandali* play a performance of penance, in a different way. Since noon time till night, the Baba-party patiently waited by the *mast*. It was very hot and there was scarcity of good drinking water. Nur Ali was a famous figure and was mostly surrounded by a few visitors. Shri Baba wanted to meet him alone. He was not in a mood to leave that place and come again. Perhaps, that was a pretext for the silent communication with that *mast*, on the higher plane. And is not silence a meaningful conversation? Frequently the quick glances that passed between the two had in them a deep, intimate understanding. By ten at night, Shri Baba personally contacted Nur Ali all alone. He left Shevan by the mid-night train for Sukkar where they reached the next morning.

After a hasty breakfast the party started for finding out the *masts* residing in Sukkar. Adi Sr. wrote about one's life with Shri Baba in mast-tours, "Baba is observed to have known the process of physical contact (with the *mast*) effective for Universal work. That is why He contacts *masts* by going through the most uncomfortable journeys of towns, cities and villages, utterly regardless of sleep, food, rest and bath. No consideration to either of these is made if one good *mast* is to be contacted." And Kazi Saheb of Sukkar was surely a good *mast*. He had come from Afghanistan. He had a typical laugh and he seemed to enjoy singing programmes. It was unusual to the common traits noticed in the *masts*. Kazi Saheb tried to play a game with Shri Baba. But in this game of "spiritual chess", by sending the *mandali* at different places Shri Baba eventually "checkmated" him in a college building. There he agreed to have Shri Baba's contact. This made both of them happy. And thus ended this game

of "spiritual chess." The same day Shri Baba crossed the Indus in a ferry boat to reach Satbela Island. Here He met the fair-faced Swami Hari Ram.

Baba is "Shahenshah", The Emperor.

Shri Baba's visit to Sukkar (Pakistan) brings to my mind an incident that had happened in June, 1924. It is about a *mastani* named Mai Saheb, She was not directly contacted by Shri Baba: but like Keshavanandji of Rishikesh, she knew Meher Baba's spiritual authority as the *Avatar*. The spiritual link with her was indirectly revitalised through one of the *mandali*, Ramju, He has very well described this episode in one of his articles. Ramju writes*, "During the first two years of my "field-service" with Baba I happened to be in Sukkar, before it became famous for one of the largest barrage schemes in the world. It is one of the hottest cities in Sind wherein Hazrat Bachal Shah, a Muslim Master, lived his earthly life and died. When I went there to pay my respects, the cool and shady spot was tempting enough, in the sweltering heat to make me lie down for a while under one of the trees in the garden. But before I could doze off I had to open my eyes wide for an old woman moving about the grounds, who appeared from a distance, to be an exact double of Hazrat Babajan of Poona. She was about the same height, the same build, with an identical crown of snow-white curly hair. This similarity made me mark her very minutely from where I was lying down.

"All the time she was rapidly going here and there as if extremely busy. It was not long before I could see that unlike Hazrat Babajan she had vacant dreamy eyes, darker complexion and a habit of loudly muttering to herself. By the time the sun had gone down considerably, I preferred to take a stroll by the river side. At the end of a bend in the path, I came across the same moving and muttering lady. To my utter amazement I found I was looking down into a pair of most intelligent eyes fixed in steadfast

* Meher Baba Journal, January, 1939.

gaze into my own, without a flicker. She spoke in a challenging tone, "Who is your spiritual Master?" The only spontaneous word I could utter point blank was, "Meher Baba". The moment she heard this, she said, "Badshah" (King) and then after a momentary pause added, "Shahenshah" (Emperor). With these two words; like a flash of lightning she shrank back in her vacant dreamy eyes and resumed moving about muttering incoherently. I followed her deliberately and managed to cross her path twice, hoping to hear something more; but she ignored me completely. For the time being, the immediate surroundings appeared to have passed out of existence for her." Shri Meher Baba's spiritual work with and through the God-intoxicated souls is indeed a mystery.

Masts are Immune To Diseases

Rohari is a place near Sukkar. Here, Shri Baba contacted five *masts*. Bhai Chowar lived in the filthiest surroundings. Such environment did not and does not affect the health of the *masts* because they are immune to all diseases. While clarifying this point of dirty and filthy surroundings Shri Baba explained, * A God-mad has a clean pure mind. A God-intoxicated has a mind but no thoughts. A God-merged has no mind, he is fully merged in God. When the mind does not pay attention to the body, the body naturally, automatically survives and looks after itself. Now, because of a kind of Universal working on the gross plane, a sort of automatic attraction takes place, which causes a man who is indifferent to cleanliness to be attracted, to place himself in dirty, surroundings. He does not purposely choose an unclean place, but tends to gravitate towards it. For those who are God-mad, God-intoxicated, or God-merged, this dirtiness does not affect their health because the mind is not attached to the body."

When Shri Baba visited Bhai Chowar, for a moment his eyes were filled with overwhelming concern for the dirty surroundings. As Shri Baba spent some time with

* The Wayfarers by William Donkin

that filthiest *mast* in that "Augean Stables" the *mast* with appreciative glances was looking at Him. People did not dare to stand near this *mast*; but they invited Tukaram, a *mast* in a *majzoob*-like state, to their houses and felt blessed. Alla Bakhsh had a child-like disposition; Sant Ram was a born *mast*. Shri Baba met them all with love in His heart. The last worth mentioning contact in Rohari was of Master Nemraji. He was a *majzoob*-like *mast* between the sixth and seventh plane. Sometimes his eyes looked visionary. He being hot-tempered, people feared him, yet as a saintly personality they revered him too. His face resembled to that of Chacha of Ajmer, the *Majzoob-e-Kamil*. With these visits to Sukkar and Rohari Shri Baba's work in Sind was over and the party journeyed towards the Punjab State to contact some more *masts*.

The life of the God-Man is the creative Flame that has set aflame many a God-intoxicated souls, in various ways to be Light unto themselves.

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(To be continued)

BABA PHOTOS

Varieties of New Types of AVATAR
MEHER BABA Photos are available for sale
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MEHER MOHOLLA, POONA-1

* Avatar Meher Baba goes to Andhra Pradesh

Arrival at Eluru

Our night journey on the 22-2-54, ended at 23.05 hours, when we found ourselves at Eluru. Immediately Baba got down from the car that the ladies, standing there, started His Arti. They would not let Baba go, till they had completed that devotional function. Our well known host, Shri Katta Subba Rao, was also present there and after Arti, he conducted Baba to the room set apart for Him. "Oh, it was his garden where the Mandli and Baba had stayed last year", said one of the Mandli members. So, the Mandli had no difficulty in finding out the place for them to stay in that garden. A cup of tea from the host at that late hour, cheered up every one, before the Mandli retired for the night.

The day dawn and the calendar showed the date 23-2-1954 on it. When the Mandli members were asked to get up at about 05.00 hours to be ready to go to the Baba's place, by 08.00 hours, the time fixed by Him for the Mandli to report there. All the Mandli and the members of KDRM reached there in time. Baba was sitting under the nicely decorated improvised pavilion in front of His room, where durrass were already spread for all others to sit on. A large number of men, ladies and children had already been gathered there, even much before Baba came out of His room. Their number was gradually increasing more and more and yet some more were still pouring in. Most of those present were introduced by the host to Baba, as they were either his family members or his relatives or his friends. A great rush of people was waiting outside on the road by the side of the garden gate, which was locked and which was being opened by the watchman on duty, only to those who were known to Shri Katta Subba Rao to his representatives. Seeing that crowds on the road, Baba ordered that the gate be flung open to all, who wish to come in.

* From the Diary of Baba's Andhra Tour written by Shri Kishan Singh, Dehra Dun. Continued from July 71 issue.

The gathering gave the touch of a miniature Darshan Programme, A brass band was in attendance. Some ladies were eagerly and joyfully moving forward, to be touched by Baba or to get their babies and children touched by Him. Each one of them was thanking his or her stars, for the golden opportunity, which he/she was then having, in gracing the presence of the Avatar of the Age. Most of them garlanded Baba, some offered flower garlands, some lace-garlands, some very costly lace cum camphor bead garlands, whilst others expressed their love by folded hands.

A group of 'Pandits' started reciting some Shlokas from the sacred Hindu Scriptures, in Sanskrit, in worship to Baba. While the Hymns were so being chanted, Baba took a fruit from the offerings made to Him and gave it to Mrs. Kattasubbarao, as a mark of special prashad and asked her to eat the whole of it herself. Shri K. Narayana Rao, Advocate at Eluru. then read the prayer published in the Awakener. which prayer was dictated by Baba Himself, at Dehradun last year. A copy of it will be found placed at Annexure "B" to this Diary.

One of those present, then recited a prayer in Telugu (Poetry) in a melodious tone.

One of the disciples of Shri Swami Shiva Nanda of Rishikesh, named Shri Yadavilli Satyanarayana, who is undergoing training in Theosophical Secondary Grade Training School, Powerpet, Eluru, started reading his prayer in English. Out of love for Baba, he was trembling all the time he continued his prayer, but somehow or other no one seemed attentive to him, just because of a great noise there then, on the part of some women and children. Baba, however, touched the young man and took him in his lap just to soothe him after he had read the paper completely. When that noise was still continuing, Baba left the pavilion and came out in the open, where He preferred to sit on the lawn rather than on a carpet, which was immediately carried to that place by some of the lovers of Baba. While sitting there, He spelt on the Board at about 08.35 hours:

"Apparently I keep silent but it appears I like noise, that is why I make all this noise through you all (pointing to the direction wherefrom the noise was coming), not allowing any one to speak out his heart. So I go back if you all keep silence and let programme go on, as arranged. If not, let us all sit and make noise as much as possible because I like noise here but not there."

"It is Baba who speaks through you all. It is Baba who hears through you all."

The obvious effect of that dictation was that all the noise instantly disappeared and Baba resumed His seat. Music started and all enjoyed it immensely. The music by Shri K. Suryanarayana was so much appreciated by Baba that at about 09.00 hours He said:

"Before the end of the year, God will make me sing the first original song, and those, who love me, will be lost in that song, to find me in every one and in every thing."

The atmosphere was so charged with love that every body was inwardly feeling a great touch of love for Baba. Tears were trickling from the eyes of some, whilst the constant gazing at Baba's face by most of them was indicating the presence of the dancing love for Baba in their hearts, whereas some others appeared to have a burning sensation of love for Baba in their hearts, which was visible from the great irritation, which they were exhibiting, if the trend of their thoughts about Baba was least interrupted in any way. There came one Swami Sita Ram who began to dance in ecstasy, to the prayer-tune, which was being sung then.

The swami danced, danced and danced. Baba was so pleased with his love that He began to play the "Kanzili" instrument Himself, while the Swami was dancing.

Under Baba's instructions "Three special Messages" were read there also by a Mandli member and their Telugu

translation by another lover of Baba. Just thereafter, Baba said at about 09.45 hours,

"When I will break my silence, the Greatest Divine Miracle of all times is to happen and to be worthy to receive Divine Grace at that Moment, be now prepared, with love, for Me. I really and as always was a slave of my lovers."

After lecturing by one of the Andhra lovers of Baba, Bhajan by ladies commenced at about 10.00 hours. How happy they felt to sing in the presence of Avatar. Their voice was so charming that Mr. Francis Brabazon, the Australian devotee of Baba, was noticed clapping his hands to the tune for some period. Baba too enjoyed the song and asked the ladies to give another one, which they did. The morning function was then closed with repeated shouts of 'Avatar Meher Baba Ki Jai'. The Mandli was ordered by Baba to call at His residence by 14.00 hours, after taking their lunch and a slight rest.

At about 13.45 hours, however, news were in the air that Baba was coming towards the Mandli side and so every one of the Mandli members started setting his things in such a way, that his bed should look all tidy. Baba stayed there for a short while and walked a few steps ahead, till He stopped by the side of a raised Platform, which was built on a stone, touched by Him on His previous visit to Andhra last year. The idea on the part of the host Shri Katta Subbarao, in erecting that Platform was to erect Baba's statue over it but instead he laid there a painted portrait of Baba. Baba bowed down to that portrait of His, and asked the host of the circumstances in which he could not have the desired statue erected till then. The simple reply of the host, that with all the efforts made, the real good marble could not be made available yet and that the matter was still being vigourously pursued, closed the topic.

One of the Mandli members (Eruch) with Baba at that time, was barefooted, which indicated how abruptly

Baba had left the residence of the Mandli that Eruch could not find time to put on his shoes even.

At about 14-20 hours, Baba suddenly started a rapid stroll in that garden lawn, from one end to the other and continued it for about 10 minutes. He, at that moment, appeared to be in a very pensive mood. At about 14.30 hours, He returned to the Verandah outside His room and sat on a chair placed there. His right hand was moving very briskly and His fingers on that hand very quickly. He was still in that pensive mood. At about 14.35 hours, He got up from the chair and walked bare-footed in that Verandah, to and fro, but still in a thinking mood. He then sat on that chair again but that mood, and the movement of the hand and the fingers still continued.

Whilst so sitting in that mood, brother Adi spoke to Him about the contents of a telegram in his hands, but He remained all inattentive to him. Getting up again from the chair, He again walked to and fro in that Verandah and then entered His room. There He sat on an easy chair with His hands around His head, at the back of the chair. Adi read the same telegram to Him, for the second time and though He gave some instructions to him, He still remained seated in that posture, for some time more. Thereafter He stood between the two sides of the door, facing the Verandah, in a bent position, resting His head on each side of the door. Then coming out, He sat on the chair again but still continued in that Pensive Mood for some time more. He then got up again and walked to and fro in the Verandah bare-footed for the 3rd time, when Adi at about 14.50 hours, drew His attention to certain printed Messages, which were brought by a member of the KDRM and were intended to be read on certain occasion later on. Addressing that member (Kutumba Sastri) Baba said:—

"This Life is a Mighty Divine 'Joke' – very word, most suitable word for it – Mighty Divine Joke and Zero. To call it even Zero would make it exist."

77th Birth Day Celebrations of Avatar Meher Baba

BILASPUR CENTRE, (M. P.)

By V. RAMA RAO

Hearts full of Joy, Baba Lovers of Bilaspur heralded the Advent of the Ancient One on the 25th Feb, 1971 the Birthday of Beloved Baba, in the N.E. Institute of the S.E. Railway. Their efforts were in unison with all His near & dear ones spread all over the globe. Lovers who pray Beloved to reveal to the rest of the humanity HIMSELF, Who praise Baba (Him) and sing His glories, tell others how lovingly He suffered for all the creation silently & to make all feel Him. AVATAR has awakened a few to bring NEW HUMANITY soon. These lovers are those who live for Him because His Love alone sustains their very being; Avatar lives in them as their breath of Life. His light radiates in their activities connected to the spread of His message.

At 6-30 P.M. sharp on 25th Feb. '71, the function began. The stage was very nicely decorated with colourful buntings and the Portrait of Baba placed in the centre with floral offerings. Miss Chabbi Roy recited a sanskrit sloka in praise of God the Creator, Sustainer and destroyer. She offered "Pushpanjali" singing and dancing in dim colour effects of the Light. Light reflection on the Beloved Baba's portrait was so nicely arranged the Glow, Effulgence and smile on His face can be seen as if He is sitting there. As the curtains parted and the function began there was serene and sanctified feeling in all.

After Invoking God's name 7 times by Sarvashri U. N. Mukherji, Rama Rao Chatterji, Hem Sigh, Ganesh Singh & Ghosh and reciting the Paravardigar Prayer; Dr. P. N. Mishra told the audience that the Birthday Celebrations are to tell all about AVATAR who in His infinite Mercy, & compassion comes down to redeem the mankind.

Continuing further Dr. Mishra said "BABA IS GOD: But for the sake of us all, he came down to earth to live with us a life of man to allow us to love him and live a life of good thoughts good words and good deeds. Though he is no more with us in flesh and blood his spirit which pervades all creation is there to guide us all to right living. Once you start loving in all sincerity he gives you the vision to see him in your heart. He is the light of the world."

The main speaker of the day Mr. Jagadish Chandra Rishi, President Punjabi Samstha & Founder president of the Universal Spiritual Council, Bilaspur expressed lovely, and beautiful thoughts on Baba in a most simple way, sweet manner and shortest speech. "To-day is the Birthday of the Awakener. Baba came amidst mankind at such crucial period of history when humanity is groping in darkness. He gave His timely call and lit the lamp of love in the hearts of all God lovers. He never spoke or lectured Philosophy, but as He is God on earth He lived a life of Love & Service." Paying tributes to the Saviour Shri Rishi narrated His contact with Baba's men and women in East and West. He expressed nice sentiments about His lovers in U.S.A. Mr. Rishi was all praise for the work Dr. Harry Kenmore is doing in States.

Bhajans by Bina Roy, Mrs. Adhikary, and poems by Shri Bhairav Prasad Shukla, thanks giving by Shri Ganesh Singh, Arati & distribution of toffees as Baba's Prasad, the function ended. Literature and some colour Photos of Baba to the needy given freely by Brother Rama Rao.

How to Love God

To Love God as He ought to be loved, we must live for God and die for God, knowing that the goal of life is to Love God; and find Him as our own self.

MEHER BABA

Condolence Resolution

We lovers of Avatar Meher Baba Rajahmundry Centre met to-day (15-8-71) express our deep sorrow at the demise of our sister P. Ramamrutham, wife of Bro. P. S. Ramakrishna at about 12 midnight of 13-14 August 1971 at the Children's Home, Gandhipuram No 1, Rajahmundry-3. We pray to Beloved Baba to bestow eternal peace on the departed soul.

We convey our heart felt condolences to the members of her family and join them in their bereavement as members of Baba Family.

(Sd) T. V. RAMA RAO
President, A.M.B. Rjy Centre

CHARITY OF FORGIVENESS

*"Whether men soar to outer
space or dive to the
bottom of the deepest ocean
they will find themselves
as they are, unchanged,
because they will not have
forgotten themselves
nor remembered to exercise
the charity of forgiveness"*

Meher Baba

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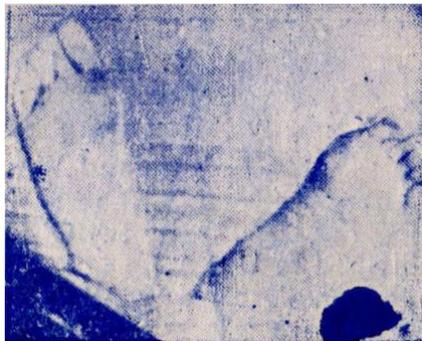
God Speaks: (Published in U.S.A.) with charts
Beams on the Spiritual Panorama (Published in U.S.A.)
Life at its Best: (Published in U.S.A.)
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The Everything and The Nothing: (For India published
in Australia)
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The Highest of the High
Meher Baba's Call and Existence is Substance and
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II. On MEHER BABA:

Avatar: by Jean Adriel (Published in U.S.A.)
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Australia)
Let Us the people Sing: by Francis Brabazon
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In Lap of Love: By Naosherwan K. Nalavala
What am I doing here?: by Ivy O. Duce
(Published in U.S.A.)
Flower of contemplation: by Adah Francis Shifrin
Meher Baba is Love: Messages for children (Baba
Album with Animals)
The Awakener:- (Quarterly Journal Published in U.S.A.)
Annual Subscription, including Registered Postage
from July to June.



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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