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January 1972

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the "Meher Vihar Trust"

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Monthly:

January 1972

DIVYA VANI

(DIVINE VOICE)



AVATAR MEHER BABA

The Meher Vihar Trust – Rajahmundry-3

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Chairman

Andhra Pracharini Limited

Monthly:

January 1972

DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY

Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Associate Editor

N. DHARMA RAO, B.E.

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Editorial :

A SAD NEWS

We regret to announce the sad news of the sudden demise of our revered and beloved brother, Sri N. Dharma Rao, B. E. (Retired Divisional Engineer, High Ways), the Associate Editor of "Divya Vani" and Managing Trustee of the Meher Vihar Trust, Rajahmundry on Sunday, the 16th of January 1972, at 7.45 P.M. He attended the Baba-lovers Sunday-gathering at the Rajahmundry Avatar Meher Baba Centre from 10-00 A.M. to 11-30 A.M. and shared Beloved Baba's Blessings, hale and healthy. He took part actively in the Government Pensioners Meeting in the evening at Prakasamnagar (Rajahmundry) Cooperative Society Hall and was chatting with other friends at the same place while suddenly at 7.45 P.M. he was found inclining in his chair, smiling but to the surprise of all, he has dropped his body and joined Baba. Not a minute's notice, not a sign of any pain or discomfort was noticed by other friends but was seen so easily bidding them all adieu for all time.

Unparalleled devotion and love for Beloved Baba and His Work has won him the prize of His Blessings and Grace to have a contented life, unfailing faith and dedicated Service in His Cause with a peaceful ending which have indeed secured him, the long cherished desire of his heart to serve Him to the last breath of his life, holding on to His daaman with firm conviction and love, so pure and simple. His is an ideal life of deep dedication, disciplined service and honest living of principles in daily life, without fear or favour but motivated by pure love for Baba and genuine longing for His Service with the least desire of any kind at heart.

The loss for us is irreparable for his love and help to the cause of "Divya Vani" and the "Trust" in no other way can be filled in and we miss him for ever; but we ever

remember him so dearly and pay our homage by following his way of life to the best of our ability, in working for the Cause of Beloved Baba and spreading His Message of Love and Truth far and wide relentlessly through "DIVYA VANI" for which he has been striving to the last breath of his life, sparing no pains and through the "Avatar Meher Baba Mission" which he has so benevolently established with the cherished ideals of humble services to the humanity in accordance with the ideals and way of life lived and taught by our Beloved Baba, the Avatar of the Age. We pledge ourselves to carry the torch so proudly held by him and so vigorously endeavoured to keep it on aglow. May Beloved Baba Bless him with eternal peace and celestial joy at His lotus feet! May his memory be ever fresh to ignite faith and loyalty in His Service and lead us in the field of our Beloved's Service with heart so pure and life so simple, as to deserve His Grace likewise!

Brother Dharma Rao leaves behind him his wife, two sons and three daughters. and a large family of brothers and sisters and we join them in the bereavement along with all the other brothers and sisters of Baba-family to share the loss and his love for Baba. May Beloved Baba bless them with courage and strength to bear the shock and with His loving protection as ever, sustaining them with His graceful Blessings!

JAI BABA!

CONDOLENCES :

AHMEDNAGAR ... MRS. N. DHARMARAO AND
FAMILY
MEHER MANZIL : PRAKASHNAGAR :
RAJAHMUNDRY

MEHERAZAD MANDALI DEEPLY SHOCKED: DEAR
DHARMARAO PASSED AWAY SUDDENLY ...
BELOVED BABAS DHARMA IS BLESSED INDEED TO
FIND ETERNAL BLISS IN LOVE OF AVATAR MEHER
BABA ... E R U C H.

* * *

AHMEDNAGAR ... MRS. N. DHARMA RAO
MEHERMANZIL ... PRAKASHNAGAR ...
RAJAHMUNDRY ...

GRIEVED TO HEAR DHARMARAO'S SUDDEN
DEMISE ... GRIEVE NOT DEAR SISTER ...
DHARMARAO IS RESTING IN BLISS IN INFINITE
HEART OF BABA.

... ADI AND MANDALI.

AN ANNOUNCEMENT AND HUMBLE REQUEST

Due to the sudden demise of our dear brother Sri N. Dharma Rao, our Associate Editor of "Divya Vani" and Managing Trustee of the Meher Vihar Trust, the Office has to be shifted from Rajahmundry to Hyderabad and we therefore request all our Baba-lovers and the subscribers of "Divya Vani" and contributors of articles and other love-gifts to be kind enough to note this change and hereafter be pleased to address all their correspondence to the below:

Swami Satya Prakash Udaseen, *Editor*, "Divya Vani"
3-6-417; Post Office Street, Himayatnagar,
HYDERABAD-29
(A. P. India)

OBITUARY

The following persons of Baba family who had the good-fortune of having Beloved's Darshan in physical form on more than four occasions had laid their mortal coils recently. They are all really Blessed.

1. Sri Vuppala Sitaramiah of Kovvur on 23-11-71 at 6:30 A.M.

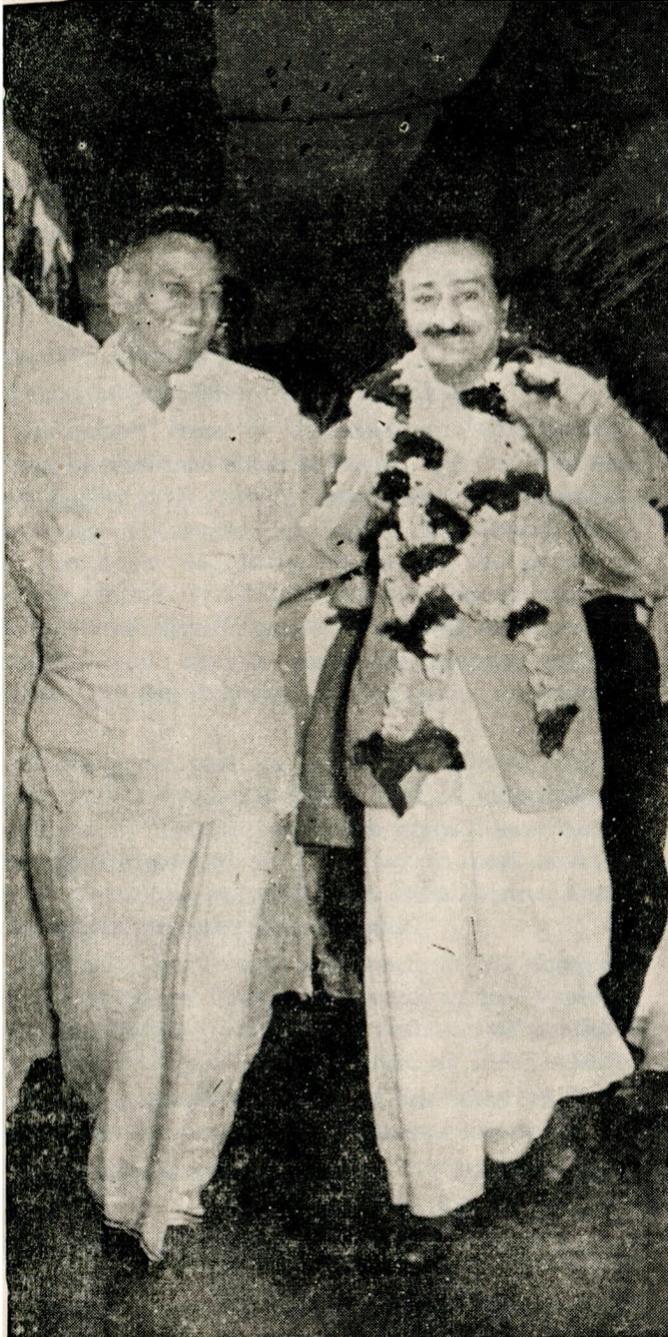
2. Smt. Chinnamma, wife of Sri Vallabhanani Achutaramiah of Vadrevu on 19-12-71.

3. Smt. Seethamma, wife of Sri Sivudu Siva Rao of Kovvur, at Venkatapuram on 23-12-71 at 12 mid-night.

Brother Eruch writes to Sri S. Siva Rao on 1-1-72 as follows: "It is indeed Beloved Baba's compassion that Your dear wife Seetamma has been released of the life in this illusory world. She cannot die after having loved the Eternal One! She is really blessed to have reached her Beloved Avatar Meher Baba."

4. Sri Patakodeti Ramalingeswara Rao, Advocate of Kovvur on 26-12-1971 at 6-30 A.M. On 26-2-1954 Baba visited his house, and on the happy occasion of the opening of the Meherstan at Kovvur on 28-2-1963, at the instance of P. Ramalingeswara Rao, Beloved Baba had clarified to the world with regards to the futility of "*set ceremonies and rituals*", that have become the curse and bane of the sophisticated minds of the present-day society. He used to take active part in all functions at Mehersthan.

—N.D.R.



**Our Dear Bro. N. DHARMA RAO
With Beloved Meher Baba, the Avatar of the Age**

ADI K. IRANI
Disciple & Secretary
Avatar Meher Baba.

*King's Road,
Ahmednagar,
Maharashtra State
India.*

December, 30, 1971.

Shri N. Dharma Rao, B. E.
Meher Vihar Trust,
Prakasamnagar,
RAJAHMUNDRY-3, A. P.

Dear Brotber, Dharma Rao,

I received your letter of 25th December.

Any extract from or summary of "God Speaks" should not be published either in Divya Vani or independently in English or in Telugu translation. The question of my being a Licensee of Sufism Reoriented, Inc., U.S.A., is under negotiation by me since the period of License has expired. It will take me some time to conclude negotiations and then *the result will be made known to you*. Accordingly, you should thereafter proceed to take permission from the authority decided upon to negotiate with.

Similarly, no part or whole of 'Divine Theme' should be published either in Divya Vani or independently in English or its Telugu translation since I have yet to conclude appointment of my Attorney to deal with the matter of controlling copyrights in India—Divine Theme being under my ownership of copyright.

Similarly, for reason mentioned in the foregoing paragraph, no extract from * Discourses or the whole of discourses in English or its Telugu translation be published in Divya Vani or in any other magazine or independently.

Kindly acknowledge receipt of this letter in confirmation of what has been mentioned therein and oblige.

With loving regards,

Yours brotherly,

Adi K. Irani

* We will resume the publication of one chapter from the Discourses of Avatar Meher Baba, soon after we get Permission from Shri Adi K. Irani Sole licensee for all Meher Publications : Editor.

Jai Baba !!

Baba is Truly the Awakener

By A LOVER FROM U.S.A.

Dear Brothers in Baba Love,

I just received the August 1971 Divya Vani and read about the "Avatar Meher Baba Mission." It sounds like a good thing and in harmony with Baba wishes. I would like to be a patron for life for which I am sending a cheque for one hundred dollars.

My trip to India in May 1969 was so wonderful I still feel the warmth and glow of love when I think of it. *Baba is truly the awakener and the expander of consciousness for he has done just that for me.* I am a Mormon by faith but I never really loved Jesus until Baba's awakening.

I was a patient of Harry Dr. Kenmore for fifteen years and *saw the change that took place in him after he met Baba.* The last year before he died, when I was with him, *I felt very close to God.* I miss him very much. I surround myself with Baba books and pictures and try to *keep the thoughts of the abiding reality in the midst of constant change.* I take this thought and feeling with me to my Mormon meetings which is the most perfect organization and *do what I can to tell them of Baba.* In the Mormon meetings I have read The Master's Prayer, the Prayer of Repentance and told of Baba in many testimonies short talks and classes. They love what I tell them and I think what a great change would come into the Mormon community if they really knew Baba like I do. *Baba's teachings fit in very well with Mormon doctrine and with just an awakening by the Master. What a change!*

May Avatar Meher Baba bless "Avatar Meher Baba Mission" with success, Jai Avatar Meher Baba ki Jai!

DIVYA VANI

The only English monthly devoted to Avatar Meher Baba and His work.

A FEW OF THE FELICITATIONS:-

(i) 4th July 1971: Jerry Llewellyn: Alabama, U.S.A.

Your service in Baba is greatly appreciated as all record of our Beloved by those who knew Him in the body are *cherished documents unparalleled in recorded history*. May His Grace pour upon us all and may we try to be worthy of it.

(ii) 4th July 1971. Verginia Cremen Rudd: New Jersey, U.S.A.

Thank you for your work on this publication.

(iii) 3rd October 1971: Mrs Adele Mc Cuen: New York.

We have the present September 1971 issue which is replete with inspiring writings, from Bal Natu, Ramakrishnan, etc., not to mention your exemplary policy to always have some writings directly of MEHER BABA.

(iv) 5th October 1971; Dr. Allan Y. Cohen: California. U.S.A.

May Beloved Baba grace yourself and your fellow workers with unflagging enthusiasm and discrimination in spreading His message of Love and Truth.

(v) 21st October 1971: Mr. Nariman Navroji Mistri: Bombay.

"Divya Vani" is doing a great service by recording in print not only the life and work of Baba (vide Bal Natu) but also the * experiences He gave to His disciples and

* We call for such experiences from all Baba lovers in chronological order for publication in Divya Vani : Editors.

lovers, which experiences would otherwise be lost to future generations with the passing away of the individuals.

I am very greatly distressed at the lack of support to "Divya Vani" by Baba lovers. That out of the thousands and thousands of His devotees and admirers in India and abroad only * 400 subscribers read it and care to keep themselves posted as to how Baba's cause is faring after His dropping the body is very sad to reflect.

(vi) 8th November 1971 Mrs. Dairy Secker: England.

By the grace of my Beloved I shall continue having "Divya Vani" magazine. You do so much for my Lord that you must be blessed and loved by our Beloved God.

(vii) 23rd November 1971: Mr. Walter C. Overcarsh: U.S.A:

Best wishes for continued success of the Grand Publication "Divya Vani."

(viii) 8th December, 1971: Mrs Carrie Ben Shammai: Jerusalem.

We were extremely happy to have received November 71 issue of "Divya Vani." We cannot tell you what "Divya Vani" issues mean to all of us here and *may Baba Himself continue under His Wings to support its editing!*

(ix) 13th December 1971: Mrs. Zella V. Wall: New York.

I love "Divya Vani" and read every word with eagerness. I know you all by name and feel very close to all I read about.

* We are now posting about 550 copies only. We earnestly appeal to one and all to enlist more subscribers to Divya Vani —Editors.

GLIMPSES
of
The God-Man, Meher Baba

Meher Baba's Stay At Satara

1947 — Part IV

By BAL NATU

"Baba Is Fire"

Meher Baba returned from Madras to Poona on the Easter morning, 6th April, 1947 and proceeded for Mahabaleshwar. The mail that was awaiting His arrival, contained few cables and many letters. One of His dear ones from the west coast of the U.S.A. who had not yet met Him physically, expressed the feelings in the following words: "Longing for you, my Beloved. Your blessed feet are the Kiss of God on earth." Shri Baba sent His love blessings in return; and what sort of awakening through the inner planes, we do not know! A short poem or a chant, which is given below was read out to Shri Baba. As he heard the lines He seemed delighted and tapped the alphabet board rhythmically, that expressed His happiness.

Om to the North, Om to the South;
Only one Name, shall cross my mouth.
Om to the East, Om to the West;
We know the Name that we love best.
Om, Om, Om. abba, abba, abba;
Holy, Holy, Holy, Baba, Baba, Baba.

Like children, Shri Baba appeared very pleased to hear such simple poems composed by His dear ones, in different languages. Meher Baba though rarely, also composed some such poems, in some languages, rhyming simple words.

After two three days' stay at Mahabaleshwar, Shri Baba planned to spend a score of days in seclusion. The

place selected was Purandar, a fort connected with the life of king Shivaji (1630-1680 A.D.). It was on the top of a mountain over 4,000 feet high. Before leaving for Madras by the beginning of April, this plan was set to work and the *mast*, Ali Shah was taken to the fort, on 10th April, 1947. There were unusual showers and a great gale raged for a week. Shri Baba worked with Ali Shah till 19th April and then moved to Ajinkyatara-Fort near Satara. He stayed here for five days and spent many hours all alone in a lonely part of this ruined fortress. By the end of April, He returned to Mahabaleshwar.

Once, with reference to the responses received by His lovers, who remembered Him whole-heartedly, Shri Baba remarked, "Baba is Fire." He was in a jovial mood and dictated some lines through His board. The poem thus composed is given below:

Baba Is Fire

When you feel cold,
And sit near the fire;
It drives out your cold,
And makes you perspire.
When you feel hungry,
And cook on the fire;
It gives you your food,
For which you aspire.
But, if you, like a fool,
Try to play with Fire:
It may burn you so badly,
That would make hell admire!

Mast-Ashram At Satara.

By the last week of May, 1947, Shri Baba shifted His headquarters from Mahabaleshwar to Satara. With the women *mandali*, He stayed in Mutha's new-built bungalow. Three other bungalows were also hired; one for the men *mandali*, the second for Dr. Donkin and

Dr. Ghani, who were working on the final phase of the book on the *masts*, The Wayfarers and the third bungalow for the *masts* Who were brought there. The last one can well be referred to as Satara *Mast-Ashram*. Shri Baba had sent letters of instructions, a month ago to some of His devotees and disciples to bring certain types of *masts* to Satara by mid-June. Most of them could not succeed in bringing the *masts*, for one reason or the other. Only Minu Kharas brought two *masts* named Babaji and Payaji. They were of the moderate type and Shri Baba sent them back to Karachi, now in Pakistan within three days.

Mast-Ashram at Satara rested mainly on the two pillars, two powerful pillars—Ali Shah and Chacha of Ajmer. Ali Shah was an ever available medium for the *mast*-work of Shri Baba. The arrival of Chacha made the *Ashram* activities very significant and vibrant, spiritually. Chacha stayed at Satara for about five weeks. He was the seventh plane *Majzoob*, experiencing the "I am God" state. It is a state in which "I" is neither the subject nor "God" the object; it is BEING what the Reality eternally Is.

On 3rd June, Baidul with great difficulty brought Chacha from Ajmer to Satara. After the arrival, this great *Majzoob* occupied a seat in the corner of a room, in the Satara *Mast-Ashram*. Practically, he did not leave this room during his stay there. He would sit for hours and hours, on just a strip of matting, occasionally changing the place a few yards away. About Shri Baba's contacts with Chacha, particularly during this period, Dr. Donkin wrote, * "Each day, Baba spent most of His time plying Chacha with tea and food or sitting with him in silent conferences. During these weeks after sitting for an hour or two with Ali Shah and particularly with Chacha, Baba would emerge with face pale and tired and often with clothes drenched in perspiration. It seemed as if, in His silent conferences, He had to focus the rays of His infinite power through the lens of His body and His body felt the strain.

* The Wayfarers by Dr. Donkin.

Shri Baba generally bathed and shaved the *masts* in the *Mast-Ashram*. But Chacha flatly refused to be bathed. With great persuasion by Baba and the *mandali* he was amenable, for the removing of his filthy clothes. It was a sort of miracle that in spite of his living in an unclean hovel with such dirty clothes on his body for over two decades, he kept a robust health. On 10th July, he was sent back to Ajmer with Baidul. Ali Shah was the first and last inmate of this *Mast-Ashram*. He was the 'opener' and the 'bat-in-hand' to return to his pavilion at Meherabad. Satara *Mast-Ashram* was closed by 13th July, 1947.

Circulars Regarding Correspondence And Fast.

On 1st July, a circular was issued that banned correspondence with Meher Baba. It was mainly for His lovers in India. Only telegrams in serious matters were permissible. Prior to this circular a letter from one of His dear ones was read out to Him. The person concerned had landed himself in great difficulties and felt tortured. In directing the reply to this letter Shri Baba remarked, through His alphabet board, "You are not the cause of your difficulties. Baba Himself is the Cause of the world going wrong or right." Baba, however, pacified the person by conveying at the end, "Don't worry. Everything will be all right with you. My love to you." Shri Baba's words of love were of great help to that troubled soul, in giving relief from the pressure of so many worries. It gave him the understanding that Shri Baba was with him in all the events, "wrong or right". Meher Baba is as much the Cause as the Effect; for He is the undivided Life of humanity.

On 10th July, as per the circular letter Baba-people were asked to observe fast for twenty four hours beginning from 7 a.m. Perhaps it was the beginning for the subsequent years when either fast or silence was observed by the Baba-lovers all over the World, on this blessed Silence Day.

Arrival of Elizabeth And Norina.

In March, 1947, Meher Baba had sent a special message of cheer and hope to His dear ones in the United States. It was circulated to them through Elizabeth Patterson and Norina Matchabelli. After completing this work of circulation these two devoted disciples left their country for India where they arrived on 13th July, 1947. Since past few months Norina had been ill. So, a separate bungalow was hired at Satara, to accommodate them comfortably. Adi Sr. was entrusted with the work of driving them from Bombay to Satara, He arrived at the appointed time, it was a long-awaited meeting. Shri Baba looked at Elizabeth and Norina with those ever young eyes, having the splendour of the Beyond, and the years of separation passed into unreality. Kitty Davy, one of the women *mandali* living at Satara, wrote a beautiful account of this incident—Shri Baba receiving His two dear disciples.

Kitty Davy writes: * "Norina before leaving New York had been very ill with a heart condition. Picture Baba, standing on the door step of the Satara house as Adi's car arrives, bringing Norina and Elizabeth from Bombay. Baba's encompassing embrace, that wipes out time ... his welcoming smile that uplifts the heart ... his unmatched tenderness as he helps Norina up the steps, His subsequent care and attention throughout the two years she remained in India, appointing Dr. Goher to look after her ... these are the incidents one always remembers. Baba had arranged a separate bungalow for Norina and Elizabeth. ... Dear Kaka was the Major Domo in that bungalow. Norina with her wonderful sense of humour remarked, when she found they were in a separate bungalow and not with the girls, "We who came from the West with all our worries and troubles, seemingly had to be put into spiritual quarantine, for a period." Baba had put Norina on silence for the first six weeks after her arrival. ..."

* Recollections by Kitty Davy. The Awakener Vol VI No.2.

Meher Baba's Sense of Humour.

In summer 1947 Dr. Goher Irani joined the women *mandali*, permanently residing with Meher Baba. She was given the duty of attending to Norina's health as a personal physician. Shri Baba used to visit this bungalow, though not daily. One day, after meeting Elizabeth and Norina, He came to Goher's room, but she had gone out. There was a small picture of Baba fixed in a frame, kept on her table. Shri Baba put it in His pocket. As Dr. Goher hurried to meet Him, He asked her, "Where is my picture that was on the table?" Not finding it at its place Goher continued to search for it at different places in the room. Shri Baba enjoyed the fun and skillfully put back that small frame on the table and stood away. Goher after a time, noticing it at its original place, cried out, "There it is, Baba; How could I not see it before, I wonder;" Shri Baba smiled with a glitter about His face, His eyes shining all the more with a glow of mischievousness in them. He then revealed the secret!

On some days when Shri Baba did not visit this bungalow there would be a small message of a line or two for Norina, from Shri Baba. One such message was, "Do not mind one percent even if you do not sleep for seven days!" Another was, "You can see me, be near me but do not talk to me." During the stay at Satara, once Shri Baba had an outing with the women *mandali* including Elizabeth and Norina, to Ajinkyatara, On some other occasion He took them for a picnic along the bank of the river Krishna. In such lively and playful atmosphere Norina recouped her health and was able to walk to the residence of the women *mandali*, without any difficulty.

Meher Baba's sense of humour and His playful nature had been of great help to His devotees and disciples in feeling their closeness to Him. Some doubt and even debate over the merits and demerits of the sense of humour noticed in the Perfect Masters. For us, it is as much a part of spiritual growing as is the regular *sadhana*. It eliminates negative projections, like dejection or indiscrimi-

nate rejection. It keeps the mind alive to take things and events, with ease and composure, as they come expected or otherwise. Shri Baba had shown us that life devoid of humour, is a living lacking in humanness. In its absence the devil in man gets better of the angel—the care-free singing spirit.

"I Am On Fire; I Am Aflame."

From 10th August, commenced Meher Baba's tour to contact *masts*. First He visited Aurangabad and renewed His contact with the two great *masts*, named Mai-Bap and Captain. Mai-Bap was first contacted in May, 1939. He was brought to Khuldabad. Shri Baba bathed him, clothed him and fed him. After a while, all of a sudden, the mast shouted out, "I am on fire; I am aflame." In January, 1942 when he was contacted for the second time, he sat alone with Shri Baba in a room, but suddenly rushed out saying aloud, "A nail had pierced me and I cannot bear it." Such remarks from the *masts* symbolically mean the suffering contained in sharing the spiritual work given by the Avatar of the Age, on the inner planes of consciousness. After this contact, * "Mai-Bap was taken back to his home and Baba told Kaka Baria to bring him daily for seven days. Although Mai-Bap had not been present when Baba gave these instructions to Kaka, Mai-Bap told Kaka a few minutes later, 'I will come with you for seven days,' and then touched Kaka's palm with the back of his hand, which means a dud promise! Next day, he refused to come with Kaka and Baba, therefore, went to him every evening, at his own house." This time, in August, 1947 Shri Baba just renewed the old link with Mai-Bap who was perhaps very cooperative this time.

Captain was an old short fellow with dirty clothes. But he was a *majzoob*-like *mast* of the sixth plane. Shri Baba felt very happy to have contacted these two highly involved souls. From Aurangabad Shri Baba proceeded for Parali (Vaijinath). An advanced pilgrim named Tulsi Maharaja was contacted. Then via Tuljapur He reached

* The Wayfarers by Dr. Donkin.

Hyderabad, now the capital of Andhra Pradesh. Here, in all He contacted six *masts*. Only the one named Murshad was a new contact. Visiting Zahirabad Shri Baba returned to His headquarters at Satara, by the middle of August, 1947.

With this short *mast*-tour to Hyderabad, the stay at Satara came to a close. Arrangements were being made for the whole group to stay at Meherabad. During Shri Baba's stay at Satara, many persons requested Shri Baba through the *mandali* for a public *darshan* programme. He generally consented to have such a programme by the time He was about to leave that place. According by this time too, Shri Baba condescended to give a few hours' *darshan* for the people residing near Satara. Only a few Baba-people from outstations were permitted to come. Adi Sr. informed me in advance about this and I decided not to lose this chance, may be of few hours. At the time of this *darshan* programme at Satara, Mauni Buva, one of my friends and one of the dear ones of Meher Baba had the opportunity for the first time to meet Meher Baba and get His instructions about meditation. I wish to narrate in detail, as to how I came to know incidentally about Mauni Buva, as also his first meeting with Meher Baba, at Satara.

I Met Mauni In A Train.

In those days I had some contacts with a socialist group through an organisation called Rashtra Seva Dal. I had a *kala pathak* (a band of singers and actors) that entertained people and at the same time tried to inculcate love of the nation and humanity at large. I knew very little about playing on the harmonium. But being a school teacher I could not refuse to play on it as desired by the pupils and my colleagues in Rashtra Seva Dal. One such function was arranged at Modnimb, a nearby place. The programme was to commence by 10 at night.

The moon was slowly rising at the horizon and the sky was getting lit with silver light. Most of the party members had left earlier and I hurried to catch a train to be in time for the cultural programme at the village fair. As I occupied my seat the train whistled and started. I

found myself facing a young man wearing long black hair and a beard, on the opposite seat. A few months back I had returned from Madras, spending some days in the Divine *sahavas* of Shri Meher Baba. I was enough infused with enthusiasm so as not to let go any opportunity to tell others about Shri Baba. I cared less whether people heard me with mere curiosity or otherwise; How could I miss such an opportunity of giving the news about Meher Baba to that bearded soul!

"Where are you going, Swami?" I opened the conversation. He just raised his finger gesturing a distant place. I gathered that he was observing silence. This made me all the more communicative. The Swami, better to call him, Mauni, as he was observing maun-silence, took out his small slate and the slate pencil. He wrote the replies on that slate. I think, it was a queer amusement for the passengers in that crowded compartment. Our conversation continued. After a while I asked him, "Mauni, you have roamed enough from Haridwar to Rameshwaram from North to South of India. Has this itinerary served its purpose? Do you wish to move about continuously from place to place?" To this Mauni replied, "Perhaps. I am a seeker after Truth. But I am still groping." I found him honest and sincere in his replies, so, I further said to him, "I too have not realised the Truth but fortunately, I have met the One Who knows it and is the Truth (Reality) Himself. "Who is he?" he enquired eagerly. I did not tell him the name of Meher Baba. The orthodox Hindu *sadhus* and Mohammedan *fakirs* disregard the status of the spiritual personalities from other religions; that was my experience and Meher Baba was born in a Zoroastrian family. I simply replied, "We will talk about the Enlightened One, if we happen to meet again." By this tune the train reached Modnimb where I had to get down. Reluctantly we had to cut short the conversation. I asked him his address and coincidentally, I learnt that he belonged to the same place—Kurduwadi where I stayed.

Mauni Accompanied Me To Satara.

After some days, I met Mauni in a temple and had a few "conversations" with him, about my association and contacts with Meher Baba. With an open mind, he expressed his earnest desire to have Shri Baba's *darshan*.

He was sincere about seeing God in his heart, as also in the human Form, as the God-Man. As chance would have it, I got the news from Adi Sr. that Shri Baba would give few hours *darshan* at Satara. Hearing this, Mauni prepared himself to avail of this opportunity and riding on the crest of a lucky wave we left for Satara.

It was August, 1947. Norina Matchabelli and Elizabeth Patterson were staying in a special bungalow, in the Camp area at Satara. I think, the *darshan* programme was arranged in this bungalow, surrounded with blooming trees and flowers. We reached Satara by late noon. The *darshan* was to commence from 3 P.M. As we alighted from the bus, it began to drizzle. After slight drizzling, a delightful sunshine spilled a delicate glow over the trees, the plants and the distant hills. It seems that 'showers' have some 'mystical connection' with Meher Baba's programmes! By the time we reached the bungalow, the Hall was packed to the full. Shri Baba with a garland of roses, looked very beautiful and graceful. He had stretched His legs and heaps of garlands were lying by the side of His seat.

Coconut Represents Spiritual Truths.

I entered the Hall and stood at the back of the crowd, with Mauni, near the doorway. Shri Baba spotted me and signalled me to come near. He enquired about our journey to Satara and made us sit near Him. I introduced Mauni to Shri Baba. People were coming in a queue, to take Shri Baba's *darshan*. They came with garlands and fruits. Shri Baba gave each a smile or a pat. A small *bhajan*-party was singing devotional songs, As the programme was going on, I told Shri Baba that Mauni was observing silence since years. This pleased Shri Baba and He made a sign of touching the forehead with His fingers,

meaning that Mauni was fortunate. Maun expressed a desire to have a picture of Meher Baba, At once, someone from the *mandali* brought a fine Baba-picture. Shri Baba gave it to Mauni.

After a while, Shri Baba took a coconut in His hand and looking at us both, began to explain its symbolic significance. Catching some threads of the coir, Shri Baba gestured, "This is like a gross body." Tapping the hard shell, Shri Baba conveyed, "This is like a subtle body and the inner white kernal is like a mental body." Then shaking the coconut a bit, so as to refer the sweet water inside, Shri Baba concluded, "That is I, Baba, Truth." Meher Baba conveyed all this through such sweet and eloquent gestures and with so few words, which He alone could do. Then He gave the coconut to Mauni. Shri Baba told him to place the Baba-picture that was just given to Mauni against that coconut, using it as a stand; He told him to concentrate on that picture for half an hour after mid-night, everyday. Mauni was so pleased, so pleased that tears of joy of having met the Perfect Master, sparkled in his eyes. It was his first contact and his sincere wish was so lovingly responded. Shri Baba asked him to continue this *sadhana* of meditation for six months and then to inform Him about it.

"Do Sincerely What Is Told"

After some time Mauni was tempted to ask Shri Baba a question about his diet. "Are there any restrictions about food? Am I to fast for some days, during the period of six months?" Mauni wrote this on a slate that I read out to Shri Baba. It is a tendency in man, myself included, to show off indirectly one's ability or virtue to others, even when one has a fortune to come in contact with the Perfect Master, who knows everything. It is the trick of the mind to express its sense of separateness, in a respectable way. But in the spiritual Path one has to understand the ways of 'me' and 'mine' to efface them, rather than nourish them. Hearing the question Shri Baba looked a bit indifferent and said, "What has fasting to do with what

I have told you to do? If you so desire, you can please yourself. You can take food for seven times a day or fast for seven days; It matters least whether you take only milk and butter-milk or exclude them outright. Do sincerely what is told; that alone matters." We sensed that it was rather silly to put such questions to Shri Baba. Realising the mistake, we kept quiet for the rest of the period and tried to absorb and enjoy as much of His Presence in silence, as possible.

The programme was over by 6 p.m. We still lingered in the Hall. When we were standing by the door leading to a verandah Mauni had a soft, loving pat on his back. He turned his head aside and to his surprise he found that it was from Shri Baba who had just passed by his side, to the next room. Numerous were the endearing ways of Meher Baba's intimacy. We did not stay overnight at Satara, but returned straight to Kurduwadi with the delightful fragrance of that *sahavas*-evening with Meher Baba.

On 27th August, 1947, Meher Baba with His group of men and women *mandali* left Satara for a stay of ten days at Meherabad.

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(To be continued)

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Children's Corner

MY Dear Children,

Our Beloved Baba, with all His compassion for us, His dear children, had given us many valuable lessons, through which we can win His love. He says "If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God."

Suppose a friend comes to you with his tale of woe. Never send him away saying "After all this is nothing. I suffered more." For you his woe may appear as a very minor thing. But if you try to see through his eyes, it may be a big one. Never try to brush him away carelessly. Listen to him patiently. What do you lose by paying a sympathetic ear? Speak a word or two of sympathy. Perhaps a sympathetic word is what he needs to enliven himself. For it is firmly believed that a sorrow shared is sorrow halved and a happiness shared is happiness doubled. Share in the happiness or woes of a friend —nay even a foe. You are doing service unknowingly.

There is a pretty little story where Angels asked God if there was anything in the world stronger than rocks.

"Yes" answered God, "stronger than rocks is iron; for iron can break rock."

"Anything stronger than iron?" asked the Angels.

And the Lord answered:- "Fire, for iron may be melted in fire."

"Anything stronger than fire?" asked the Angels.

"Yes, water; for fire is quenched by water," replied God.

"Anything stronger than water?"

"Yes. wind; for wind my scatter water."

"Anything stronger than wind?"

"Yes" said the Lord "sympathy is stronger. Nothing is stronger than a compassionate heart."

So dear children know that you can build and beautify the world through sympathy. It must be the laws of your life. There are many great people from whose acts and behaviour we see how sympathy soothes and comforts.

It is said that the Turks are a sympathetic race of people. It seems they never send away an old servant when old age or sickness disables him to work any further. He is looked upon by the master as well as his family as one of its members.

Sometimes a small thoughtful personal gesture also brings happiness. Sir Alexander Fleming, discoverer of penicillin used to plant flowering bulbs in such a way that when they bloomed they spelt the names of friends, When the flowers came out, he invited his friends to come and stay with him. It gave them immense pleasure to see their names growing in colours in the garden.

There is an organisation in France called "Little Brothers". These French people help the needy lonely and hungry old people. They believe that they are given life only to serve. Their service lies not merely in giving food alone. They think that man does not live by bread alone. But the only thing through which a man survives is LOVE and companionship. With much imagination these "Little Brothers" mingle love with their service and transform the loneliness of old people into hope and happiness. For the lonely old people who are too weak to do anything for themselves they make their beds, tidy their rooms and carry wood for winter warmth. They even wash their clothes. Some children abandon their old parents and go and live far off. To them the suffering is much more, the loneliness is more biting. What more do they want than a sweet little word of sympathy and your pleasant companionship at least few hours a week?

My dear little ones! if you can but think there are thousand ways through which you can express your love and sympathy to the needy.

I know of a little boy, whose thoughtful act of love brought comfort and healing to a sorrowing mother. The mother lost her only child, the playmate of the little boy in a car accident. It was a terrible blow to her. She could not control her grief. She could not come out of the house. All through the day she sat in her room, weeping. One day this little boy came to her with a little package rolled in an all crumpled and dirty newspaper. He stood near her, with eyes full of sympathy and slowly said "Aunty! I bring you these seeds." He opened the packet and put them in her hands. Lovingly he took her hand and led her into the garden saying "come Aunty, we shall plant them together." The sorrowing mother, not able to hurt the child followed him into the garden. Everyday after the school is over the boy used to come and take her into the garden and relieved her grief by his innocent companionship.

To soothe an aching heart, to infuse courage into a drooping spirit, to bring a smile on a face pale with woe, to diminish sorrow by loving words are the works of a God-lover. Know that if you do any one of them, then you are loved by Baba.

Act kindly, it is a little thing.
Speak softly it costs you nothing.
Drop'd in the heart's deep well
The good, the joy they bring
Eternity shall tell.

yours
Aunty Sreelatha.

BY THE GRACE OF MEHER BABA !

By Bro. K. K. RAMAKRISHNAN, Poona.

Mr. May was without a roof on his head, because his father turned him out of his house. A kind friend gave him shelter. It was in 1954-55. He met Meher Baba and beloved Baba blessed him; so he believes. He loved Baba intensely. He worships Meher Baba as any other man of this world worships God of one's imagination or faith. Meher Baba is everywhere in his house. In the drawing room a big beautifully framed photo of Meher Baba adorns the wall. In the kitchen-cum-dining room, there is a photo of Meher Baba eating. Just above the washing basin there is Meher Baba washing. In the bath-room there is Meher Baba bathing.

Mr. May is a flourishing business man now by the grace of Meher Baba. He owns bungalows a portion of one of which he has rented out to his old benefactor. He is married by the grace of Meher Baba with a lovely and loving woman—a symbol of Indian womanhood. He has sweet loving children by the grace of Meher Baba. He changes his scooter often just for the novelty of it. He has motor cars and practically everything that goes with a luxurious life and all these by the grace of Meher Baba!

The other day I was travelling with him and his family. There was another family of his friend. He moves amongst a large circle of very influential people. His friend is a big official in one of the local firms. Though living in Poona for many years now, I do not remember to have seen him even once coming to Baba. But now, this friend of Mr. May is strangely drawn to Meher Baba, probably persuaded by the rising prosperity of his friend May, which seems to be by the grace of Meher Baba. When we parted he said, 'Jai Baba!' This means he is a Meher Baba lover now. This set me thinking. *What is meant by the grace of Meher Baba?*

I have known quite many lovers of Meher Baba struggling hard to make both ends meet. It may probably be the case of million of men and women on the face of this vast earth, governed by the science of what is called the political and mercantile economy. I have known persons who had once flourishing business, bungalows and bank-balances lose everything. They too are his lovers. I have seen some of his lovers suffering from ailments, and some dying in agony taking his name to the last of their breath.

I saw once a lovely little girl praying for relief from pain kissing a photo of Meher Baba placed on a low stool before her. Her mother was there too, praying for the ailing child's life with tears in her eyes. The child died. Is God partial to His lovers? What is the meaning of His Grace?

In 1964, I was hit by a carelessly driven motor car. When I was being attended by the doctor anxious friends were murmuring "he is saved by the grace of Meher Baba!" I was then thinking, had my limbs been cut or crushed, they would still have said the same thing. By the grace of Meher Baba, he was not killed. And if I was killed in that accident. they would have said the same thing. By the grace of Meher Baba he was not left to suffer the misery of a disabled life. What do we mean by the term grace?

A family was travelling in a car, which met with an accident. The husband died. One child lost an eye. Still the mother and other relations feel "they were saved by the grace of Meher Baba!" what is meant by this grace of Meher Baba?

Understanding is by experience. God teaches man in the school of experience. We often utter a word innocent of its implied meaning. Our understanding of terms we often use in our conversation is not perfect. For example, for the common generality of mankind the term

"grace" connotes divine favour in fulfilment of our desires. By the grace of God we mean an assumed intervention of God in the affairs of our life. And God here simply means an unseen and unknown power. There is of course truth in this assumption and belief. For man stands between two darkneses. On one side is an immeasurable expanse of the past and on the other side is an equally unpredictable and unlimited expanse of the future. Thus, it may seem that the conscious life of an individual is like a drop in a boundless ocean of unconscious existence. It is this unfathomable infinite expanse of unconsciousness man calls God, Whose hand he sees or imagines in the affairs of his life. It is man himself who gives a form and name to such a god. We have thus innumerable gods created by the human mind in a heaven of human imagination.

To seek after Truth means the effort the conscious mind makes to conquer the unconscious. To truly love God means to be fully aware of the unconscious by the conscious mind. Mind limits the capacity of the conscious individuality and hence the conquest of the unconscious infinity (God) calls forth complete annihilation of the limiting mind, Manonash. Man must merge himself wholly into God to know God. To know God is to become one with God. The great Master of Maharashtra, Tukaram rightly described this when he said, "I have gone to see God, but returned as God." To enable this God's grace is.

Since mind has to be annihilated to know God, all efforts to know God is futile, unless one is prepared to let go what is called 'self.' And this letting go of 'self' is possible only when desires disappear from one's mind, An intellectual grasp of spiritual path and the ultimate goal of life is possible only through analogy. Just imagine human mind is like a particle of potassium permanganate and God like a big well. When we put a particle of potassium permanganate into the well, the whole well become coloured with the potassium permanganate, which loses itself in the water of the well. This means the individuality of the

particle of potassium permanganate has become indivisibly one with the whole well. A particle of potassium permanganate conquered the whole well. Similar is the case with the conscious mind's effort to know God.

Gandhiji had attributed to God's grace all the successes he had in his experiment with Truth in various aspects of his personal life and in the field of his public life. For his failures he blamed his lack of faith and imperfection of his own life. And his entire life was a stream of self-giving love for the suffering and self-effacing service to the community, at the cost of his comfort, convenience and life itself. For Gandhiji God was Truth. It is immaterial what one conceives God to be. But it is a matter of great significance how one converts one's conceptions into concrete actions in one's everyday life. Gandhiji loved Truth and lived in Truth. Adherence to his convictions of Truth at the cost of everything else including his life was his religion. True to his vows and pledges unmindful of what the whole world thought about it was the way of his life. He did not hesitate to confess his mistakes, and the imperfections of his thoughts, words and deeds. What must have been the meaning of the term 'grace' to Gandhiji?

The saints and sages have said that it is by the grace of God, that is by the grace of a perfect Master alone that man can realise God or Truth. Hafiz, whom Beloved Baba quoted always, said, that this grace descends into the life of man when he becomes dust at the feet of a perfect Master. What does this term grace mean?

We all know the great name and fame of Swamy Vivekananda. It was, we believe, by the grace of Sri Ramakrishna Paramahansa, the perfect Master, that Swamyji attained to that height of glory in his time. There was an interesting incident in his life which may help us grasp the subject of our study. When Narendra (that was his name then) was caught between his longing

to realise God and his responsibility towards his family he once requested Ramakrishna to pray for the grace of the divine Mother Kali on him. He had his mother and five or six younger brothers and sisters when his father suddenly died. He being the eldest it was incumbent on him to support his mother and the children. He was without a job; all his efforts to find one was in vain. Sri Ramakrishna advised Vivekananda to go to the shrine of the divine Mother and pray. He went in obedience to his master's wish. But what did he pray? when he stood before the deity the words that came out of him were "*Mother give me pure devotion and true knowledge.*" Three times he attempted to pray for the grace of the Divine Mother in fulfilling his earthly needs, but all the times the prayer turned out to be a prayer for pure love and truth. Of course, one can clearly see the intervention of a living Perfect Master in this drama of his life moulding his dearest disciple for his work in this world. But it is worth noting what an aspirant after Truth asks of God, when he seeks his grace. "Seek ye the Kingdom of God first; all else will be added unto thee," said Jesus the Christ. Sri Aurobindo said, "when man asks of God, He gives what man asks, but when man loves God, He not only gives what man would have asked for, but gives Himself besides." But most of us have no trust in the words of advice given by God-Man and Perfect Masters. Hence Meher Baba had said, "the incapacity of man to understand the words of God makes the Avatar's teaching a mockery". The same Vivekananda afterwards said, "What if a mother and five or six children died. Millions will live if I could carry the message of my master far and wide into this world." By the grace of his Master (God) his family did not starve nor were they naked for want of clothes. What is the meaning of grace here?

When one gives oneself up in love for God and endlessly efface oneself in His service, his needs are provided. Today, it is worth finding out as to how many are there in the fold of Meher Baba, who are prepared to sacrifice them-

*selves in carrying his message of hope, love and truth far and wide into this world. Are we fortunate to have His disciples (whom he had trained to a life of self-giving love and self-effacing service) today to lead our way? Once a lover of Meher Baba came to him and prayed for his grace. Baba asked him, "do you know what my grace means? You will be stripped off of everything, You will be on the streets." He further explained, "those who dare to seek and are privileged to receive my grace are stripped off of everything. They will have no roof on their heads. They wear only loin clothes." Baba warned him, "think well before anyone ask for my grace." It reminded one of the words of Jesus the Christ, "Fox has his hole; birds have their nests but the son of Man has no place to lay his head on." This in truth is the picture of the NEW LIFE for the NEW HUMANITY Meher Baba had lived and showed us. The lover insisted that he wanted His grace alone. Meher Baba then in a mood of *solemn seriousness said* "I give you my grace. You may go now."*

He was a married man with, I think, two or three children then. I do not know what he was at that time. Nor do I know what he is now. This is one thing marvelous in this cosmic Meher Baba Family. Members of this family never care for each others' antecedents. I have seen the family coming to Baba many times. His wife was a lovely and loving woman—an ideal Indian woman devoted to her husband. The eldest son was going to school. There was a little girl Beloved Baba used to always place on his laps and caress. Apparently they lived a normal married life. After few months, his conditions changed. He was homeless and penniless. How it all happened I do not know. For some time he was living in a local Dharmasala, with his family. After a while they had to vacate and was then literally on the roads, no place to lay their heads on. Seeing this condition another Meher Baba Lover accommodated him and his family in an out-house of his bungalow. He was a police official. Months passed. The man was not able to bear the conditions. of his then life, he had by the grace of Meher Baba. He even contemplated

committing suicide. At that time he chanced to meet one of the disciples of Meher Baba—a resident mandali. He narrated his woeful tales to him. The news reached Baba. The man was called. He came and prostrated before Baba. Baba then lovingly inquired about everything, and finally said, "*I am now taking back my grace.*" Baba then asked one or those around, a non-resident mandali (who visited him every week-end) to pay the man hundred rupees. The man did not protest. He took the money and went his way.

Months passed on. Beloved Baba was again in Poona for his Summer stay. They were days we were busy collecting funds for building the biggest Centre in the world for Baba in his birth place. One day, when I was with Baba, he asked me, "do you know so and so? Have you asked for and have taken any money from him? I know you are mad with your Centre project." I told Baba, "Yes Baba, I know him. He appeared to be a big man now. He lives behind the railway station and always moved round in cabs. But I did not ask nor have taken any money from him. His wife sends two rupees to the Centre every month. That is all." Baba then told me not to take any money from him. "It was alright you take one or two rupees for the Centre work. But no large sum of money even if he gave of his own accord. Beware."

Months again rolled on. Beloved Baba was in Poona for his Summer stay. Maharani Shantadevi was sitting by the side of Baba. Few mandli members were there as usual. The lover of our episode came in very sad mood. I heard Beloved Baba asking him to tell the truth. Whenever God-Man asked a person to tell the truth or when he said 'hope you are telling the truth' sure there was falsehood involved and the person in question was hiding something. If a person was wise enough to speak the truth in spite of the circumstances in which it was asked he was sure to be saved from the consequences of his act; even if it was a criminal deed. But the lover in question

demonstrated innocence. The conversation was in Gujrati, but I could follow the gist of the talk.

A few days later this man was sentenced to a jail term for, from what I heard, impersonation. He was doing some so-called business in Bombay. He was earning a lot of money. He had a big bank balance, he told me once. And when he was in jail, the Compassionate Father provided and protected the family through his lovers.

Meher Baba seems to me to have defined the meaning of the word 'grace' through this drama of one of his lover's life. "Poverty is my brother," said Francis of Assisi. But one in a million voluntarily accepts poverty as one's brother, and that one is on his way towards the home of His Father and brother—poverty is the only true companion on his way. Grace of God, gives man love for God and in his longing for union with God, his Beloved, he ceases to love everything else. It is when man is denied the grace of God that his mind merges in the making of money and runs after sensual pleasures of this world. So when the lover of our episode asked for Meher Baba's grace he in truth asked for non-grace. He had in mind a better condition of his earthly life, when he asked for grace. He wanted to have big bungalows, and bank balances and all that make man happy on this earth. Since this earthly life is an illusion, happiness in life of illusion can only be found through and sustained by falsehood. Poverty was his companion when he had Meher Baba's grace consciously given. Mammon was his companion when his grace was taken back. Accumulation of wealth is an impossible proposition for a lover of Truth.

In the discourses of Meher Baba it is written, "Very few persons are really interested in God for His own sake. If the worldly minded men turn to God at all, it is mostly for their own selfish and mundane purposes. They seek the gratification of their own desires, hopes and even revenge through the intervention of God of their imagination. They do not seek God as Truth. They long for all

things except the only Truth, which they regard as unimportant. People pursue their happiness through everything except God, Who is the only unfailing source of abiding joy."

Meher Baba explains in the discourses further, "Pure Love is the bloom of spiritual perfection. Pure love arises in the heart of the aspirant in response to the descent of grace from the Master. When pure love is first received as a gift of the Master it becomes lodged in the consciousness of the aspirant like a seed in favourable soil, and in course of time the seed develops into a plant and then into a full-grown tree. The kind of love which is awakened by the grace of the Master is a rare privilege. Even the great yogis with long beards, who, sitting in caves and mountains, are completely absorbed in deep samadhi, do not necessarily have this precious love. Pure love awakened through the grace of the Master is more valuable than any other stimulus which may be utilised by the aspirant. Such love not only combines in itself the merits of all the disciplines but excels them all in its efficacy to lead the aspirant to his goal. When this love is born the aspirant has only one desire, and that is to be united with the Divine Beloved. All his thoughts are turned away from the self and come to be exclusively centred on the Divine Beloved. Through the intensity of this ever growing love he eventually breaks through the shackles of the self and becomes united with the Beloved. This is the consummation of love. And this is the outcome of *God's Grace*". May we all understand the true meaning of "by the grace of Meher Baba" and may we all endeavour to become worthy of His Grace. Jai Baba!

A TWO HOUR BREAK THRU'

by Dr. H. P. BHARUCHA, Navsari

At last, the day arrived for which thousands would shed tears of blood. Yes, it was too true to be believed. Adi, Dr. Donkin and I were speeding in Donkin's Wollesly for *Meherazad to be there at 8.30 a.m. on Sunday the 13th of October 1968*. We reached there to find about twenty workers from Poona, Mr. Amar Sing Saigal of Delhi, Mr. Keshav N. Nigum and Pukar of Uttar Pradesh embracing each other and the Mandali at Meherazad. I too joined in the medley. We soon heard Eruch's loud voice announcing instructions from Beloved Baba: Baba wants you all not to bow down to Him; He will not grant any one a private interview, He will not accept garlands or gifts; You should go in and sit down but, not on the red carpet. (Not because this carpet was too precious to be trodden on but, it kept all of us five feet away from Baba). Now, Baba wants you all to come inside.

We hardly waited for those words to fall out of his mouth and there I entered Baba's room. Seated to the right of the entrance, in His usual chair, was God in human form. How can we even imagine the millionth shadow of what we speak, write or believe? It's just incredible that we were face to face with Him, the Creator, the embodiment of Infinite Power, Infinite Knowledge and Infinite Bliss, and more so, our having come to Him without almost any struggle on the spiritual path. *We, who can not even dream of the spiritual path and the thorns strewn on it, were so readily accepted by Him, the Compassionate Father. Were we worthy of being in His presence? Far from it. It is His unfathomable Grace that He has drawn us to Himself and has accepted us with our billions of weaknesses and our hearts empty in His love. We all are indeed blessed to have been with the God-Man!*

I walked into the room with folded hands and head bowed a wee bit, taking care of the red carpet! Baba immediately asked me how He looked. He definitely looked as

if he had lost weight and in a fraction of a second, I felt His face was wrinkled under the strain of His eighteen months of vicarious suffering for our sake. As the others entered, He motioned us to sit down. I wasn't taking any chances and so I sat down quickly at the edge of the red carpet so that I could have a full view of Baba and my eyes could drink for two hours from the infinite ocean of His love. But, poor me! How little can I drink from that Infinite Ocean!

Baba's humour has always caught the eye of even the most cynical who has visited Him. He said that we all looked very healthy while He was losing weight. He joked that Pukar was at the point of bursting! (Pukar's skin was tightly stretched to contain the adipose tissue that abounds in him) It was now 8.30 a.m. and He said that we should end this meeting by 10.30. He asked us to hear all that Eruch was to read out and then discuss the points. We were permitted to take notes.

Eruch interrupted, today's talk shall be in English. We shall not waste time translating it for the benefit, particularly of two persons here; one of them can understand a little English, while the other is hard of hearing and so it would not make any difference to him whether I say it in English or Marathi. (All smiled)

Baba continued that He would first explain to us about His work done during the past eighteen months of His seclusion. He said that we and many others must have wondered why Baba avoided seeing people during these months. Some may have felt that Baba was not well. But that was not so. He was well 100% to see and meet people but the strain on Him was very great. Every day He would sit behind closed doors and windows in Meherazad or at Guruprasad and no one was permitted to disturb Him. His work was internal, on the inner planes but all the while He had to keep a link with the gross world. Sometimes He worked for three to four hours at a stretch. How did He maintain this link? By constantly, for hours on end, hammering His right thigh with His fist. (Baba demons-

trated this to us by hammering His right thigh several times and we heard a loud thud each time He hammered). With this exertion for hours on end, Baba was physically exhausted and it took Him the rest of the day to regain His strength to start work afresh the next day. He asserted that He is God. He repeatedly asserts this because He is God. Philosophers and Pandits intellectually say the same, "I am God." This they say for they have an intellectual conviction that there exists nothing but God. Even the book 'God Speaks' says the same thing, but don't compare it with the other Vedantic literature. 'God Speaks' has not only made it very clear but revealed that God alone exists; even so all this is nothing but words. Only the One who actually experiences being God, Infinite Power, Knowledge, Bliss, Beauty and Love has the authority to say that he is God.

Having talked about His internal work of which all of us were none the wiser, *Baba praised the work done by His lover-workers in India*. The first to be pointed out by Baba was Mr. Amar Singh Saigal, a member of parliament. Baba said that he has firm faith in Baba's Godhood. Mr. Saigal tells others that Baba is THE Avatar. He contacts cabinet ministers, the rich and poor, the literate and the illiterate and tells all of them that Baba is God in human form. In Bombay, Mr. Gajwani and Mr. S. Siganporia also say the same thing to people that Baba is God on earth. The work of lovers from Poona is 100% satisfactory. Formerly, Soman (one of the lovers from Poona) was lukewarm in Baba's love but now he is hot; Pukar and Keshav have done immense work in Uttar Pradesh. Baba jokingly said that Pukar means touring. (Pukar is always running from town to town, village to village spreading Baba's name and messages to millions). In Andhra Pradesh, besides Kutumba Sashtri, Swami Satyaprakash, Ramaniah, Majety Ram Mohan Rao, *there are also scores of others who do a lot of work in His Cause*. Centres in Calcutta, Jabalpur, Nagpur and many other Centres also do a great deal of work, though the workers from these centres have not been called here today. During these eighteen months of Baba's

seclusion, people used to say to Baba-workers, Where is that God-Man you talk about so much? When will He permit us to see Him? Baba continued that we must have been harassed trying to answer these questions. Baba had now decided to give darshan in Poona, but for a while He wanted to recoup from the physical strain He had gone through so that His body could cope up with the huge crowds that would come to Him. Baba remarked that the breaking of His silence and His public manifestation would be later on. He added that in Ahmednagar even if he felt like giving darshan, it would not be possible. That in Nagar, there are no hotels or dharmashalas etc. In Poona too, it would be difficult to cater to the needs of everyone, but then we should try to make it possible. Baba added that after He breaks His silence and manifests as the Avatar of the Age, there would be no need for darshan programme arrangements as all would then know and feel Him within. He then need not travel from place to place. *In His previous advents, people worshipped Him only after He had dropped His physical body. This time, while He is in this physical body, there will be a world wide recognition of the Avatar.* Baba then remarked that the difficulties in Poona during the coming darshan would be great because the number of lovers would be ten times as compared to the past.

Baba then lovingly remembered His workers in the West, who would probably be feeling while they are reading this that Baba's work was done only in the East.

He said that in the West, Baba-work was spreading like fire in a forest. Reports come pouring in almost daily about students and others recognising Baba as the one expected. Baba then joked that these days student riots are common all over. Similarly, Baba's name is causing a 'riot' of love amongst students. Many workers experience that even before they knock at the door, the door opens to Baba-love. Workers in the west arrange among themselves radio, television and other programmes about Baba every now and then.

Coming to the darshan to be given next April, Baba said that once He started the darshan programme, He

would be responsible for giving darshan each day for two hours in the morning to the Westerners and two hours in the afternoon to the Easterners, even if it took him two months. Regarding arrangements for the darshan, it was left entirely to us the workers. He suggested that there should be a mutual coordination between the different Baba centres regarding Baba-lovers coming for darshan. Baba would not go to different places to give darshan. Baba said that the Westerners invited him to the West but He had refused the invitation. *Meher Baba leagues have been started on college campuses and they tell the public the same which we tell in India viz. Baba is God.* In the East, many have been told about Baba being the Avatar. Hence, the number coming to see him at Poona next year would be ten times that of the previous years. From the West, quite a good number of lovers would be coming for the darshan.

Turning suddenly to Mr. Keshav Nigum, seated at one side of the room on a chair, Baba said that Keshav had worked for Him very much and now he suffered from Parkinsons disease of his right hand. (Keshav raised his right hand; the hand that had written so much in the cause of Baba in the Meher Pukar and that had awakened in thousands of slumbering souls the spark of His love. We saw the tremors of that terrible disease begin in his hand as he raised it.) Baba told him that medical treatment had failed to give him relief but, one day, His Grace would rid him of the disease.

Baba continued that in the 1962 and 1965 sahas meetings, big awnings were constructed. The Poona Centre had to ask for financial aid from other centres. It would not be possible to house all lovers under awnings during the coming darshan programme in April. Baba would not ask lovers to donate for the darshan programme. We would have to arrange everything ourselves.

Turning to me, Baba said that it was a great strain for Him to keep the link with His physical body and that Dr. Goher had told Him that the strain was not good for

His leg, which gets cramps sometimes. He was gradually recovering from it. Baba then reminded us, "*Do not forget that I am God.*"

Baba then talked about Bill LePage of Australia who was doing a lot of His work by giving talks on the radio and the television. In short, if Baba were to give darshan, there would be a terrible rush. Baba said that He must give darshan for one or two months. He then added that today, He would not embrace anyone for all who are here have come for this important meeting and not for His darshan. Though it was Meherjee's birthday today, Baba said that He would not embrace even Meherjee. During the last eighteen months, no one was called to see Baba even at Guruprasad.

Baba then suddenly asked, "Are you all happy to see me?" All joined in a chorus and said, "Happy Baba!" Who would not be? Baba asked us *whether we had heard of Dr. Allan Cohen. He said that Allan is a fiery worker. He is an assistant professor of psychology at John F. Kennedy University in California. He had gone to England to give Baba talks. He has not met Baba yet.*

Baba then asked Eruch to read the draft of Life Circular No. 70 in which 26 points Baba had laid down for the 1969 darshan programme. Some of these points were discussed and dates for darshan for some zones were extended. The final decision was published in Life Circular No. 70 and in the Family Letter and so I need not detail each of the points here. Baba did put His foot down that those lovers who could not avail of the darshan opportunity on the day scheduled for them, would not get darshan, whatever the cause of their absence. Meherjee was appointed to aid Westerners with hotel bookings in Poona while Jal, Baba's brother, was put in charge of helping the Westerners generally in every way including transportation to Guruprasad if they needed it. Besides, he had to show the Westerners places of interest in connection with Baba in Poona if they wished to visit such places. *Baba repeatedly*

stressed that this darshan was only for His lovers, old and new. It was not meant for crowds of people. He said that when He broke His silence, crowds would come to Him. Baba said that if we did not adhere to this instruction, we would be the losers as we would not get much time with Baba. Baba asked us to inform those who would not be able to come for the darshan for financial or other reasons, not to feel upset, but to resign to His love, knowing that sometime somewhere, somehow His darshan to them was assured.

Baba then said that He had wanted us to be here with Him from 8-30 for two hours. Turning to me, He asked, What is the time now? I said, 10.40 Baba. Baba asked us all to leave the room. Mr. Gajwani requested Baba to hear some recorded tapes of gazals he had brought with him. Baba declined saying that there was no time for them now.

All of us got up and marched out promptly. Within two minutes of our coming out of Baba's cabin, Eruch was there to announce: Baba wants you all to leave quickly. Hardly a minute or two later, another person from the Mandali shouted out the same thing. We knew time was up for us and all thought it better to get into the half a dozen cars that stood waiting for us. All left Meherazad silently brooding over the fact that Baba did not embrace us, but happy that within six months we would be at His feet.

Jai Baba!

P.S: Not even with the wildest stretch of imagination did we know when we left Meherazad that this would be *our last meeting with Baba in His physical body*. Being perfect in everything, Baba made a perfect display of assuming ignorance and manifesting ignorance of knowledge in spite of being knowledge personified. (Read 'Knowing and Not Knowing' from 'The Everything and the Nothing' by Meher Baba).

A Unique Experience with Beloved Baba

by Bh. V. RAMANA RAO

In 1967, Sri S. R. Y. Ramakrishna Prasad, B.A. (Hons) B.L., President, Avatar Meher Baba Challapalli Centre, had to go to America for medical treatment along with his devoted wife. Before his departure, he sent a reply-paid wire to Beloved Baba for His love-blessings. Baba in His reply-telegram said,

"Remember me whole heartedly"

I requested him to visit the World centre at Myrtle Beach (U.S.A.), if possible, and gave him an old copy of "The Awakener" with the addresses of the Western Centres of Baba. The *following letter to me* from Washington speaks for itself how Baba protects His lovers.

Washington,
D/ 18-10-'67,

Dear Ramana Rao garu,

It is with great joy that I have to write to you about our visit to Myrtle Beach. Baba enabled me to visit this place in a miraculous manner. According to regulations, the air fares were paid in advance in our currency. My return journey would not ordinarily permit a circuitous route. Myrtle Beach is a place totally outside my route. But imagine how the *impossible was achieved*. All by His grace. The American domestic services somehow agreed to carry both of us by that round-about way on the same tickets. Thus we spent two wonderful days at that great centre. It is not possible for me to describe in this letter about the wonderful location of the centre or its great activities. I was fortunate to meet so many honest and sincere lovers of Baba. They celebrated one night by screening the film of Baba's tour in Andhra in 1954. They have in their library the old issues of Divyavani in which the reports of Challapalli centre were published. What a thrill it gave me to read our reports in their presence!

The centre people put me in touch with another great couple in Washington. We are now enjoying their princely home and hospitality. To-day I had the good fortune to meet Mr. Don E. Stevens, the author of "Listen Humanity". He is working with great devotion on the new editions of 'God speaks' and 'Discourses'.

At Houston, where I was in a hospital, I came into contact with Dr. Chamberlin, who met Baba and loves him dearly. He met me several times. At New York, I had met Mr. and Mrs. Wintrefelds. Wherever we go, it looks as though *Baba is protecting us* by giving these contacts. I am most grateful to you for handing me over that old copy of the Awakener. My letters to those addresses found ready response. Somehow, it occurs to me that I was *brought by Baba* to this far off country not for surgery alone but to meet his lovers also... .. I convey to all our members my good wishes.

An Announcement

We wish to inform all relatives, friends and members of Beloved Baba's Family that last ritual function of our dear father, Sri Nittimi Dharma Rao, B.E., (Retd. Divisional Engineer, High ways and Managing Trustee of Meher Vihar Trust) will take place on the 2nd of February 1972 at Meher Manzil, Prakasamnagar, Rajahmundry-3

Rajahmundry
20-2-'72.

N. S. V. Venkateswar
Flt. Lt. S. K. R. Nittimi

*AVATAR MEHER BABA GOES TO ANDHRA PRADESH

Sashtipurthi Celebrations of Avatar Maher Baba at
Tadepalligudem.

(continued)

At about 09-55 hours, Ramjoo read Baba's Special Birthday Message, which He had dictated already before leaving Mahableshwar and which runs as under:-

Birthday Message 25-2-54

"I am never born, I never die. Yet every moment I take birth and undergo death. The countless illusory births and deaths are necessary landmarks in the progression of man's consciousness to Truth—a prelude to the Real Death and Real Birth. The Real Death is when one dies to self—and the Real Birth is when, dying to self, one is born in God, to live forever His Eternal Life consciously.

"Although I am present everywhere eternally in my formless Infinite State, from time to time I take Form and the taking of the Form and leaving it is termed my physical Birth and Death. In this sense, I was born 60 years ago and will die when my Universal Work is finished.

"Your celebrating my Shashtipurti Birthday today with all your love, enthusiasm and zeal has deeply touched me and make me give you my blessings for the ultimate understanding that we are all one, that God alone is Real and that all else is false."

Shri Jagannatham translated this Special Birthday Message in Telugu, to the audience, which was in the

* From the Diary of Baba Andhra Tour—compiled by Kisan Singh, Dehra Dun. (Continued from Dec. 71 issue of Divya Vani.)

neighbourhood of about 2000. Baba in the meantime sat on the ground for a while and in resuming His seat, He asked Sri Jagannatham at about 10.00 hours:-

"Tell them, I sat on their level to make them feel that honestly I am one of them."

Just then, Baba's lover Sri Buchilingappa, Vadali came and bowed down to Baba, who, expressing His love, touched the man's face, The man started reading a poem in Telugu and it seemed so good that those who understood that language kept on cheering him for all the time he recited it. An idea of the force with which the words were coming out of his mouth could be made from the rapid and constant movement of his hands moving to and fro, right and left. The depth of the burning sensation of love in his heart could be gauged by the weeping mood in which the man soon underwent, when still saying his devotional poem. Sri I. Ch. Mallikharjuna Rao (of K.D.R.M.) who got those poems written by Buchilingappa was also present on the dais.

It was then 10.25 hours, when a mandli member began to recite Baba's Arti and no sooner he had commenced that Baba took the Arti tray in His own hands and did His own Arti Himself by moving the tray in the usual manner. He then left the pandal at about 11.00 hours and went to His residence, after paying a short visit to Dhanapathi's house, where some persons were introduced to Him.

Baba again got ready at 12.30 hours to proceed to the Savitri Rice Mill, Tadepalligudem, where an arrangement for feeding the poor by Baba was made. Immediately on arrival there, Baba distributed Rice with His own hands to some of the poor sitting there, initiating the poor-feeding Programme. They were in hundreds, men, women, children, some strong, some weak and all were feeling happy over Baba's presence amongst them. Baba too appeared in a very gay mood, in serving Rice to them.

At the Travellers' Bungalow, Baba reminded Ranga Rao (of KDRM) of the workers meeting, which was scheduled for the 2-3-54, in the following words:

"Include Katra Subba Rao in the meeting on 2nd March. It is important. Time is coming very near 100 per cent and you all work 100 per cent. I am fed up with this bowing down. Gods bow down to me, what about human beings. I don't want all that. I want workers—honest workers. I know every one has weakness but we must put all weaknesses together and erect a tower of strength out of it. That is my plan. For example, one thorn is here, one thorn is there and thorns can be of no use, if scattered they only prick. But thorns put together can make a hedge that no one can enter through it. These scattered thorns have become a source of protection, when formed into a hedge. So also all weaknesses put together can form the tower of strength."

Just before leaving for Darshan Programme, at about 1500 hours, Baba during the course of a general talk, casually mentioned that whilst He was studying in Deccan College Poona, He had a friend Ram Nath by name, who was fond of reading books, concerning the Lives of Saints. Both were great friends, and one day Mr. Ram Nath gave a book to Baba on the Life of Buddha to read. On going through that book, Baba came across the passage where Buddha had said that when He would come again in a Physical body, His name would be 'MERCY' (Meher). Till then Baba had not been to Baba Jan. After reading that Passage, Baba thought, rather spontaneously felt that He was the same 'MERCY' about whom Buddha had so said. Thereafter Upasni Maharaj had told Him that He was Avatar. Baba Jan also one day told Him "Oh, my son, you will make the whole world to dance to your tune". But today He definitely knows that He is so. His name 'MEHER' means mercy.

Turning the topic, Baba then dictated the following message at 14.50 hours, saying that it was important for workers:-

"Modesty is weakness. Humility is strength. A world of difference, therefore, exists between the two. The moment you say "Baba it is not my ego, I say in all humility" this very expression is Ego. Even if in your mind you feel that "I am humble" this feeling is egoistic. Now what is the difficulty. If, in true honesty, you want to express true Humility, then some obstacle at once appears. It may be the thought what others would think about you. Even, if with all your honesty, you express Humility, such a thought must come.

"In modesty, you are constantly pestered with thoughts of your correct behaviour to such an extent that an inferiority complex is self-created in you, which is not strength but weakness.

"No sooner Humility is given an expression, it is no longer humility. It is humbug to give expression to Humility. A life of Humility is to be lived spontaneously, which should not give rise to any thought either of Modesty or Humility. For an example, think of cleaning a latrine and when you actually clean it, you begin to get the stink of the filth, whereas a regular scavenger, whose life is to clean latrines, is immune to such stink, Similarly a person, who expresses humility, is like the person who feels the stink, when cleaning a latrine, whereas the person who lives the life of Humility, is like that scavenger, who is not only immune to stink but is absolutely unmindful of the public opinion or reaction to what he does, because he lives the life a scavenger.

"To try to be humble is also humbug. You must be so natural that your very life be Humility

Personified, which is then strength. Only God and Perfect Masters can live such a life. They are the only Ones, who are Really Humble. So, what you are, you are to express, unmindful of Public opinion or reaction—be natural. If you are dishonest, don't hide yourself behind the curtain of honesty. That, however, does not mean that you should be dishonest. What I want to say is that you must be most natural rather than hypocrite.

Note:- This dictation is not the verbatim one given by Baba as the discourse was mixed with Hindi sentences and expressions. I have tried to give the true picture of what Baba had said and what I could understand, with the help of brother Eruch.

Darshan Programme At Tadepalligudem

Baba arrived at the Darshan Programme Pandal at 15.30 hours (25-2-54) and on seeing Bhaskar Raju, who was feeling ill, He embraced him and made him to sit by His left side, when he Himself was sitting on the dais.

At 16.00 hours, a pamphlet 'Stream' of poetry—a worshipful offering to His Holiness Bhagvan Avatar Shri Meher Baba, in Sanskrit and Sanskritized Telugu verses, was presented to Baba through Siri Kutumba Sastri of KDRM, on behalf of the Andhra Public.

Addresses were then presented to Baba by:-

- (i) Andhra Meher Centre, Tadepalligudem.
- (ii) Members of Legal Profession, Tadepalligudem.
- (iii) Gandhi Seva Samithi, Tadepalligudem.
- (iv) Members of the Divine Life Society, Tadepalligudem.

Whilst the addresses were being presented to Baba a number of Camera-men were seen inside the Pandal, taking Photos of Baba from this angle and from that angle. One of them appeared so amusing that his camera failed

to work twice or thrice, when he felt ready to take a snap. Baba also once smiled over his attempts.

Telugu translation of Baba's three Special Messages, which were dictated at Bezwada, was then read by Sri Jagannatham to the audience under instructions from Baba. The number of persons who attended the Darshan Programme at that time was about 7000.

As a part of Baba's Birthday Celebrations, a Bharat Natyam (Dances) Programme was staged on the night of 25-2-54. Baba came to the Pandal at 19.20 hours and the dancing Programme started at 19.25 hours. All the Artists were the daughters of Baba's lovers. *The chief part was played by the two daughters of Sri Dharma Rao, the accredited driver of Babe's car, during His Andhra Tour.*

Both these girls danced very well. The very quick movements of their bodies, eyes, hands, feet and fingers simultaneously revived the memory of the epics of Mahabhartha and Ramayana.

There was another very little girl, the granddaughter of Dhanapati Rao, who also danced. She danced so well with Arti in her hands and singing a song in worship to Baba that every one enjoyed the marked display on her part. Baba also so much liked her performance, that He called her, embraced her and expressed His love to her.

Now let us see the dance of the first two girls again. Oh, they come this time as Krishna and Radha—a confluence of Love and Power (Shakti). Their acting, their dresses and the peculiarity in their dances, remind us of the Divine Love between the two. The living 'Krishna' getting touched by the idea of seeing His Past 'LILA' also very much enjoyed the dances, so much so that He went to the extent of expressing His happiness and love to the two girls, by embracing them, adding:

"On 2nd remind me to explain about my Dance. It is very original and not yet explained by me. My first original Dance."

Note:- No one, however, remembered to "remind" Baba about this on 2-3-54, and so this still remains unexplained.

The dances ended at 9.50 hours, when the final item on Baba's Birthday Celebration programme was taken up. Here starts the fireworks. There goes shooting something like a rocket in the sky: it breaks and in the brightness a miniature parachute begins to land.

How quickly these round things move in circles and in the brightness which they produce, mark the existence of the various pleasing colours to the eyes, which they present at the end—red, blue, green and white etc. etc.

Let us now see what that big gate-like thing, included in the world of "Fire-Works" has to say. There it goes with a cracking noise. What a loving display it gives to the heart through the eyes. It had illumined the Darkened Night by emitting a very bright light at the end and producing in varied colours "AVATAR MEHER BABA KI JAI".

When the fire-work was in progress, the audience could safely be taken over 8000. (To be continued)

A TALK WITH MYSELF

By Mrs. USHA NANDA

1. We never saw any Gods up there; they came here and we started calling them Gods.
2. Suffering is not the only way to get at Me. You can do so through righteousness in life. (7 ways)
3. Worship Him, not out of fear (that we are sinners and will go to hell) or for worldly gains, but for love itself ..
4. His Love is very silent, no words or explanations can describe it but His actions are very loud (the way you behave, talk, walk, speak & eat).
5. He is simple; His way is simple. His love is simple. To love Him, we must become simple.
6. We must become correct in thinking, speaking, acting & living in each movement of ours.
7. If you are unhappy or discontented, blame not others or the world or the Gods, but your own self, as it is your own making, through your own weaknesses that give in to Maya.
8. God is there, here and everywhere. You have only to stretch your hand and take Him in; it is entirely up to you. You change soon, you get soon—change late, you get late.
9. A candle has a shape; but when burnt and melted, there is nothing. We must burn ourselves in His Love and become nothing. All good and bad sanskaras get burnt together in His Love.
10. Man has a tendency to cling to some one. Cling not to a worldly man but only to Him, the Highest of the High.
11. A prayer to God, every day, should be honest talking with Him, like to your son, friend, mother or father, without hiding any thing, bringing out the worst first and asking for His mercy.

12. To win His Grace, love and weep, and He shall forgive you.
13. Leave off rituals and tradition in which we have bound ourselves and do what your inner most self (conscience) tells you to do. It will be much faster.
14. Give up fighting the world. Bow not to it; but bow your head only to His feet. He is the only Lord and Master of the whole world.
15. Teach not others but teach yourself.
16. Be careful of your "ego"—don't let it grow in you.
17. Shed off all your pride and be proud only of His Love.
18. Give less importance to all conflicts with men, and more importance to conflicts with yourself and God,
19. Have no doubts or discussions about Avatarhood. It is a question beyond us. We are only fit to follow His way with our eyes and ears closed and our hearts open.
20. Spiritual life is alright and correct; but you slowly realise that life becomes a burden and not a pleasure and wants only to return back to Him.
21. When we worship each other, we worship Baba,
22. Even the stone which is sharpened like a heart is blessed.
23. Consciously become unconscious and enjoy that moment.
24. Drink but little (His Love) not much—otherwise, you will be called a drunkard in this world.
25. Fill the cup (of heart) with His Love, then empty it and fill it again, as there is only one cup and it is small, while His is large one and we cannot take all at once. . . .

"I WON'T BE AN INTERMEDIARY"

A Talk By Shri ADI K. IRANI

Adi K. Irani, Disciple and secretary of Avatar Meher Baba, came to Hyderabad and Secunderabad, at the invitation of Local Baba-lovers, Mrs. Nanda and Shri K.R. Bhaskara Rao. On Sunday, the 21st November 1971 he attended the weekly gathering of "Meher Vihar" from 10.00 A.M. to 11-30 A.M. The programme on that day, commenced with delightful devotional songs by Smt. Bhagadevi and Sri M.Y. Mohan Saigal.

In a brief welcome address presented to Sri Adi, Shri N. Bhimasankaram said that Adi is too well-known to be introduced. He recalled Baba's words "anything given unasked is really given" and said that Adi's unexpected visit was sponsored by Mrs. Nanda and Shri K.R. Bhaskara Rao. He expressed his thanks to both of them, who were responsible for Adi's visit. Shri N. Bhimasankaram has also reminded the audience, how Shri Adi, when asked to take up leadership after Baba, declined the proposal with the remarks "Adi is Adi. But Baba is Anadi." Shri N. Bhimasankaram concluded his address, requesting Sri Adi to give his advice.

Replying to the welcome address, Sri Adi spoke as follows in an unassuming manner:-

"I am very much pleased to see you all and partake of your love—your love for Baba expressed in different ways in your life. Indeed, it is unexpected of me to come here. Really Baba alone is responsible for my visit. Baba has said so much in his discourses and elsewhere, and I do not have anything to give you by way of an advice. If I do, it is like "the moon trying to see the sun". The moon can only reflect the glory of the sun. I do not say anything by advice. I have said the same in America also. All of us are equal. We are all children of Baba. The father and mother love their children alike. They do not distinguish

between their children. Baba is father and mother in one. All of us are on the same level. When I was in America, several young boys and girls came to hear about Baba. One young girl had asked me "Are you God realised?" I replied, "I am God realised as much as you are." This is not to say that my forty years of contact with Baba is nothing. My contact with Baba is a personal thing. It stays with me and I cherish it. In one's relationship with Baba, none should come in the way. I won't be an intermediary. I can never be. We are all, no doubt, connected with each other.

From America, young boys and girls, who have never seen Baba came. Thousands have come to Ahmednagar. We cannot claim anything. I am only like a match to light the cigarette. We are all sailing in the same boat. One has an association with Baba for one year, one for two years and yet another for forty years. One might have long connexion with Baba in the previous births, for several years. So, one's connexion with Baba in the present life for a short period, is none the less important.

When I visited America, several young Americans have often questioned "Who is Meher Baba?" I told them, "Baba's messages have the potency or power in them. I came just to place them before you all. I am not to impose Baba on you. There are so many dishes before you—curries Rice and dal and pudding. You should leave the bad and take only what is good for you. I do not wish to impose Baba on any body. Baba has advised us "Do as I ask you to do. Do not do as I do". I cannot do as Baba did! I am not to emulate Baba. With all our long association with Him, we could not become dust of His feet. His is the Highest Power, Bliss and Glory. Where is He? and where are we!

Baba's Centres have been established at so many places and so many are doing His Work. Baba does not need any body to do His work; Baba has allowed people to propagate, by doing His work; we are not obliging the

Avatar; we are helping ourselves. Do you understand—Avatar is one; Baba has said in His discourse "Highest of the High," "I am not a rishi; I am not a Mahatma ... etc." Can you reach the meaning of Avatar-hood? What is Avatar? Do you believe? Analyse yourself. I am not the only one needed. Centres are not for Him, There is no deficiency in Him. These are only for the good of each one.

During my visit to America, people who have heard my talk sometimes said, "Sir, When we hear you, we feel Baba speaking through you." My love for Baba may be speaking through me. In fact we are all on the same basis. Think for yourself. A man with forty years of experience says this with his experience and not out of his imagination—I have no doubt served Baba. Baba has employed me to polish His shoes, to do His work as a gate-man or as a watchman. The Mandali does not arrogate to itself, the power. We are all sailing in the same boat. If Baba were to grace me more, others less—He will not be Baba. Baba graces one according to his merit and virtues. All that you have to do is to connect the ocean of Baba to you with a pipe-line, connect and draw any amount. The pipeline should be strong and firm, strengthened by love. Baba can be won by love, unadulterated love. There is nothing like an advice. All are equal. When prayers are offered one cannot sit, when all others are standing. All should observe discipline equally. Though I have introduced several people to Baba, I would never be an intermediary. We have to play our part in Baba's Work".

After Sri Adi's address, the Arati to Baba was performed. The function came to a close with the distribution of Prasad.

Information about Avatar Meher Baba Centres all over the World

I ENGLAND:-

Name: Meher Baba Association.

Address: 3 a Eccleston Sq., Victoria, London. S.W.1.

Meetings: On Saturdays: 3 P.M. to 5-30 P.M.

II U.S.A: California:

(i) Name: Meher Baba Book Store, Pasadena.

Address: 31 W. Union St Pasadena, Calif. 91101.

Meetings: Fridays at 8 P.M: Phone: 793-9558.

(ii) N: Meher Baba Book Store, Venice

A: 2700 Pacific Ave., Venice, Calif. 90291,

M: Sundays at 3 P.M: Phone: 392-5277.

(iii) N: Meher Baba Book Store, Hermosa Beach.

A:1405 Hermosa Ave. Hermosa Beach, Calif. 90254.

M: Tuesdays at 7-30 P.M: Phone: 374-9306.

(iv) N: Meher Baba Book Store, Santa Barbara.

A: 4 Dela buena St. Santa Barbara, Calif. 93101.

M: Saturdays at 7-30 P.M: Phone: 963-4762.

(v) N: The Awakener Bookstore, Huntington Beach

A: 414 Walnut Ave, Huntington Beach, Calif.

M: Wednesdays at 7-30 P.M.

B. NEW YORK:

N: Society for Avatar Meher Baba

A: 121 West 72nd St., New York 10023.

M: Sundays at 5 P.M.

C. SOUTH CAROLINA:

N: Meher-Centre-On The Lakes.

A: P.O. Box 487, Myrtle Beach, S. Carolina 29577.

M: Sundays at 10 A.M.

III AUSTRALIA: (A) Melbourne:

(i) Name: Meher Baba Monday Night Group

Melbourne:

Address. Railway Institute Buildings, 106 Bondi
Road, Bonbeach, Victoria-3196
Meetings: Mondays at 7-45 P.M. to 10-15 P.M.

B. NEW SOUTH WALES:

N: Meher House

A: 12 Kalianna Crescent, Beacon Hill, NSW 2100

M: Sundays at 10 A.M.

IV INDIA:

Note: (i) All the centres in India are uniformly named as
Avatar Meher Baba POONA CENTRE, the
name of place only being replaced.

(ii) Generally all centres have their weekly meetings on
Sundays 10 A.M. to 12 noon or 6 P.M. to 8 P.M.
except a few on other week days,

1. Poona: 441/1, Somwarpet, Poona-11:
Mondays 7 to 8-30 PM. (M, S)
2. Bombay: Meher Hall, Navyug Nivas,
Lamington Road, Bombay - 7.
(M.S.)
3. Ahmednagar: King's Road, Ahmednagar (M.S)
V.R. Badle, Pleader, pathardi:
Mondays 8 to 10 P.M.
4. Delhi: D-425, Sarojini Nagar, New
Delhi-23
5. Madras: Apparao Gardens, 84, Syden-
ham's Road, Madras-7
6. Bhopal: 40/1 South Taty Tope Nagar,
Bhopal. (M.P.)
7. Hamirpur: A.M.B. Centre, Hamirpur, (U.P.)
8. Allahabad: 22, Caning Road, Civil lines,
Allahabad-6. (U.P.)
9. Bilaspur : Rishi Kutir, Civil Lines, Bilas-
pur (M.P.) Saturdays 7 to 8-30
P.M.
10. Nagpur : Meher Bhavan, Dharampet,
Nagpur-1 (M.S.)

11. Jabalpur: Raja Sagar, Mog Uprenganj,
Jabalpur (M.P.)
12. Navsari: Sri Meher Brahma Parinar Cen-
tre, Kutir Street. Navsari
(Gujarat).
13. Calcutta: 102, Budhan Shaw Street, Gora
bazar, Calcutta-28.
14. Andhra Pradesh:
- (i) Hyderabad: "Meher Vihar", 3-6-417 Post
Office St., Himayatnagar, Hyda-
rabad-29,
- (ii) Kakinada: Nageswararao St., Ramarao pet,
Kakinada-4, (E.G. Dt)
- (iii) Rajahmundry: Peddadavari St., Innespeta,
Rajahmundry-2. (E.G. Dt)
- (iv) Dowleswaram: Boat Office St, Dowleswaram
(E.G.Dt.)
- (v) Mandapeta: Meher Mandapeta Centre, Man-
dapeta (E.G. Dt.)
- (vi) Srikakulam: Kateri Street, Srikakulam.
- (vii) Visakhapatnam: E-39 Shipyard Colony Visakha-
patnam-5
- (viii) Anakapalli: Narasingaraopet, Anakapalli:
(Vizag Dt.)
- (ix) Vijayawada: "Meher Abode," Kothapeta,
Vijayawada-1 (Kistna Dt)
- (x) Masulipatam: Kurilla Pullayya's house, Rly St.
Road, Masulipatam (Kistna Dt.)
- (xi) Challapalli: Agraharam, Challapalli
(Kistna Dt.)
- (xii) Guntur: Meher House, Meher Nagar,
Guntur-1 Phone: 21517.

N.B:- Many other Centres have not cared to furnish us with
the information requested for in Sept. 70 issue of "Divya
Vani".

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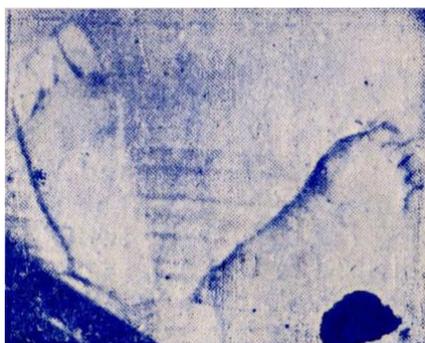
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1. I belong to no religion. Every religion belongs to me. My religion is love.
2. I am the divine beloved that loves you more than you can ever love yourself.
3. I am the Lord of Love and Servant of My lover.
4. Let *Principle* in work and *honesty*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