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Third Quarter

10<sup>th</sup> January 1962

# DIVYA VANI

(DIVINE VOICE)

AN ENGLISH QUARTERLY  
DEVOTED TO  
SPIRITUAL AWAKENING & SOCIAL WELL-BEING

*Editor: Swami Satya Prakash Udaseen*



*"I am the Ancient One."—Meher Baba.*

Volume 1 }  
Number 3 }

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EDITOR:  
SWAMI SATYA PRAKASH UDASEEN



" असतो मा सद्गमय  
तमसो मा ज्योतिर्गमय  
मृत्योर्मा अमृतम् गमय ॥"

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## Why Baba Keeps Silent?

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[Extract from Baba's Letter to H. Von F.]

The East already knows me. I have some thousands of followers in India and Persia.

I have not chosen the West; it is not a question of choice; but a question of where my work is most needed, to have spirituality and materialism go hand in hand.

Mr. Gandhi, after reading my scripts has been so impressed that he offered to have them translated into the vernacular, so that the masses could have the benefit of learning from them.

There are hundreds of religious teachers in the East, who call themselves *Pundits*, well versed in scriptures and full of wise sayings to fit any eventuality, *but there are very few* who have achieved personal experience of the Highest One—the real thing is to *feel experience* and to *realize the One infinite Consciousness*, and that is possible only through love and is inspired by *contact with a Perfect Master*; without that contact none has attained Perfection.

The true life is lived when one feels both heart and head balanced; intellect and feeling linked; materialism and spirituality blended. Then only can one realize the Infinite in every phase of life and be in harmony with every one and every thing, and living in the world of matter, yet feeling detached, so be identified with the One Personal God.

There are two aspects of the Infinite One—Personal and Impersonal. Impersonal lies beyond the domain of creation and transcends even the mental plane.

The personal aspect of God is the Perfect Master who, having attained to the Impersonal aspect, lives in the world, and, using *Maya*, helps others towards Truth.

I never wish to be called Redeemer, Saviour, Divine Majesty so on. The disciples, through their love, faith, enthusiasm gave such titles; there are many who misunderstand me, call me Satan, Devil, Anti-Christ; but to me it is all the same; I know what I am.

I see my own life in every one, so continually realize that I am the Infinite One, and this "I" is not the out-come of the limited finite egoism, but it is the outcome of actual experience of the *highest state*.

When an *Avatar* has to manifest, for some period before his manifestation, he either fasts, keeps silent, or adopts some inner discipline for the benefit of the world. He does not do this for his own sake, because, having attained to the Highest, nothing is left for him to do for his own self; but before manifestation whatsoever he does, *His mind is universal*.

Ramakrishna did not touch money.

Buddha never ate food cooked by others.

Jesus fasted forty days.

I keep silent.

—BABA.

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# HOMAGE TO AVATAR MEHER BABA

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[ By Shri SACHINDRA KUMAR KAR,  
Hony, Secretary,  
The Bengal Theosophical Society, Calcutta - 12. ]



Oh Love incarnate! Saint and Seer!!  
The veil of Isis dost Thou tear.  
Speakest not, but Thy thoughts ever flow  
Enriching human minds in divine glow.  
Spiritualising souls of human race  
Bringest Thou showers of divine grace.  
The kisses of Thy beam though not seen  
Open the petals of the Lotus within.  
Thy light approaching - we fear no more –  
Our vessels moving to Thy sacred shore.  
To think of Thee, hearts in pleasure thrill,  
Thy mystic presence we often feel,  
Oh Matchless Master! God-man! gracious be.  
Faithfully, gratefully, we salute Thee.



# ARATI OF AVATAR

*[Translated by*

JAHA KALPANA SHABDA NO PAHUCHE  
AISE APARAMPAR

NETI NETI VEDA PUKARE  
MAHIMA TOREE AP AR

## **CHORUS:**

DIVYA SANATANA PARAMADAYAGHANA  
DIVYA. SANATANA PARAMADAYAGHANA  
HE JAGAT ODDHARO

MEHER MANA ARATEE SWEEKARO  
MEHER MANA ARATEE SWEEKARO

DHOOPA DEEPA CHANDAN CHARCHANA BHOGA  
LAGANA PHOOLA CHADHANA

TUMHARA HI TUMA KO LAUTANA  
KAHE BADAEE KAROO

MEHER MANA ARATEE SWEEKARO  
MEHER MANA ARATEE SWEEKARO

SAKALA NIDHEE KE TUMA KAARAN A HO  
SAKALA VISHVA TARANAHARE HO  
TUMA SAMA AURA NAHEE TU MAHI HO HE  
SATA AVATARO

MEHER MANA ARATEE SWEEKARO  
MEHER MANA ARATEE SWEEKARO

# MEHER BABA

*Shri ADI K. IRANI.]*

Thou Infinite One  
Whom thought and word could hardly reach,  
Fruitlessly does Ved proclaim  
Art Thou 'Not this' 'Not this',  
Boundless Thy Glory is.

Thou Ancient, Glorious one!  
Infinite Mercy,  
Redeemer of mankind,  
Consumed in the flame, my mind  
Do Thou, O Meher!  
In Oneness, accept my Arti.

Burning incense, waving light,  
Anointing sandal water,  
Offering flowers and fruit  
Are nothing, but re-gifting what is Thy own.  
How then can I boast of these?  
Consumed in the flame, my mind  
Do Thou, O Meher!  
In Oneness. accept my Arti.

The cause of creation art Thou,  
Saviour of the world art Thou,  
Self-existent, matchless art Thou,  
The Truth descended art Thou,  
Consumed in the flame, my mind  
Do Thou, O Meher!  
In Oneness, accept my Arti.

SAKALA CHARACHARA TUMHAREE MAYA  
MAYA BHEE TO TUMHAREE CHHAYA  
TUMHARA ANTA NA KOEE PAYA  
TUMA HO ANANTA KHARO

MEHER MANA ARATEE SWEEKARO  
MEHER MANA ARATEE SWEEKARO

APNE KO JABA JO NAHEE JANE  
MAHIMA TUMHAREE KYA PAHACHANE  
JO KUCHHA BHEE KABATE ANJANE  
GUNA GATE TUMHARO

MEHER MANA ARATEE SWEEKARO  
MEHER MANA ARATEE SWEEKARO

SEEMA NAHEE TUMHAREE KRUPA KO  
KYA KOEE DE SAKATAA PRABHU TUMA KO  
BHEEKHA TUMHI DO PREMEE JANONKO  
NITYA TUMHE SUMARO

MEHER MANA ARATEE SWEEKARO  
MEHER MANA ARATEE SWEEKARO

DIVYA SANATANA PARAMADAYAGHANA  
DIVYA SANATANA PARAMADAYAGHANA  
HE JAGAT ODDHARO

MEHER MANA ARATEE SWEEKARO  
MEHER MANA ARATEE SWEEKARO

Living and non-living is Thy Maya –  
And Maya is Thine own Shadow.  
Thy depth none has fathomed.  
Infinite Truth Thou art.  
Consumed in the flame, my mind  
Do Thou, O Meher!  
In Oneness, accept my Arti.

Self he does not know.  
How then can thy Glory he realize?  
That which he utters,  
Though not knowing Thee truly,  
Still becomes singing praise of Thy Glory.  
Consumed in the flame, my mind,  
Do Thou, O Meher!  
In Oneness, accept my Arti.

Limitless is Thy Blessing!  
Who can give Thee a gift, O Lord?  
Do Thou bestow charity on me,  
Thy remembrance ever,  
Consumed in the flame, my mind  
Do Thou, O Meher!  
In Oneness, accept my Arti.

Thou infinite One  
Whom thought and word could hardly reach  
Fruitlessly does Ved proclaim  
Art Thou 'Not this', 'Not this'.  
Boundless Thy Glory is,  
In Oneness, accept my Arti.

(REPEAT CHORUS)

Editorial:

## BABA'S LOVE MANIFESTATION

---

It is no less amazing to notice, that Avatar Meher Baba's Love manifestation was remarkably felt by his lovers in the recent functions, at Nauranga in the Hamirpur District (U.P.) and at the Srirangapatnam Sarmelan in the Andhra Pradesh, held during the months of November and December last. These functions were got up by the ardent labours of the Baba-Lovers of those areas and were successfully conducted, with great enthusiasm and *eclat* and aroused not a little public interest too. Blessed are those who have had the good luck and fortune to share the sweet nectar of Baba's love freely flowing on those occasions, and had wonderful experiences of Baba's universal presence guiding them at every step. Those are really occasions for the Baba lovers to enter into the blessed land of Brundavan and to forget every thing else of the mundane world in the all embracing absorption of their little souls like *Gopis*. Their journeys and sojourns and haunts were deeply permeated by the single thought of Baba and His superb work every where, and every minute of their existence was consumed by the fire of love and infatuation in rather unimaginable and inexpressible Joy and *Anand*.

Nauranga was the first among all the places of Baba-worship in this country, and in the world, to have Baba's statue in marble, installed in a special sanctuary built for the purpose. Meher Baba's marble image there, is not an empty statue chiselled out by the sculptor, but is one of the living God, drawing out the love of so many of his lovers, and brought to life with their breath and heart-beats. It is no wonder that Avatar Meher Baba, out of His love and compassion gladly gave His permission to install such an image in the special sanctuary, built for the purpose of infusing love and adoration in the hearts of coming generations of that region as well. It was an act of love and grace on His part and He permitted for the first time the installation of a statue in marble of the living silent God at Nauranga. It is no doubt true, that it is rather a novel and strangely interesting feature to find that a temple was built

by His lovers of a God who is living in flesh and blood in our midst, and whose presence can be had at will. The peculiarity of this Baba's temple or sanctuary is that it does not belong to any one religion but to all real lovers of Baba, of all religions and faiths, the only qualification to worship the same is the real love that is in every human heart; though it was built of stone, the image of Baba was there because the hearts of His lovers brought it there with all-consuming fire of love and devotion for the good of all those of the present and the future generations. Fired with such a zeal, Baba-lovers of those regions have striven hard to bring into existence, such a novel sanctuary for the first time in the history of the world and succeeded in making it a centre of life and lustre, by the Blessings of our Beloved Baba.

Besides this, it is the special fortune of the Andhras, that a temple was built at Kovvuru, on the western banks of the sanctified river, Godavari, and the ceremony of "*Sikhara-stapana*" mahotsavam was recently performed by Bro. Adi K. Irani. It is heartening to learn that a bronze statue of our Beloved Baba is shortly going to be installed in the temple by His Grace.

Special messages sent by Beloved Baba through His spiritual messenger, Bro. Adi K. Irani, for the occasions would reveal the true nature and purpose of such temples, that Baba's love is universal and that every heart is His temple. Baba's special message read out to the gathering at Nauranga was that "On this particular occasion, I will be amongst you as one of my lovers". In sooth, Baba was strangely present on the occasion as one among the many lovers at the gathering, infusing ineffable joy and *Anand* in the hearts of all His folk and guiding all their activities in a miraculous way. Such was the general feeling of all those that were present there on the occasion.

The second function was the Srirangapatnam Baba-Premik Sammelan held in December last. It was a delightful gathering of all Baba lovers of Andhra, where Baba's love manifestation was intensely felt in abundance by one and all. It was irresistibly catching like wild fire and warmed up and enthused every heart that assembled there and kindled the fire of love and fanned the flames there, in undiminished brilliance and radiated the glory thereof. One cannot but acknowledge

the supreme greatness of Baba's love for humanity and His deep concern for all His folk in this warring world of confusion and disharmony, with a view to steer them out of difficulties and save them. It was really an occasion devoid of all turmoils and troubles to all His lovers who enjoyed snatches of momentary bliss, while our Beloved Baba lay in seclusion and silence in *Meherazad*,

In this connection, we would like to quote Bro. Eruch's words expressing the universal feeling on an occasion in one of his letters to the West:

"The pulse of the universe seems to be throbbing faster than ever, as our universal pivot is more firmly embedded in the 'socket' at His seclusion at Meherazad. Judging by the present feverishness of the world affairs, it is no wonder our universal patient is lying quiet - while we who attend to Him hold our breath in curious expectation of what is to happen next, in the succession of "nexts" that seem to follow each other to no where. There is no doubt, that the world, while expecting the worst calamity to befall, is also expecting the unexpected to happen. I often wonder how people at your end must feel the tension and burden of the responsibility, whereas the few that are here remain unconcerned at the feet of "The One" who is the most concerned for all His children in all corners of the round world."

We are enjoying bliss in the guiding presence and inspiration of Baba's *nama-japa* and feeling His company in our midst, through and through, in all our activities; we are really blessed to find ourselves protected in every way and can lay our heads confidently at the feet of our Beloved Baba, unaffected by all those cataclysmic trends that confront the rest of the world at every moment. Let us sing the Glory of the Avatar of the Age, our Beloved Meher Baba!

Jai! Avatar Meher Baba ki Jai!

Address delivered by  
BRO. ADI K. IRANI AT NAURANGA  
Hamirpur Dt, (U. P.)

---

This is a land of plenty, a space full of beauty, a fire of love and a height of field activity. All this belong to your soul.

No wonder, Avatar Meher Baba has at heart a special corner for you all. To have a special corner in Baba's heart is something very exceptional to your spiritual life. It cannot be compared to the 'punya' (spiritual merit) acquired through yoga sadhana, prayers or selfless deed. It is like a potential passport to reach to the Ultimate by the stamp of His Adhikar (authority). To avail of such a unique privilege, humanity has to wait for 700 to 1,400 years. But to you it is right on hand, Your love and service to the living Avatar can give you the utmost benefit of His Blessings.

There is a great number of Baba-lovers at different Baba-centres all over the world who love Baba and serve Him by giving their time and service. Out of them there are a few who receive special attention from Baba, and your *Hamirpur district* is one of them. Therefore, the responsibility of being a great lover and a worker for Baba devolves on you all.

Baba is fully conscious of the circumstances in which you are placed. He knows your joy and sorrow, your hardship and comfort, and the heart-whole devotion you have for Him. It is as though Baba's presence in your heart and in your life sustains you to steer through all the ups and downs of life, maintaining a steadfast

allegiance to Him and a firm love-grip of your hand of obedience on His daaman (hem).

Riches matter little. Poverty makes you lose nothing. Position does not give you greater love of God and no amount of opposition can take away from you your precious love for Baba, the Avatar of the Age—that love, the seed of which was sown in your heart by Him when He first visited your district town and villages in 1952.

### Baba-worship

What an immense joy it is for you and us all to know that *your place has been the first amongst all other places of Baba-worship in this country, and in the world, to have Baba's statue installed in a special sanctuary built for the purpose?* I do say that this is a special joy in my service to Baba of nearly 40 years to see that Baba-love arising out of the hearts of His lovers and expressed in the shape of a Baba-form built in marble to afford hundreds and thousands of other souls and seekers to be drawn to Him in the embrace of His love and devotion.

Wherever love for God enters, there is a temple. Thus every heart that holds such love is a living temple of God. Without that love, the most lofty edifices or resplendant Houses of Prayer are but an empty echo of man's mockery of worship. God is Love personified, and when a marble or bronze image of His physical form draws the love of so many of His lovers, it is brought to life with their breath, it is 'living' with the beats of His lovers' hearts, and where that Form is housed is truly a living temple of God, and thus truly blessed is this Meher Mandir!

Now let us try to think who Baba is. Also let us try to understand what a lover of Baba is and how

he or she is so natural and similar to any other person, and yet so different.

### Who is Baba?

Baba is God, and we are men. Everyone is God, says Advaitic Vedant; and so also says Sufi 'Anal-Huq"—I am God'. Every one being God in the essential sense of Vedant and Sufism is an assertion or understanding based on faith without consciousness of God. Baba is God by virtue of his unbroken experience of the Infinite, in all its aspects of being and becoming, impersonal and personal. His experience is the fact of reality of His Consciousness, Knowledge and One-ness. He is one with God in the beyond-beyond state—Paratpar, in the beyond state; Parmatma, in the state of the creator; Om, in the state of being one with all created things and beings in evolution, one with man in re-incarnation, one with advanced souls on the path of realisation, and one with everything and every being in God-Realisation.

### Baba-Lovers and Normal Men

In our life with Baba we learn to live for God; but until we become conscious of being God, we are only conscious as man. As man, we are expected to lead a normal and natural life, with none of the pretensions of asserting our 'Godhood', either from reading, from austerity or a sky-high fancy of Reality, or from our long-time stay with Baba—not until we can proclaim it from that Supreme Knowledge and Ultimate Experience granted through His Grace.

To live for God are words very simple to pronounce; to live such a life is as simple to pretend. To live for God in truthfulness is a life also very simple. Concerning life to be led for God, let us take three

instances of three different persons. One enjoys talking about it most of the time without caring to live it. Another pretends to live it, and the third lives it truthfully. Because in any of the events, such a life to talk about, to make it appear true or to lead it truthfully is simple, its simplicity is likely to mislead a casual observer to an incorrect estimate of the position as to who is what.

A true concept of God is simple. The existence of God is simple. But the human mind is full of complications. There is no complication in the concept of God, except what the mind creates. There is no complication in the existence of God, because He is beyond the horizon of mind. A poet says:

खयालों की उलझन में मैं मुब्तला हूँ  
तेरे जात के कोई झगडे नहीं हैं

In the ups and downs of thought, am I involved.  
In your essential existence (Reality), there  
are no conflicts.

There is a normal man with his life with Baba. There is a normal man with his life by himself. Both kinds, as man, are exposed to a diverse feeling, thought and action. Both enjoy and suffer, fear and brave, judge and misjudge, work and rest, and yet are very different.

With Baba as personification of God one lives to exist, and life does not captivate him. Without Baba, in general, one exists to live, and life becomes the object of his living. Both can be called normal and natural, and yet are so different.

A mother nurses her own child. A nurse nurses some mother's child. The act of nursing is common and normal between the mother and the nurse. But there is a basic difference. The mother lives to nurse her own

child and the nurse, for her own living, nurses some mother's child. The difference in favour of the mother in measure of unselfishness is due to the love for her own child.

### Baba - Man

*A Baba-man* is similar to any other man in general, who is normally a mixture of good and bad, strength and weakness. But there is basic difference in determination. The object in life of a Baba-man is dedication of all he thinks, feels and does; whereas that of another in general is acquisition of all he thinks, feels and does. A Baba-man works to acquire and sacrifice, thus progressing towards freedom from illusion. Another sacrifices to possess, thus getting increasingly involved in illusion. The activity of heart, head and body of both may remain similar to look at. At the end of expression both may appear alike; but in the depth of formation they are widely divergent. A Baba-man fulfils the command of His Master, Meher Baba, who is the personification of God. Another follows his own desire which proceeds from his unenlightened mind to decide the right path for his ultimate good. A Baba-man may fulfil the will of God irrespective of the fact whether such a fulfilment makes him lead an apparently worldly life. Another may outwardly lead a religious or a spiritual life of renunciation, prayer or service, but in fact he gratifies his own desire in the guise of such a life.

Leading a normal life, a Baba-lover is sometimes misjudged; but from a distant, insufficient and superficial observation. Such observation is in variably based upon a mistaken notion so common amongst people—of attributing spirituality to feats of physical endurance, intellectual proficiency or learning. The tenderest man can be the strongest in character, and the simplest woman most

unselfish and chaste in love. An intellectual giant may be a spiritual pigmy. A God-absorbed man may be far removed from learning. Appearances are apt to be delusive. Truth has no appearance to assume, except in the way it expresses itself naturally through mind and body in which it manifests.

### Spiritualistic Showmanship

All views about God and spirituality shrouded in mystery, unusualness, miracle, mind control, health-maintaining practices and yogic exercises for power and personality removed from the love of God or adherence to the Perfect Master or a chaste life, or honesty or unselfish acts are distortions of Truth and may be created to attract money and men, to serve means of livelihood, to become rich or make a name. In this category of wilful manipulation of *spiritualistic showmanship* can be included the life of so-called saints and sadhus who try to feast upon credulity and good faith. At present, a seat-holder of a former, real Saint, instead of honestly owning the seat, claims for himself the ownership of sainthood. This is another type of a misguiding feature of a lamentable mal-observation of spirituality.

### Baba is Truth and God

Baba is Truth, and anyone who worships this statue and meditates upon Him and keeps His presence at the back of all he does, his love, and his action lead him to Truth. The statue acts as an incentive to focus his roving mind and his dissipating heart on to oneness of God. Where is God, the Almighty of all Love and all Knowledge? Is He within me, above me, around me? I know not, I cannot see Him; I cannot feel Him and cannot unite with Him but He is everywhere! Where

is Everywhere and where am I and what is God? A poet says:

जरा ऐ हकीकते मुन्तेजर आ लिबा से मिजाज में  
के हजारों सिजदे तडप रहे हैं । मेरे जबीने नियाज़ में

O Expected Reality! do appear before me in the cloak or form of a material body, because there are thousands of obeisances pining restlessly in my forehead to supplicate before Thee!

The body of the God-attained, God-united Meher Baba, the Avatar of the Age—we can see Him in this statue in the form of His Form, in the likeness of His Person, in the brightness of His smile and the lustre of His Face. Come ye all that we may look at Him to our hearts' content and, in the fulness of our love and reverence, garland Him with flowers and lay our head on the altar of His Feet—He who is the embodiment of living God—and forget ourselves in one longing. Let Him bless us to live the life that becomes exemplary to others, of love, service, honesty and brotherhood, for a progressive release from the illusions of the world to realize the Reality of God that Baba's message proclaims.



*"Those who lose their all in Me find their all in Me ever after".*

—BABA

## MANIFESTATION AS AVATARS

(Answer by Meher Baba—London in 1931-32)

(By kind courtesy of an old devotee in London)

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Q. Why does the teaching of one Avatar differ from that of other Avatars? Why was Jesus not married and other prophets were?

A. The Avatars or Prophets were the manifestations of the same Divine Element incarnated (manifested) at different times and under different circumstances, and so, their teachings varied in accordance with the different attitudes of the people.

One Avatar teaches the people to worship the Personal God (incarnate). Another Avatar teaches people to believe in the impersonal aspect of God only.

In less important matters, one prophet declares the flesh of pigs to be unlawful, another wine, another the flesh of cows.

It is as if the patients in a hospital complained of thirst to the doctor. In the morning, he prescribes tea or coffee; in the afternoon, water or a cooling drink; in the evening, butter-milk; and late at night, hot milk. The doctor is the same one, the complaint—thirst—is the same, but at different times, it is best satisfied by different drinks.

God manifests at different times and satisfies man's thirst in the appropriate ways. Everyone, whether consciously or unconsciously, has the same thirst for *Truth*.

The outer life and habits of the Avatar reflect, to some degree, the habits and customs of the people of

that time, as in his teachings, he stresses the aspects that call for improvement. In essence, every Avatar embodies the same ideal of life.

In Mohammed's time, the Arabs were very lustful and it was not considered wrong or illegal to live with numbers of women. If, like Jesus, He had remained unmarried and seemed to advocate celibacy, or had made them abstain entirely when their indulgence was so excessive, it would have produced harmful reactions; also, few would have listened to His teachings and still fewer would have been led towards the higher ideal. Mohammed himself had seven wives—(but he did not have physical connection with all of them)—and made it lawful for the Arabs to have a limited number of wives.

In Lord Krishna's time, the Indians were fighting amongst themselves, jealousy and greed were predominant and the true conceptions of spiritual life and of Love were lost sight of. Krishna based His teachings and example on Love and pure innocent merriment. Thus, the people were led happily towards the ideal of selfless Love.

In Zoroaster's time, the people were perplexed and unbalanced. They were neither thorough and practical materialists, nor were they genuinely and selflessly seeking spiritual enlightenment. He taught them to be good householders, to marry one wife, to abstain from looking covetously at other women—to be true worshippers of God. His own life was based upon "good thoughts, good words and good deeds"; and he was married.

In the time of Buddha, the people were steeped in materialism. In order to show them that their standard of values was entirely false and that they were the

victims of this world's illusion or *Maya*, Buddha renounced his wife, family and all worldly goods and based his teaching upon *sanyas* or renunciation.

In the time of Jesus, arrogance, pomp, pride and cruelty were the outstanding characteristics of the people. But, they had lawful conceptions concerning women and marriage, and there was no need, as in Arabia, to set an example of proper marriage. Jesus led a life of humility and simplicity, and bore suffering for others that they might be led towards the highest ideals.

All these prophets were God-Incarnates and consequently were beyond lust and desires; they were all manifestations of the same Divine Element.

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## WHAT MATTERS TO US

When some of my devotees, through their zeal and enthusiasm, speak of me in the highest terms, it is natural for us to encourage them. But if, later on, that enthusiasm wanes and they speak of me in the lowest terms, then although we do not encourage them, we should at least not check them, harass them or try to stop them from saying what they feel.

It is not what the world thinks of us that matters, but what God knows about us that matters. Unless we are stripped of all egoistic tendencies and desires, and unless our soul attains its original naked state, we cannot embrace God the Beloved, who is eternally naked in His Infinity.

—BABA

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# AVATAR MEHER BABA

[By Shri D. V. RAJAN, Calcutta]

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Our mother Earth is said to be a fragment torn away from the Sun; yet, in spite of thousands of years of trouble and tribulations, our scientists have succeeded in knowing only a portion of the Sun's greatness, according to their limited individual capacities and the accuracy of their instruments. Similarly, the greatness of an Avatar is realised only within the limits of the individual capacities of the aspirants.

Though the Avatars are human in form and resemble any other human being, they live for ever in God and all around them they see nothing but His form, His greatness and His grace. They consider their worst suffering as a blessing of the All-Merciful.

"The wounded surgeon plies the steel,  
That questions the distressed part,  
Beneath the bleeding hands we feel  
The sharp compassion of the healer's art  
Resolving the enigma of the fever chart."

Merwan Sheriar Irani, as Baba was called in his early life, was in a trance for nine months; when he visited Sri Upasani Maharaj in 1914, the Maharaj threw a stone at Baba (then Merwan) with great force wounding him in his forehead. That brought him round to world-consciousness. This was when he was only twenty. It was at this age Maharishi Ramana, Swami Seshadri and many of their kind had divine blessing and spiritual enlightenment.

Baba's balanced mind is the touchstone of his wisdom, his purity the touchstone of virtue, dedication to the service of humanity the touchstone of his

devotion to God, and above all, his Brahma-jnana is the sign of his Realisation.

His ways of enlightening his devotees through silence is the proof of his Divine origin. Lord Siva taught His four disciples only through silence. He showed them the *chinmudra* when they asked Him the way to eternal unalloyed happiness. The four Rishis, who sat at the feet of Lord Siva, readily understood the sign shown to them, with the index-finger and thumb forming a circle and with the other fingers apart. The Jiva, running after externals, represents the index-finger which always points to things far and near and is generally in close association with the other three fingers. The other three fingers symbolically represent the ego, illusion, and the fruits of past actions (*Aham, Maya and Karma*). Deluded by these triple forces, the Jiva runs after worldly things to find peace and solace, which it obtains only when it separates itself from this unholy trinity and communes with the Almighty, who like the thumb, though separated, gives force to the other fingers. The other fingers will not function properly when the thumb is cut off. God is always guiding the Jiva in its action and gives it the motive force necessary. This grand idea, shown symbolically and in silence, will take volumes to explain in writing and days and weeks to explain in words.

Then we also know that when a neophyte approached Lord Buddha and questioned him on how to attain peace and happiness, He smiled, thereby indicating that if the fleeting mind is set at rest, rather withdrawn from its manifold distractions, one may smile at worldly attractions, realising that they are, as the juggler's gold and magician's treasure, unreal and illusory, and that real happiness can be had only when we withdraw from these illusions and commune with the storehouse and

dynamo of eternal bliss, the Almighty. Even in ordinary life, we have seen that the picture of a young girl silently shown before a youth, conveys to him a world of ideas about the damsel, more than a voluminous novel about her, or hours of discourse on her charms.

A doubt is expressed why this Avatar came after so many Masters have come and gone on this planet? All the great teachers preached the same old truths in their times, and they had their followings and the followers had in course of time founded "churches", which eventually degenerated into sects, schisms diverging very greatly from the teachings originally given. Hence the necessity for repeated appearance of "Saviours" through the ages, in order that the pristine truths may not be lost. Religion is only a ladder to climb to the tower of Truth, Wisdom and Bliss. When one has climbed this tower, religion and worldly ethics are of the same use to him as a boat for one who has reached the other bank of the river, and that is why these Avatars or great Masters do not adhere to any religious dicta but preach only universal brotherhood, cosmic love and *at-one-ment* with the Absolute.

In Baba's own words "wealth may be sacrificed for health; wealth and health for self-respect and all three for one's religion, but to gain God, everything including religion, should be sacrificed without hesitation."

"Divine love and wine are both distant from the creeds of established religion; the former is beyond the creeds and the latter is disapproved of by them. Both are intoxicating and make man forgetful. But while wine leads to self-oblivion, Divine love leads to Self-knowledge".

Not unwisely do many ask for the simplest method to reach God within the shortest time. Meher Baba's

reply is also as simple as the question. He says those who cleanse their hearts of the embittering poison of selfishness, hate and greed, shall find God as their own true self. "Have love and you will conquer the lower and limited self of cravings that veil your own true being as God. Not through desperate self-seeking but through constant self-giving is it possible to find the Self of all selves".

"God the everlasting and indivisible transacts His universal illusory business of duality by playing His dual role of opposites simultaneously and eternally. Saints are God's assets and sinners are His liabilities. God, the infinite source of wisdom and justice, goes on eternally turning His liabilities into assets".

Avatars, Perfect Masters or Saints are doing God's work on earth. Their service to humanity is most beautifully described in the following words by a living saint:

"The bull of *Jiva* sleeps its eternal sleep under the large shadows of *Moha* in the forest of '*samsara*' weltering in the mire of sinful actions, goaded by the goad of *Ajnana* and lashed by the whip of sensual enjoyments, while it is bound by the strong cords of desire and is ever and anon needed by the flea-bites of rare diseases".

"An Avatar's power lies in lifting through intermittent efforts, this bull which is groaning under the heavy load of pains and being quite lacerated through senseless motions backward and forward, has fallen into the deep pool of numberless births and deaths".

Physical suffering is not altogether foreign to any Avatar or Perfect Master, but "the ordinary man suffers for himself, Masters suffer for humanity, and the Avatar suffers for one and all beings and things".

Long live Avatar Meher Baba!

# BABA SHUNS PUBLICITY

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[By Shri T, N. DHAR, B.A., LL.B., New Delhi.]

## I

Not only has Avatar Meher Baba resorted to *Mauna* (Silence) for the last 36 years but He has also been otherwise hiding Himself. He often goes into seclusion. May be, He sits in a cave for a year or so, or shuts Himself in a cabin on a mountain top. It is rarely that He is available for *darshan* even to those who are ardently thirsting for it. Not out of vanity but sheer joy of Divine Game (Hide and Seek) He does it. Why He does it is better understood through experience and contact with Him. Those who have been to Him thirst for nothing else except Him. His love is contagious. Having been to Him there is no return. But to find one's way to Him is not the fate of all. Those who are destined, do get it. No power on earth can stop them from going to Him. At times they call Him mass hypnotiser. He does "hypnotise" people through their dreams long before they have heard of Him. He does hypnotise with His Love not one, not two, but thousands, who happen to come across Him. Those who doubt this, may try for themselves. Let the sceptic dare go to Him and return without being won over by Him.

An American surgeon had an honest doubt that Christ could stand the cross unaffected. His doubts were resolved when he did the manipulations on Baba's injured leg. Baba wears a perennial smile! The smile does not fade because a brother is lost or a limb is broken. The surgeon was startled and confessed to Baba that after seeing Him, he (the surgeon) was convinced that Christ could stand the agony of the cross unaffected.

## II

### WHY MEHER BABA?

*We love Avatar Meher Baba because:—*

- (i) He is the living Master who warms the cockles of our hearts.
- (ii) The shafts of His Love are irresistible. He has shown us that Love cannot arise unless it is given as a gift by a Master. He has demonstrated to us that Love is communicable like a flame.
- (iii) In His presence Peace reigns supreme. He is like the *Sandal* tree.
- (iv) His remembrance purifies and embalms the soul.
- (v) His *darshan* is a feast to the eyes. He is more beautiful than the rising Sun. (May suffering Humanity bask in His sunshine!).
- (vi) His Silence (now 36 years old) is more eloquent than the orations of all times.
- (vii) He announces publicly that He is the Ancient One, the Highest of the High.
- (viii) When He speaks, "God Speaks".



# WHAT IS TRUTH?

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[By MAHATMA GANDHI]

What is Truth; a difficult question, but I have solved it for myself, by saying that it is what the Voice within tells you. How then, you ask, different people think different and contrary Truths?

All that I can, in true humility, present to you is that Truth is not to be bound by anybody, who has not got an abundant sense of humility. If you would swim on the bosom of the ocean of Truth, you must reduce yourself to a zero.

Even those men who are most depraved and who never obey the Moral Law take pride in calling themselves virtuous or moral men, since even they recognise the obligation of the Moral Law. Truth and Righteousness must for ever remain the Law in God's world.

The law of Truth is merely understood to mean that we must speak the truth. But we understand the word in a much wider sense. There should be Truth in thought, Truth in speech and Truth in action.

What may appear as Truth to one person will often appear as untruth to another person. But that need not worry the seeker. When there is an honest effort it will be realised that what appear to be different truths are like apparently different countless leaves of the same tree.

Does not God Himself appear to different individuals in different aspects? Still we know that He is one.

If there is a mistake on the part of any one so following Truth, it will be automatically set right. For the quest involves *Tapas*, self-suffering.

In such selfless research for Truth nobody can lose his bearings for long. Directly one takes to the wrong path, one stumbles and is thus redirected to the right path.

But how is one to realise this Truth, which may be likened to the Philosopher's Stone or the Cow of Plenty? By single-minded devotion (*Abhyas*) and indifference to every other interest in life (*Vairagya*).

Silence is a great help to a seeker after Truth like myself. In the attitude of silence the Soul finds the path in clearer light, and what is elusive and deceptive resolves itself into crystal clearness. Our life is a long arduous quest after Truth, and the Soul requires inward restfulness to attain its full height.

Experience has taught me that silence is a part of the spiritual discipline of a votary of Truth. Proneness to exaggerate, to suppress, or modify Truth, wittingly or unwittingly is a natural weakness of man and silence is necessary in order to surmount it. A man of few words will rarely be thoughtless in his speech. He will measure every word.

There is so much superstition and hypocrisy around, that one is afraid even to do the right thing. But if one gives way to fear, even Truth will have to be suppressed. The golden rule is to act fearlessly upon what one believes to be right. Hypocrisy and untruth will go on in the world. Our doing the right thing will result in their decrease, if any, never in their increase.

The danger is that when we are surrounded by falsehood on all sides, we might be caught in it and begin to deceive ourselves. We should be careful not to make a mistake, out of our laziness and ignorance. Constant vigilance under all circumstances is essential. A Votary of Truth cannot act otherwise.

Even an all-powerful remedy like *Rama-nama* can become useless for lack of wakefulness and care, and become one more addition to the numerous current superstitions.

How beautiful it would be if all of us, young and old, men and women, devoted ourselves wholly to Truth in all that we might do, in our waking hours, whether working, eating, drinking, or playing till pure dreamless sleep claimed us for her own. God as Truth has been for me a treasure beyond price. May He be so to everyone of us!

[By Courtesy of Navajeevan Trust.]

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## THE SIMPLEST WAY

"I have emphasized in the past, I tell you now, and I shall age after age forever more repeat that you shed your cloak of life or realize Existence, which is eternally yours.

To realise this Truth of unchangeable, Indivisible, All-pervading Existence, the simplest way is to surrender to Me *completely*; so completely that you are not even conscious of your surrender, conscious only to obey Me and to act as and when I order you.

If you seek to live perpetually, then crave for the death of your "deceptive self" at the hands of "complete surrender" to Me. This Yoga is the essence of all yogas in one....."

—BABA.

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# AVATAR MEHER BABA'S MISSION

[By Shri P. S. V. AIYER, Sri SAI SAMAJ, Calcutta]

An outstanding contribution of Avatar Meher Baba to the growth of World Thought is the message of HOPE that He brings to suffering humanity. According to Him, no one is bad enough to be lost altogether. The way to heaven is open to one and all; the question whether the aspirant deserves to enter the Path or not worthy, need not at all arise. This is something entirely original and it has its root in the assumption that mankind is essentially good, although that goodness is clouded by certain temporary lapses. It is this absolutely altruistic consideration that seems to move Avatar Meher Baba to fraternise with the leper, the destitute, the dacoit, and those on whom society may be said to have turned its back. It calls for something more than tolerance to carry this attitude towards what is generally considered the meanest and repulsive section of humanity.

What is more interesting and may seem somewhat shocking to the orthodox and rather absurd to those brought up on secular kind of education is Meher Baba's bowing down to wash the feet of the leper and the common beggar and placing His head on their feet. In this act, Meher Baba acknowledges His recognition of the Divinity which is manifest in all humanity. He does not stop with claiming Avatarhood for himself, but declares that everyone, including an ant, may become an Avatar. In following this kind of worshipful attitude to the world, Avatar Meher Baba shows in Himself the crowning exemplar of that wonderful verse (Verse 18 of Chapter V) in the Bhagavat Gita which states that the

illuminated Sage regards with equal mind an illuminated, selfless Brahmin adorned with learning and humility, a cow, an elephant, a dog and even an outcast of the lowest class who eats the flesh of dogs. This "*Samadarshana-bhava*" (equal-mindedness in vision) is based on the knowledge that there is one Universal Consciousness which is functioning at all levels in Creation. This attitude appeals readily to every modern mind as it carries the concept of socialism even beyond the pale of humanity.

To be precise, Avatar Meher Baba transcends even this consideration of the Universe when He places before us the message of *Divine Love*. The concept of Universal love is rooted firmly in the acceptance of the unity of all life. The Avatar gathers within His bosom the entire universe making it part of Himself and sharing with it the bliss of His Avatarhood. Herein lies His greatness and the value of His message of *Love*. This is not to be understood at mere emotional or intellectual levels but it is carried to a plane of consciousness which lies far beyond our reach. Baba's love is better experienced than spoken and He conveys this message of Love through *Silence*.

In that case, a pertinent question is asked: "Why should there be sorrow and suffering all around, if Baba shares with humanity His Love and Bliss?" Our sorrows and sufferings spring from age-long stupor in which we have remained. This is the stupor of ignorance which leads us to understand that happiness implies only physical well-being, creature comforts, and nothing beyond that. As Jesus Christ has pointed out, "Man does not live by bread alone". There are other principles which constitute the human body and there are, broadly speaking, the mental, intellectual and spiritual constituents. On the physical or material plane, Avatar

Meher Baba is Himself leading a very hard life but He draws heavily from the storehouse of the spirit and enjoys the bliss. The Avatar awakens man from his ignorance and His call is addressed to the man within, the immortal spirit, to come into its own by shaking off the veil of ignorance and to realise that suffering is part of the Divine Plan. The Avatar trains His lovers to discipline themselves and realise this truth by prescribing to them observances suitable to their individual capacities and requirements, such as, fasting, silence, etc. He also advises His devotees to accept cheerfully the conditions under which they may be placed and to hold fast to their respective posts of duty and to discharge efficiently their obligations to family, society and the world at large.

It is said that, even by His very existence in the world, an Avatar uplifts millions of His contemporaries, but Avatar Meher Baba does not merely exist; He moves and He has travelled round the world awakening slumbering humanity and proclaiming through gestures His glorious message of *Love*. He does not claim to teach anything new, but He is there to awaken us all. He says, "I have not come to teach but to awaken".

We are therefore singularly fortunate in having the Avatar in our midst and benefiting by His personal contact. It behoves us to derive the maximum possible advantage by close and intimate study of Avatar Meher Baba's personality and His mission and try to practise His example.



# VISHWAROOP MEHER BABA

[By Dr. G. S. N. MOORTY, Khargpur,]

Yugavatar MEHER BABA, is the latest Emblem of complete cultural synthesis. Standing at the beautiful background of India, the constant Symbol of a "SACRED CROSS", the Lord of love in the form of MEHER BABA, stretches his one hand towards the West and the other towards the East, thus forming an eternal LINK between the East and the West. "The past prefigures Him, the future shall illustrate Him and from Him, the present shall draw its inspiration". His Divine Love is the repository of all vital spiritual experiences. His Oceanic Silence embraces all the Rivers of various languages of the world. It may as well be said of *Baba* that "He is a circle with Centre everywhere and circumference nowhere". The whole Universe is thus included in His "Vishwaroop".

In this broad context, we may try to understand the evolving Avatarhood culminating in the crowning Incarnation of God in the form of *Meher Baba*. Says Lord Sri Krishna in the *Bhagawadgita*: "To save the righteous, to destroy evil works, to preserve the continuity of Religion, I am born from age to age".

Today, we are living in *Kaliyuga*—a dangerous atomic age, of rockets and sputniks. The impact of science on civilization has brought about a peculiar change in outlook. All over the globe, a mad race for material prosperity is conducted. Personal comforts and self-centered habits have become 'the be-all and end-all' of man. The horrors of war and worry loom large on the Path of International Peace and Progress. The entire structure of human society is shaking from the very

foundations. A serious catastrophe is confronting the 'individual soul' in a universe of tremendous tensions. Currents of cold war have crept into the very vitals of 'human spirit'. There is a grave spiritual crisis. As a result of all this, peace of mind is snatched away. Happiness has vanished. Mental agonies are multiplying. The heart is hurt and it is bleeding with the sacred blood of Humanity. The human elements are severely exploited and subjected to a suffocating process of mechanisation, thus reducing men into machines. The multi-headed monster of *Hypocrisy* has forced its entry into the *House of God*, where it is about to devour the very soul of man.

The whole life of Inner Being is exploded to bits. The self has been completely shattered. Inflated EGO is appearing and re-appearing in different shapes and sizes trying at every step, to dupe and deceive us in our onward march to *Self-Realisation*. The voice of Conscience is hushed. Nothing but noise is heard. The sweet Nectar of Love is being poisoned by the bitter feelings of animosity. The sacred interest of Joy is being jeopardised by mutual jealousies. A sense of utter frustration is facing us.

Humanity is standing helplessly at cross-roads and crying for protection. A Saviour is badly needed. It is therefore high time that *God* must incarnate Himself to save the suffering mankind from the onslaughts of annihilation. especially when Civilizations are crumbling and Religion is trembling.

But, the present Incarnation must be universal in its appeal, irrespective of caste, colour, creed, sect or sex, race or religion or any order of faith or faculty. Such an Incarnation must necessarily be *Dynamic* in essence. He must awaken all men and women to a sense of Reality speaking through the Language of the Heart.

A new Religion of Love must be offered. This is the demand of the Age.

Quite fortunately for us, in modern times, there is in our midst Avatar Meher Baba, in the human form the brightest manifestation of God. Here is the Saviour of humanity to redeem the modern world. He exists with all His eternal Glories. He is the same—*Sanatana Purusha*, who repeatedly declares '*I am the ancient one*' and says this time, "*I have not come to teach, but to awaken*". He, in his present form represents "the fulness of the Past and the herald of the Future."

Unlike other incarnations that represent certain isolated principles of God's nature, there is a great speciality in the Divine manifestation of Meher Baba and hence, acceptable to mankind as a whole. Let us know what it is!

It seems that the Prophets of one country are not always the prophets of another. The incarnations of one age at times seem to be supplanted by those of another. It may appear that Socrates is for the Greeks, Moses for the Hebrews, Confucius for the Chinese, Christ for the Christians, Krishna for the Hindus, Mohammad for the Musalmans, Zoroaster for the Parsis, Nanak for the Sikhs, Buddha for the Buddhists and so on. However, as everlasting universal models, they will have to be acknowledged by all men. The need of man, to-day, is for a *Central Figure*, a Spiritual Model of Universal Mind who includes in himself all these various embodiments of God's Self-manifestations. Meher Baba is such an Incarnation in whom all the Divine Traits of these Prophets, and Incarnations find full self-expression. *He is the Avatar of the age!*

But, before we try to understand the Avatarhood of Meher Baba, the Eternal principle of human evolution

through progressive stages of Self-revelation of God, should be broadly viewed. A brief historical survey of some fundamental facts about the theory of Ten Incarnations will serve to stimulate our interest.

To begin with, let us take the word '*Avatar*'. It means 'a coming down' and, in its most general sense, may be applied to the coming down of the Divine into manifestation, so that the whole universe may be looked upon as an *Avatar* of *Ishwara*, all having emanated from Him. In a more solidified sense, the word may be used for any manifestation which possesses the Divine Essence in a marked degree and shows the Divine Nature very clearly and unmistakably.

But, the word has, in common usage, acquired a special meaning of its own, and is used of definite manifestations of the Divine, in definite forms and at definite periods for the performance of definite work for the benefit of the world.

The first question that arises is: what or who is it that comes down? There are two main theories as to this point. One is the traditional popular Hindu theory that *Ishwara* Himself comes down upon earth in bodily form to bring about certain results, necessary for the proper government of the world. The other is the theosophical theory that it is not *Ishwara* who appears in human or other form upon earth, but that it is an *Individual*, who during his past lives has reached the highest state to which it is possible for any one to reach and has become Divine in power, in knowledge and in love, but who, instead of merging Himself wholly in *Ishwara*, still remains separate from Him and keeps for Himself a *centre* through which He may take birth upon earth again and again for helping the humanity which He has left behind.

It is necessary to note the mode in which these manifestations take place. Sometimes, the Avatar takes birth on earth in human or other form and lives and works till His mission is accomplished. Sometimes He takes possession of the body of a person already existing, works for a time through Him and withdraws after His mission is accomplished.

Evolution is the law of human life and indeed of the whole universe. This evolution is carried on by a constant struggle between the Good and the Evil, the Positive and the Negative aspects of evolution. In the former, definite steps are made towards the goal; in the latter, obstacles are put in the way of advance, so that, by the effort made to overcome them, some historical force may accrue. Both are necessary, the Positive to make advances and the Negative to gain strength to make future advances. Now, in the constant conflict of these two factors, the balance is sometimes on one side, some times on the other, and when that leans too much to the side of the Negative (so that the effort required to overcome the obstacles raised is stupendous) then comes the *Avatar* to put His vast power, knowledge and love on the side of the Positive in order that the balance may be set right again and human evolution proceed apace, with a big step in advance. Hence, there is the necessity for the appearance of an *Avatar*.

If we carefully ponder over the past *Avatars* mentioned in our scriptures, we shall find that it is possible to understand them as marking distinct stages in the growth of *Jivatma* (Individual soul) through the animal and human conditions. The first two that of *Matsya* and *Kurma* refer to those early periods in the history of our planet when the physical conditions were such that life could have only existed in elementary forms—represented by the fish and the tortoise. As

between these two, the fish represents the earlier and the more elementary stage while the tortoise marks some considerable development from that stage. With the third *Avatar* of *Varaha*, we come to the next stage where life has reached the mammalian stage. After that, comes the stage between animal and man conspicuously marked by the *Avatar* of *Narasimha*—the Man-Lion.

The next stage is the stage of Man in the elementary stages of civilization, where the more brutal passions have been lived down and the first beginnings of mind, intellect and rudimentary reason become visible. This is marked by *Vamana* who could, when called on, fill the three worlds as an indication of the chief characteristic of the mind-principle which is both '*Anu*' and '*Vibhu*'.

Parashuram's mission remained incomplete; so the next *Avatar*, that of Ramachandra completed the work begun by Parashurama. Even after that, the conditions deteriorated at the time of *Mahabharata*. So came *Krishna* who gave *The Geeta—A Message of devotion and dedication to duty*, in *Kurukshetra*, so that all obstacles in the path of further moral progress may be removed. This eighth *Avatar* of Sri Krishna represented the Soul consciousness of the Supreme which has supervened upon the mind-principle in man. The symbology of Krishnavatar is no doubt most entrancing and illuminating.

The Ninth *Avatar* of *Buddha* represented, the stage of *Nirvikalpa Samadhi*. That is a stage in which the unmanifest Atmic Principle comes consciously into touch with the lower principles and inspires and elevates them.

The Mission of the present *Avatar* is to raise humanity to the level of God by Divine transformation

of the 'Individual Soul'. At this stage, *Atma* shall become fully manifest. With the appearance of *Meher Baba*, this Highest Principle of Evolution of human life gets a momentum in a most natural way. His Mission is to raise man to the Highest spiritual level, simply by the process of *Divine Love*. With this God's Purpose, God's Wisdom and God's Love, He has incarnated, to establish a Divine Humanity on this very earth.

But, Divine humanity is such a vast total, God is such an inconceivable aggregate of qualities that men, even the most perfect of them, become at best but broken lights of His glory. What is worse, the fragmentary lights cross and contradict each other. So long as our quarrels about the incarnations of God are not made up, quarrels about religion will not be made up; and theological hatred will bring all theology into contempt. In this respect *Meher Baba* is unique because in him, the *Unity* of all these different dimensions of divine excellence, is affirmed and expressed. Therefore, He is the Highest of the High. He does not supplant or abolish any prophet or incarnations of other religions but claims that '*all religions belong to Him.*' He certainly completes and reconciles them. *Meher Baba is the heart-beat of humanity.* He is unique as the universal God-Man. To sum up, it can be said, "The light that glowed in the fire of Zoroaster, that flashed through the arrow of Rama, that hallowed the face of Buddha, that radioed the flute of Krishna, that silvered the Cross of Christ, that flamed through the speeding brotherhood of Mohammed, is the Self-same Light coming over again to flood-light the paths of all the existing religions of the earth. It is because of the different conditions of the times and the trends of people that account for the modernity of cloak and expression, the present revelation of *Meher Baba* fits in".

Never before in the history of mankind, has there been a greater and more thrilling example of an Incarnation than that of Meher Baba, who in his own lifetime, has led his lovers to show his Future Tomb, where His physical remains will rest. This is situated on the Meherabad Hill, from the heights of which, the Lord hails death in a happy mood so that all fear of death is removed. On this sacred spot, the wordless voice of the soundless Supreme is released to vibrate in every atom of the universe with an Eternal Message of hope for Humanity.

Without fearlessness, it is never possible to make any headway in the realm of Reality that is God. Nay, fearlessness is the *summum bonum* of spiritual life. *Tears and fears must be overcome in order to make any progress in the path of spirituality.* Admittedly, it is the fear of death which is the most formidable foe of man. It stands like a stumbling block in the perpetual process of the spiritual evolution of Man.

But, *The Redeemer of Modern World* is here in His *Vishwaroop* to drive away this fear of death, the root of all fears, lurking through the mind of mortal man, so that a strong spiritual foundation is laid to enable every lover of God to proceed boldly and fearlessly to the Goal of God-realisation. He is the unfailing Doctor of Humanity. He prescribes the most wonderful tonic of *Pure Love* for the radiant health of the Spirit. Indeed, the very touch of that Divine Hand removes all fears. Aye! His one kiss is enough to kindle the flame of Love in the Light of which, the serpent of selfishness can be killed. That one mysterious smile on His lips is sure to illumine the heart. Even a single ray of His resplendent Grace is sufficient to guarantee the gift of Godhood.

Swami Vivekananda once said, "It is the heart that conquers, not the brain. *Books and learning, Yoga and meditation and illumination ... All are but dust compared to Love*". Baba embodies this Love. He is giving it in Silence and through the wonderful Language of *His Silence*. The heart receives it. This Love is the finest flower of Life in the Garden of God, plucked from the tree of Trinity '*Stvam-Shivam-Sundaram*.'" How refreshing is the sweet fragrance of this flower that always keeps up the harmony between Head, Hand and Heart! Is it not the Highest Ideal which Man has hitherto been trying to achieve? This is the *Central fact of Baba's Message of Life Spiritual*. He does not deliver it through ineffective words created by a small piece of raw flesh called human tongue.

Never was the tongue so miserably misused or speech so arrogantly abused as it is done now, in our time of soul-less mechanical civilization. The use of tongue has been subjected to shameless exploitation under the cover of a so called cultural progress or scientific advancement of the material civilization. What then should be the radical cure for such a virulently spreading epidemic of *Tongue's Treachery*? The remedy can be found in the *Speaking Silence* of Baba. The tongue that is meant for the pious purpose of upholding all that is Truthful and Right is deliberately tamed and trained to tell half-truths and untruths, by lustily resorting to a constant feeding of lies. The tongue has turned to be a traitor of God. It has been adopted as a convenient medium to molest facts and make all possible misrepresentations.

Perhaps, it is for this reason that Baba has to abandon the use of such a tongue. Yet his Supreme Silence speaks simultaneously to all hearts with greater

force than many million tongues. The *Great Silence of Baba* since July, 10, 1925, specially distinguishes the present incarnation from all the past incarnations.

Let us not doubt the Avatarhood of Meher Baba on our intellectual plane. In the astral plane, all intellectual doubts are viewed as 'condemned curiosities' being rejected by the 'Supra-mental' or the Superconscious-mind as by-products of an unbalanced and ill-tempered thought. Let us all embrace *The Avatar* with the open arms of Love and Faith.

I conclude in the words of Sri Aurobindo: ..... "They proved to me by convincing reasons that God does not exist and I believed them. Afterwards I saw *God*; for *He* came and embraced me. And now, which am I to believe, the reasonings of others or my own experience?"

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## BABA ON SAHAJ DHYAN

... "When you remember Me, you are in *Sahaj Dhyan*. The question is how to remember Me. The easiest and surest way is to do as I tell you. It will be somewhat of a task at first, as when you start to run you feel it too much; but when you are in training, you feel it *Sahaj* (natural). At first you will have to do it deliberately, then it will become natural. There are four quarters of the day and there are four divisions in man's physical state; childhood, youth, maturity, old age. There are four quarters that *Kabir* calls the sign posts, The first thing is the morning when you get up, before doing any thing, think for one second of Baba. Baba is then worn from your soul; early in the morning dress your soul with Baba. At 12 noon, for one second, do the same; do it again about 5 o'clock; when you retire do it also. I have never asked any one to do this, not even *mandali*. If you do it, I will be always with you, and you will feel My company all the time. Do it for four seconds every day, then you will be in the world, yet Baba will be with you, all the time, This is the beginning of *Sahaj Dhyan*. —BABA.

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Meher Baba.

# BABA AND HIS WORK

[Extracts from the Speech of Bro. Adi K. IRANI at  
Srirangapatnam]

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## What Baba Does

...A question is often asked *what Baba does*. To one who has the right conviction of who Baba is, the question sounds childish. To the one who has no conviction of Baba's spiritual status, I would want him to ask a still prior or a basic question as to who Baba is? By getting to know who Baba is, the question of what Baba does, does not arise. Until an illiterate or an uninformed person knows precisely who Prime Minister Nehru is, he or she would persist in asking what Shri Nehru does. Any answer to such a query would ever be inadequate and unsatisfying. If in answer to what He does, be it said that He eats, sleeps, moves about, plays and sits silent is to say the least of what He does. Does He meditate is still another question frequently asked. Meditation to a puny enquirer is often a symptom of high spirituality. If I say that Baba meditates, not only will it be childish, but it will also be the opposite of what He is. Baba is the living example of Truth and an object of all meditation. His bodily movements, until very closely and for long associated with, will give no indication of what He does. His writings on the other hand give a deep insight of spirituality and make us aware of beings and things in creation and their correct places and values in the theme of creation.

## Who is Baba

*Who is Baba* - be better said in His own words:

"I am neither a *Mahatma* nor a *Mahapurush*, neither a *Sadhu* nor a Saint, neither a Yogi nor a *Wali*"

*He further says:—*

" ... Then what am I? The natural assumption would be that I am either just an ordinary human being or I am the Highest of the High. But one thing I say definitely, and that is that I can never be included amongst those having the intermediary status of the real *Sadhus*, Saints, *Yogis* and such others.

"Now, if I am just an ordinary man, my capabilities and powers are limited—I am no better or different from an ordinary human being.

On the other hand, if I am beyond the level of an ordinary human being, and much beyond the level of Saints and Yogis, then I must be the Highest of the High.

"If I am the Highest of the High, my Will is Law, my Wish governs the Law, and my Love sustains the Universe."

"If I am the Highest of the High, nothing is then impossible to me; and though I do not perform miracles to satisfy individual needs, the satisfaction of which would result in entangling the individual more and more into the net of ephemeral existence—yet time and again at certain periods I manifest the Infinite Power in the form of miracles, but only for the spiritual upliftment and benefit of humanity and all creatures."

Baba's pronouncements about Himself are natural, forthright and authoritative and without the least tinge of a dry dialectic squeezing or a cold compelling logic. They seek no shelter under borrowed phrases of religious books and find no escape from any opposing force or fright. They are simple and convincing and any one who finds them disagreeable has his own preconceptions to encounter, to get a clear and unclouded vision of the Truth Baba manifests.

\* \* \* \*

## Baba's Work

... If you ask me what *Baba's work* is that we can do, I would just say that there is nothing that we can add to the progress of human thought, feeling and action for which we can independently work to liberate them from illusion and to help man realize the Reality of Self. This is from the initial view of Truth. Just as without the life-sustaining vital energy a human body cannot function, so also for us, Baba's work would not be possible without His Love, to sustain us in our effort. What characterizes the quality and intensity of the work we do is the measure with which we are able to accept Him and make ourselves receptive to the outflow of His Love. To qualify for such a receptivity we need have no money, talent, learning or position. We can afford to be with or without these. But one of the most essential things required is, to say in Baba's own words:—

"Honesty is key-note to Divinity.

"Work undertaken with honest intent and love for God is Baba's work and those who do this are always His.

"There is a demoralising effect between what man is and what he wishes to appear to be."

Differences in temperament and ways of work exist with all and every where—whether it is Andhra, Maharashtra, Uttar Pradesh, Madhya Pradesh, England or the U.S. A. Nature has created differences. We are born with differences. We can never expect a rigid uniformity of thought and action. What we should most concern ourselves with, is not the uniformity of thought and action but uniformity of Baba-love .

Denying differences in others by trying to moralize them is like denying one's own weakness over those of others.

Baba says:—

"Be angry with none but your weaknesses

"Hate none but your lustful self.

"Be greedy to own more and more wealth of tolerance and justice.

"Let your temptation be to tempt Me with your love in order to receive My grace.

"Wage war against your desires and Godhood will be your victory."

Now before any one of us undertakes to do Baba-work, should primarily know that it begins with honesty. No amount of work, however big, done with a motive other than what the doer represents to the general view could be a success of Baba-work. Work done with a split-eye intent nurtured secretly neither carries the doer nor his deeds to their destination. It becomes a diseased activity. For a time everything may go right and pleasing. During unguarded moments or during crises involving self-interest, hobby or convenience, the disease erupts and one realises the failure and the dire need to revert to the starting point and begin doing work over again with the purpose and action identical to each other. If this be so, the earlier it is done, the better. It saves time and labour and helps a speedy and unending progress. On the other hand if honesty is the established keynote of activity, no criticism or defiance should agitate or dislodge a person from his or her avowed truthfulness.

Tukaram, the renowned Perfect Master of Maharashtra, says the same truth in a different way:

"He who acts identically to his talk is worthy of being worshipped."

Sometimes I miserably fail in adjusting with Baba-lovers on matters of Baba-work. Would you therefore join me in impressing upon me the great need of reciting and imbibing the purport that the following words contain? :—

"Do not indulge in thought, feeling, word or writing about what others are not, and what they should be. Rather think, feel and express what I am not, and what should I be; and act accordingly.

... ..

### **Rites and Ceremonies**

Recently when I attended the Nauranga (Dist. Hamirpur - U. P.) function of the unveiling of Baba's statue, Baba sent with me the following messages painted on cloth and displayed on the walls of the house where the statue was installed.

*Messages:—*

"I BELONG TO NO RELIGION. MY RELIGION IS LOVE. EVERY HEART IS MY TEMPLE. ALTHOUGH IT IS IN LOVE THAT YOU HAVE BUILT THIS TEMPLE OF STONE I AM ONLY IN IT WHEN YOUR HEART BRINGS ME HERE."

"ALWAYS REMEMBER THAT CEREMONIES COVER ME BUT PURE WORSHIP REVEALS ME."

*The name of the Meher Mandir was instructed to be changed to "Meher Dham". It is the abode of Meher rather than a Mandir or temple, with its age-long association of a mass ceremony.*

In ending I would like to say:

The key-note of work is honesty. The key-note of honesty for every worker of Baba-work is to work what each one is capable of and let others work what each other is capable of. A spirit of truthful accommodation, balanced by intelligent handling and sharing of work with others, is the secret of success.

May the Blessings of Avatar Meher Baba be our guide for ever!

—

## **AVATAR MEHER BABA'S**

*Two More Messages to Nauranga Function:*

"On this particular occasion I will be amongst you as one of My own lovers."

"All those who surrender themselves in love to Me will see and adore and realize the Reality behind My Form."



*Messages Wishing Success of*  
**Srirangapatnam Sammelan of Baba-Lovers of Andhra**

**Dr. S. Radhakrishnan**, Vice-President of India:

"I wish your sammelan success."

**Justice P. K. Sirkar**, Judge, High Court, Calcutta:

"I have no doubt that your congregation will achieve great results and arouse great enthusiasm in the locality ..... The best way to preach Baba's message of love is to be a Baba-Centre in himself as Baba has ordained."

**Justice P. B. Mukherjee**, Judge, High Court, Calcutta:

"...I wish your conference every success in bringing peace and love to the troubled world."

**Bro. Francis Brabazone**, Meherabad :

"...Best wishes and my love to you all during the Baba Premik Sammelan ... "

**Dr. Lakkaraju Subba Rao**, Kakinada, (Andhra):

"...I pray for the success of the congregation and trust and hope that it will infuse into the members the spirit of Baba..."

**Shri M. Tirumal Rao**, M. P., New Delhi:

"...I wish the function all success ... "

**Shri K. N. Nigam**, Hamirpur:

"...My loving felicitations to you all for your deep love of Baba and wish you a grand success to the Premik Sammelan. ...Jai Baba!"

**Shri Krishan Singh**, Dehradun:

"...Congratulate you all for this most commendable step bound to release the unprecedented flow of love for Baba, not only in Andhra and India, but abroad as well..."

**Shri P. S. V. Ayer**, Shree Sai Samaj, Calcutta:

" ... By organising this Sannelan the Andhra Meher Centre forms a landmark in the dissemination of spiritual culture. I convey on behalf of the Calcutta Sai Samaj our most cordial greetings on the occasion and best wishes for the success of the Sannelan..."

**Shri V. P. Jha**, Sambalpur, Orissa:

"...My heartiest congratulations and best wishes for the success of the Sannelan."

**Shri S. Vijayarangam**, I. P. S., Hyderabad (Andhra):

"My prayers for the success of the Sannelan..."

*Note:*—Meher Centres of Navsari, Calcutta, Poona, Bombay and other places have also sent their good wishes for the success of the Sannelan.

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*Fraternal Greetings From*

**Shri A. C. S. Chari**, Kamala Vilas, Calcutta-25.

...Andhradesa's soil, both on the physical plane and on the spiritual plane, has been found, and is, fertile that the seeds sown by the God-man have proved, and will prove, to grow into gigantic trees setting an example of selfless service and 'prem' and being a guide to all others in other parts of the world.

You do not know and realise how fortunate you are and how indebted the Avatar has become to us all. It is too late to begin to retrace our steps doubting the Avatarhood of Meher Baba. Let others mock at us as fools and credulous folk, but let us mind our and Baba (God's) business. There is no time to discuss or lecture or read. Just time left only to love and be alert and ever awake in the beloved God (Meher Baba).

# JAI BABA!

## FROM NAURANGA TO SRIRANGAPATNAM

(An impressive narrative of events and feelings jotted down by a  
Baba-lover who has attended the functions.)

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To describe my journey to Nauranga and Srirangapatnam and to give an account of the important events and intense feelings, wherein the Divine love of Beloved Baba has manifested itself in abundance, will be an attempt to express one's experience of the joy and mirth which one had the good fortune to share along with other Baba-lovers on those occasions. It was indeed a feast of Divine Love which Beloved Baba has so graciously lavished on us all, out of His infinite compassion for humanity at large and for those near and dear lovers of His in particular.

### **Our Journey Starts**

We were seven Andhra - lovers of Beloved Baba who entrained the Express bound for New Delhi and left the Vijayawada Ry. Station on 22nd of November '61 at about 8-30 P.M. It may be interesting to some if I mention that the blessed seven were Messrs. Majety Ramamohana Rao, Chinta Sarwa Rao, T. Manikyala Rao, P. Rama Rao & G. Ramachandra Rao of Vijayawada and Messrs. T. S. Kutumba Sastry & Swamy Satya Prakash Udaseen of Nidadavole, West Godavari District. It was indeed a pleasant and comfortable journey all-through and the feast of love started when Bro. Jyoshiji and his colleague met us on our way at Nagpur Ry. Station at about 9-30 A.M. on the next morning, with a message of love from Bro. (Dr.) C. D. Deshmukh.

## Loving Receptions on our way

It was late in the night, past 1 A.M., when we reached Jhansi City. We detrained there for a change of route to reach our destination, the holy place called Nauranga. A batch of Baba-lovers of the locality with Baba-lockets received us at this junction and took us to a shelter for the night to stay, which was specially improvised for the purpose.

At day-break, we all got ready for our onward journey. To our pleasant surprise, we found amongst us the famous Madhusudan-party, Bros. Ramakrishnan and Bhausar and other Baba-lovers of Poona and also Bro. Bachu Bhai of Gujarat A. I. R fame. Bro. Bhatia Ji, the Ry. Magistrate of Jhansi, who literally converted his courtroom as a rendezvous of Baba-lovers, over-powered us with his hospitality and joined us in our onward journey, looking to all our comforts at every stage. Our train for Mahoba left Jhansi junction at about 7 A.M. on the 23rd morning amidst cheers of "Avatar Meher Baba ki Jai" resounding in the rattlings of the moving train and the hissing whistles of its running engine. Bro. Madhusudan and party thrilled the company of Baba-lovers with their melodies of musical entertainment of Baba-sankeertan and Bro. Bachu Bhai joined them adding enthusiasm, and gay spirit filled the compartment. Bro. Bhausar was in his usual charge of us all, looking to every need and comfort. Shortly after we were off from Jhansi, came sharp the station called Barvesagar where the whole party was given a hearty reception on the platform, by the members of the local Meher Centre. A small tea-party was got up and all were sumptuously given break-fast. The "Yatra-train" moved on soon after and there came the Harpalpur Ry. Station, where some got down and were received by a party of receptionists headed by Shri Sharmaji

(Public Prosecutor of Hamirpur District), who later on joined us with his family on our onward journey and guided us to our destination. Those that got down there, at Harpalpur, took the bus route to Nauranga. But we, the Andhra party along with Bro. Bachu Bhai and other musicians, were directed to proceed to Mahoba, wherefrom our onward journey was pre-planned and every necessary arrangement was duly made by Bro. K. N. Nigam, the Chief Organiser of the Nauranga function and our host at Meher-astan.

### **The Thrill of Meher-astan**

It was late in the afternoon when we reached Mahoba, wherefrom we got into a bus specially arranged for us and were taken to Rath, an important town in the District of Hamirpur of Uttar Pradesh. Then we were taken in another bus to a distance of 12 miles, our kits and luggage were taken in bullock-carts to our immediate destination and we walked a couple of miles across the dry fields to reach Maheva the native village of our principal host, Bro. K. N. Nigam who was waiting for our arrival along with Bro. A. C. S. Chari, an advocate of Calcutta, We were accorded hearty welcome and were hurried to the top of a hillock, nearby, where Beloved Baba stayed in seclusion and on the 10th February 1954 has made the historic announcement, by spelling out on the alphabet-board "Avatar Meher Baba ki Jai" thus declaring himself as the Avatar of the Age. It was our special privilege and fortune to have had the opportunity to visit this holy place and pay our humble homage to our Beloved Baba on that happy occasion. An abode is still preserved there and a beautiful photo of Baba graced the spot. Bros. Nigam and Chari led us to the sanctorum which was so beautiful and peaceful that every one was captivated by Baba's love which

pervaded the whole atmosphere there. The bower where Baba sat with His mandali was neatly kept. After having nama-sankeertan for over thirty minutes, the whole party of Baba-lovers gathered at the kuteer where Baba once stayed and which is now called "Meher-astan". It is really a place of pilgrimage for all Baba-lovers, nay for all humanity, for the manifestation of love at the holy spot is so great that every one of us felt the thrill and lost ourselves in supreme joy till we were off from the place.

### **Baba's Love for Nigam Family**

Bro. Nigam gave the audience a small but an enchanting account of the events that occurred there when Baba stayed at the spot and the story as to how Baba has benevolently showered on his family His loving Grace and proved beyond doubt, the miraculous ways of His, in complying with the sincere wishes of His ardent lovers, out of compassion for them. He has narrated with tears in his eyes, with faltering words and failing voice, how his own brother, once a leper, completely left off and kept at distance and abandoned by his kith and kin, was saved by Baba, after a forty days' penance and repetition of His name all-through. He was blessed with perfect normal health. He was shown to us all and it was highly surprising and fascinating to see him absolutely a hale and healthy normal man as any one of us. He is now serving Baba by staying at this abode, dedicating himself unto Him for ever. Another was a story how his own sister-in-law (wife's sister) had collapsed after an attack of a complicated fever and the touch of Baba's hand gave her a fresh lease of life and 1% hope became 100% reality. She is there now with her three children, happy and gay, dedicating herself to Baba's work. More glorifying were events which he narrated to us thereafter, as to how Beloved Baba manifested Himself from out of

the photo in the abode of "Meher-astan " and gave physical *darshan* to his daughter of eight years and to his wife too, on being obstinately keeping penance and fasting with genuine desire for His *darshan* out of pure love for Him. Indeed blessed are they, whose faith and love for Baba exceed all hungers of life, for Baba says, that He is the servant of His lovers.

All these stories may look fantastic to those who have no faith either in Baba or in the lovers that narrate them. But they are the realities for the people of Meher-astan and the Blessed family of Bro. Nigam and so great was the force of truth of the events that every one present there could see the Glory of Baba's Love which moved them to tears of joy, as they all cried in one voice "Avatar Meher Baba ki Jai". Bro. Bachu Bhai and Madhusudan Party sang the glories of Baba and after *arati* was given, *prasad* was distributed and tea was served to all. The happy memories are ever refreshing to one and all that had the good fortune of witnessing the loving glory of Beloved Baba on that ever memorable happy occasion and they are all doubly blessed.

It was past 7 P.M. when the whole function came to a close. The whole party was then provided with hot water for bath and food was served to all at Bro. Nigam's house. Proper resting places were provided for one and all in that small village and the hospitality was remarkable.

Early on the next morning, by 8 A.M. we were back at Rath once again, and from there we reached by special bus our final destination, Nauranga, a small but beautiful village in the District of Hamirpur (U. P.), where the "Meher-Dham" was built and the marble statue of the living God, Meher Baba, was installed by His special permission.

## **Baba's Love Feast of Nauranga Begins**

It was just past 2 P.M. on the 25th of November when the procession led by two decorated elephants started out from the "Meher-Dham" and proceeded into the Village. Bands of ladies in colourful *sarees* carried earthen vessels of water over their heads and different kinds of folk-dances with bugles and trumpets, music and bhajan parties joined the procession. Thousands of village folk jubilantly joined the function and went round the village streets with cries of "Avatar Meher Baba ki Jai" ringing in the sky. A batch of young students dressed in uniforms looking gay added to the beauty of the procession which finally terminated at the Temple-place by about 5-30 P.M.

Beautiful tents were pitched in the garden place adjacent the 'Meher Dham' building, and about 500 guests were provided shelter in them amongst whom we too were given a small but neat tent to stay. Huge pandals were erected before the Temple-place for conducting the public meetings where thousands could be accommodated. An exhibition was got up within the premises of the Temple-place and literature, maps, photos and some of the articles used by Baba and the five Perfect Masters were exhibited in an artistic way. Maharani Saheba of Baroda declared the exhibition open, while Bro. Adi K. Irani accompanied her to the place. Special arrangements were made to provide electric lighting adequately and the colourful decoration of lights illuminating the whole area added beauty and comfort, glorifying the love-feast manifested by Baba's Grace on the occasion. Hot water was provided to all for bathing and tea, tiffin and food was served to all lavishly, twice a day. At night films of Baba's tour in Andhra and Baba-fairs held in Hamirpur District in the year 1960 were shown and

people were moved emotionally and felt the presence of Baba and cries "Avatar Meher Baba ki Jai" rent the skies.

### **The Next Day**

At 9 A.M. on the 26th of November '61 the main function reached its glorious stage. Bro. Adi K. Irani and Maharani Saheba of Baroda arrived at the special gathering of Meher-lovers, in front of the Statue-hall, which was beautifully decorated for the occasion. Maharani Saheba unfurled the seven coloured "Meher-flag" in front of the main building and Bro. Adi K. Irani presided over the function. After Bro. Nigam introduced the chief guests to the public, Bro. Adi read out the four special messages of Beloved Baba for the occasion (published elsewhere in this journal) and Bro. Nigam gave out the Hindi version of the same. Then Bro. Adi read out in English his most inspiring inaugural address and Bro. Nigam read its Hindi version thereafter. Then Bro. Adi K. Irani unveiled the statue of Baba and Maharani ji garlanded the same. Bro. Nigam spoke explaining the implications of Baba's four messages in Hindi. Sri Chaturbhuj Sarma, Local Administration Minister of Uttar Pradesh, spoke about Baba and his contact with Baba. Thereafter all were allowed to have *darshan* of Baba's Statue in a queue and Bro. Adi distributed *prasad* to all. Bro. Nigam introduced the prominent guests to the public. Thousands of devotees participated in the festivity and the whole function was most imposing and every heart throbbed with all-pervading love of Baba.

At 2 P.M. a public gathering was arranged in the huge pandal specially erected for the purpose and several thousands took part in it. Groups of Bhajan-parties from Poona and Bombay, Navarasi and other parts also were given opportunities to engage the audience for a long time at the beginning and also at intervals.

The programme lasted for more than four hours. Bro. Adi K. Irani presided over the function and the Maharani Saheba of Baroda graced the occasion by her presence. Messrs. Parameswar Dayal Nigam (Pukar), K. N. Nigam (Editor, Meher Pukar), Bhatia ji (Ry. Magistrate of Jhansi), Abdul Magidkhan (Thahasildar of Ambikapur, M. P) and B. N. Datar (Central Minister of State for Home-Affairs, New-Delhi) spoke on the occasion dealing at length with Baba's Message of Love and Truth and about their contacts with Baba. Every one of the talks of the speakers have touched the hearts of their hearers and moved them to an emotional pitch and the Divine manifestation of Baba was felt so intense that very few could restrain the tears of joy rolling out of their eyes in streams of ecstasy.

The night was glorified by flood-lights and the *kavisammelan* was the climax of the function, where many poets and Baba-lovers recited their songs and poems asserting the Avatar-hood of Baba and conveying the essence of His message of Love and Truth. The Sanskrit poem sent by Sri Panduranga Sastri Goswami of Poona Deccan College was read by Mrs. Nafde and her sister (from Bhopal) and the function terminated finally amidst cheers of "Avatar Meher Baba ki Jai" in the early hours of the 27th morning.

### **The Send Off**

Bro. Nigam and other brothers of the Reception Committee bade farewell to those of us that were leaving the place, early in the morning of the 27th November '61. Bro. Nigam was so full of emotion when he saw us off that his embraces and loving words of parting caused indeed real embarrassment to us all, disabling us from concealing our feelings of love and admiration; the truth in the saying that "partings are sad" was experienced by one and all.

We were sent back to Rath by special buses and from there the Government buses took us to Harpalpur Ry. Station by about 2 P.M. We met Bro. Adi there and had some good time with him and we all left by evening train for Jhansi Junction, from where he proceeded to Baroda along with the Maharani Saheba; we took the Janata Express bound for Vijayawada at about 7 P.M. We had the pleasure of the company of Rev. Bros. Chagan Master, Dhake and Bhageerath till we reached Nagpur; we finally arrived at Vijayawada at about 1-30 A.M. on the 29th of November '61.

This unique pilgrimage to the holy place, where a new temple and marble statue of the living Avatar of the Age (Viz., Meher Baba) was erected by His devoted lovers and with His special permission has got a special significance of its own in the future history of this age. The divine manifestation and its purpose in spreading the message of Love and Truth also, I hope, has got its own significance in the lives that come into direct contact with Baba and it must be experienced only through pure love and dedication but cannot be explained to others. Absolute surrender unto Him alone can solve all riddles of life and infuse love into the hearts of those who cling to Him as a child to its mother. This fact, has been sufficiently proved by greater manifestation of love in the recent times than ever before.

*(NOTE: All messages of Beloved Baba and the summaries of the addresses delivered by Bro. Adi K. Irani at both Nauranga and Srirangapatnam are published elsewhere in this journal for the benefit of our readers ... EDITOR.)*

And now I wish to pass on to my journey to Srirangapatnam, a village 15 miles off from Rajahmundry, East Godavary District, Andhra Pradesh, where "Baba

Premik Sammelan of Andhra" was held on the 9th and 10th of December '61 and Bro. Adi K. Irani with the Special permission of Baba presided over the happy function.

### **Vijayawada Reception**

On the morning of 8th December '61, Bro. G. V. Brahmayya Naidu of Masulipatam, General Secretary of Avatar Meher Baba Andhra Centre and Bro. T. S. Kutumba Sastri of Nidadavole received Bros. Jal Bhai (brother of Baba) and Adi K. Irani (Secretary and disciple of Meher Baba) at Hyderabad Ry. Station, on behalf of the Andhra Centre and the Sammelan. They brought them by a special car to Vijayawada Centre, situated at Bro. Majeti Ramamohanrao's house, where a hearty reception was accorded to them by about 100 lovers of Baba who were eagerly awaiting them.

Bro. Adi gave them a brief talk about Baba and His work and invited questions from the audience and answered them in a most interesting way. The function started at about 7 P.M. and lasted for an hour and a half or so. After offering Arati to Baba, in honour of the Revered guests of the evening, Bro. Ramamohanrao gave a dinner for all the lovers assembled. It was a simple but neatly got-up function where cultured friends of Vijayawada took part and enjoyed the company of our honourable guests to their best advantage, and the love-feast started here in right earnest as a prelude to Baba's love manifestation at Srirangapatnam.

### **Bro. Adi and Party at Rajahmundry**

Bros. Adi K. Irani and Jal Bhai along with Bros. Majety Ramamohanrao, Chinta Sarwarao, G. V. Brahmayya Naidu, T. S. Kutumba Sastri, Swami Satya

Prakash and others arrived at Godavari Ry. Station by Mail at about 11 A.M. from Vijayawada. They were received by Bro. (Dr.) T. Dhanapati Rao, President and Bros. N. S. Murti, Joint Secretary of the Avatar Meher Baba Andhra Centre. Bros. Adi and Jal Bhai were taken to the residence of Bro. N. Dharma Rao, and the others were provided lodging at the *Dharmasala* opposite to the Godavari Ry. Station, wherefrom special buses were arranged to take all the delegates to Srirangapatnam. Bro. Dharma Rao entertained Bros. Adi and Jal Bhai at a buffet-luncheon party and important group-heads of Meher Centre attended the function by special invitation.

### **Welcome to Bro. Adi K. Irani**

At about 3 P.M. the distinguished guests were taken in a car to Srirangapatnam by Bro. Dharma Rao and all other delegates arrived there by that time. Bros. Adi K. Irani and Jal Bhai were accorded a hearty reception at the entrance of the village by Bro. Attili Satyanarayana Murti, President of the Reception Committee and other Babalovers of the place. Thousands of villagers assembled and took part in the reception, A jeep car was decorated with Baba's photo in the centre and Bro. Adi K. Irani was seated in the jeep; the procession was taken along the streets with band music and bhajan parties accompanying them sang the glories of Baba amidst cheers of "Avatar Meher Baba ki Jai". The procession reached the specially erected pandal situated in the premises of the local Middle School by about 5 P.M. It was our good fortune that Bro. Jal Bhai filmed the entire procession, for which act of kindness all lovers of Baba are deeply indebted to him.

### **The First day's Function**

Then the function of the day started with Bro. Adi K. Irani as the President. Bros. Adi and Jal Bhai

were profusely garlanded. An address of welcome to Bro. Adi K. Irani was read out by Dr. Dhanapatirao, in English, on behalf of the A.M.B. Andhra Centre and Baba Premik Sammelan and another by Bro. Rentala Suryanarayana, on behalf of Meher Centre of Srirangapatnam. Bro. N. Dharmarao read out special messages received wishing success for the function from Baba-lovers all over India. Then Bro. Adi gave a short but an inspiring talk responding in a fitting manner to the addresses of welcome offered to him. Thereafter an appeal to all lovers of Avatar Meher Baba in Andhra Pradesh by Dr. Dhanapatirao, as President of the A.M.B. Andhra Centre, was read out in Telugu on his behalf by Swami Satya Prakash Udaseen, Editor, "Divya Vani" of Nidadavole. Then the function was adjourned and after dinner Sri M. Appa Rao-burra-katha-dalam of Srirangapatnam put on boards "Baba-natika" in Telugu.

### **Laying the Foundation Stone for "Meher Dham"**

On the 10th of December, early in the morning, after prayer, Bro Adi K. Irani hoisted "Baba-flag" at the pandal area. Thereafter Bro. Adi was taken in a procession from there to the site where he laid the foundation-stone for the "Meher-Dham" which was gifted for the purpose by Bro. Tanakala Appa Rao. After the ceremony was over he was again taken to the pandal in a procession now covering other streets of the village left uncovered previously. He visited the houses of the chief hosts of the function on the way to the pandal. All the bhajan parties joined the procession all through and Bro. Jal Bhai again filmed the whole procession.

### **The Public Function**

The public meeting commenced at 9 A.M. in the beautifully decorated pandal packed with men and

women exceeding three thousands with Bro. Adi K. Irani in the chair and Bro. Jal Bhai by his side. Dr. T. Dhanapati Rao, Bros. G. V. Brahmayya and N. S. Murti, the President, General Secretary and Joint Secretary of the A.M.B. Andhra Centre respectively, were seated on the dais. The whole atmosphere was surcharged with fraternal love when Bro. Adi K. Irani read out his inaugural address in English, which was most inspiring and instructive and Bro. K. Narayana Rao an Advocate of Eluru, gave out the rendering of the same in Telugu at the end.

Sri S. Seshagiri Rao, Editor, "Avatar Meher Journal" of Eluru and Sri Mancham Buchilingappa Sastri of Vadali, West Godavari District, delivered their most inspiring speeches in Telugu reciting beautiful verses of their own and asserting the Avatar-hood of Meher Baba and pleased the audience to the utmost. The essays written by Sri T. V. S. Prasad in English and Sri P. Chenchuramayya in Telugu, about the efficacy of Baba·Nama-Japam at this juncture of the world crisis, were read out by them and they were awarded silver cups. Thereafter an opportunity for closer contact and a heart-to-heart talk with Bro. Adi K. Irani was arranged for the delegates of the Sammelan by bringing him into their midst, when he graciously answered several questions put by them to their satisfaction.

After lunch, another opportunity was given to different groups to meet Bro. Adi in a secluded place and exchange views in a most cordial way till about 4-30 P.M; this was availed of by many to enlighten themselves on different matters requiring Bro. Adi's advice and guidance.

### **A. M. B. Andhra Centre Meets**

At 5 P.M. the General Body meeting of the Avatar Meher Baba Andhra Centre was held in the Pandal

under the President-ship of Dr. T. Dhanapatirao and Bro. Adi graced the occasion by his presence. Bro. G. V. Brahmayya General Secretary of the A.M.B. Andhra Centre moved three resolutions thanking (1) Sri Adi K. Irani for presiding over this "Baba Premik Sammelan" and making it a grand success; (2) Messrs. Attili Satyanarayana Murti, Bros. R. Suryanarayana and T. Appa Rao (and his father) for their hearty co-operation and the excellent arrangements they had made for the boarding and lodging of over 500 delegates and other guests and for their loving hospitality as hosts, which was unforgettable; and (3) Messrs Attili Satyanarayana Murti (President), N. Dharma Rao (Secretary), Y. Venkataswami Naidu (Treasurer) and other Members of the Reception Committee of "Baba Premik Sammelan" for the wonderful way in which they had made the arrangements. All the three resolutions were unanimously passed amidst cheers of "Avatar Meher Baba ki Jai!"

#### **Announcement of "Divya Vani" Telugu weekly**

Before the function of the evening came to a close, at the instance of Bro. Adi K. Irani, Bro. G. V. Brahmayya Naidu, General Secretary, the A.M.B. Andhra Centre made an announcement to the audience congratulating Swami Satya Prakash Udaseen, Editor, "Divya-Vani", Quarterly for the services being rendered by him in the cause of Baba's work and informing them that "Divya-Vani" will have its Telugu Weekly issue shortly, so as to cater to the immediate needs of Baba-lovers of Andhra, particularly of the various centres and that Swamiji has kindly accepted the undertaking, purely for love of Baba's service. Sri Satya Prakashji responded and thanked Bro. Adi and the A.M.B. Andhra Centre for the opportunity they had so kindly extended to him to serve the cause of Babe's work, for which he had dedicated himself

whole-heartedly and offered his humble services therefor, accepting the new proposal. There was a spontaneous response from the audience and Bro. T. Basavayya announced a donation of Rs, 25/- for the Weekly on behalf of the Masulipatam Centre; Bros. Majety and Chinta announced Rs. 116/- on behalf of Vijayawada Centre and others added to the same so that about Rs. 200/- was collected on the spot for the said Journal "Divya-Vani" Telugu Weekly. Swamiji promised to apply for the declaration of the Weekly and to see that the journal comes out as early as possible.

Thereafter Sri Bala Gopala Bhaskara Raju's Burra-katha-Party presented "Baba-Katha" from 6 P.M. to 8-30 P.M. which infused more love for Baba in the audience, who were about 5 thousand strong.

### **The Kotikesavaram Visit**

At about 7 P.M. Bros. Adi and Jal Bhai visited in a jeep nearby village called Kotikesavaram accompanied by Bros. T. S. Kutumba Sastri, N. Dharma Rao and R. Suryanarayana. The whole party were given a hearty welcome by the villagers and it was note-worthy that the spontaneous love for Baba of the womenfolk of the village was so much that the whole party was moved to tears of joy at the feast of love they enjoyed during their short stay there. They fed them profusely. The manifestation of Baba's love over powered them all in no time. They were like Gopis of Repalle who were visited by Uddhava with a message from Lord Krishna after His long absence from them, while He was at Dwaraka. May it be of Baba's grace that this Village be blessed likewise!

From 9 P.M. to 11-30 P.M. Sri Ammula Viswanatha Bhagavatar entertained those thousands of people

with "Baba-Hari-Katha" most impressively. Then films of Baba's American tour were shown on the screen till 2 o'clock beyond midnight.

Before closing the "Baba-Hari-Katha" silver cups, shawls and other presents were distributed by Bro Adi K. Irani to the recipients of the various *sanmanams*. Bro. K. Subba Rao of Srikakulam spoke on behalf of Baba lovers of Andhra most eloquently and paid high tributes to Bro. Adi K. Irani for his loving advice given to Baba-workers and assured him of the united and unstinted support for Baba's work in Andhra.

*(NOTE: Important messages received for the occasion were published elsewhere in this issue.)*

### **Return Sojourn of Bro. Adi and Party**

At 6 A.M. on the morning of 11th December, '61 , Bro. Adi K. Irani and Party left Srirangapatnam for Rajahmundry after a cordial send off from all Baba-lovers. He visited local Meher Centre, situated at Sri Y. Venkataswami Naidu's residence and also Srimati Nalam Manikyamba house, where he was offered *Arati*.

Thereafter the party crossed Godavari river by train and reached Kovvur where they were taken in a grand procession by a car to "Meher-Dham" which is still under construction by Bro. Koduri Krishna Rao. Bro. Adi K. Irani performed "*Sikhara-stapana*" ceremony and he also visited Bro. Ala Sathiraju's house, and had Baba-Arati. After lunch at Bro. Krishna Rao's house the party left for Eluru in a car. Bros. G. V. Brahmayya and Sri T. S. Kutumba Sastri accompanied them all through. Bro. Adi and party then reached Vijayawada by car and then proceeded to Hyderabad by G. T. Express where they were received by Messrs. C. R. Rao, S. P. of Police, Hyderabad and N. S. Prakasa Rao and other Baba-lovers

of the place. On the 12th December '61, Sri C. R. Rao arranged a reception for Bro. Adi K. Irani when some of the intelligentsia of the city had occasion to meet him and exchange views and know more about Baba and his work direct from His Secretary and Disciple as first-hand information to their heart's content. Finally Bro. Adi K. Irani and Jal Bhai left Hyderabad for Poona, the same evening by Express.

### **Jai Baba!**

In summing up the events that took place during my journey from Nauranga to Srirangapatnam as pilgrim yatra of a Baba-lover, I find one essential and most common experience, the manifestation of Baba's love, in abundance every where. It was irresistibly catching and spreading like wild fire, warming the cockles of every heart that comes across, diffusing light like the beautiful rising Sun of the East, driving away the darkness of ignorance from every nook and corner of the hearts of every man woman and child. May Baba's Grace Bless us all! Jai Baba!



### **BECOME DUST**

"Unless you become as dust you cannot realise God. But, first you have to become a stone, for you cannot become dust right away. What is needed is to retain human consciousness and become as stone and then wear yourself to dust at the Feet of the Perfect Master." —*BABA*.

# THE MASTER OF SILENCE

[Word-portrayal by  
Dr. C. D. DESHMUKH., M. A. PH. D. (London) Nagpur.]

Avatar Meher Baba is beyond miracles. The only miracle in which Baba is interested is that of *awakening* man to his divinity and releasing him from the shackles of separative ignorance and gnawing cravings. Humanity is going through unparalleled crisis. If in our age of Inter-Continental Ballistic missiles and nuclear weapons, man's spiritual understanding does not keep pace with his unmanageable power, wholesale destruction of humanity is imminent. Mutual fear and distrust among man and nations will be replaced by mutual faith and a sense of the unity of all life, if we allow our hearts to throb with the Incorruptible Love which Baba brings. It knows *no* divisions of caste, creed, religion, sex or nationality.

Baba does not want to found any sect or religion. All religions are his; but he is beyond all religions. As he has said, his religion is to be the Ancient One. He does not belong to any political party: he is beyond them. After one year of strict seclusion, in which he was not accessible to his closest devotees, he allowed them to see him, at Guruprasad, Poona only during the second fortnight of May, 1961. From June 1st, he has again entered into Seclusion. For the *personality-profile* of Avatar Meher Baba, I can do no better than quote extracts from my diary-account of 1958 Sahavas.

"...Before the arrival of Avatar Meher Baba from Meherazad, the gathering is acutely conscious of the measureless distances of the spiritual planes, through which he has descended into the human form. The advent of Baba is like the descent of Ocean in their hearts, which rise forth into the ecstasies of unhampered adoration. Baba establishes masterly contact with each

and all through his unfailing humour. Baba then explains through his gestures (interpreted by Eruch): 'I am the Ocean of Love and it is for you to draw the maximum out of this' ...

Then comes the offering of *Prayers*, with Baba washing his hands and standing in full participation along with the gathering ... ending in the collective Repentance Prayer... As each devotee parts after his individual visit, Baba responds by the Namaskar of folded hands... his roving eye and a glance that reaches all corners, is time and again at His divine working... Bhajans and Kawwalis provide musical background for Baba's infinitely eloquent silence, at times, Baba himself clapping to the rhythm of the music ... Baba then plays marbles on the platform with members of the gathering ...Baba explains, 'It is Myself who smiles or weeps in my lovers' .....Deep silence descends upon the entire gathering, stirring up and expressing states too deep for words... Baba is likened to Lord Shiva, being the Emperor of Faqirs, never providing for the morrow...

A unique Mast descends with Baba from his car, to be surrounded by onlookers, with searching queries springing into their eyes; but the Mast is unruffled and is apparently completely irresponsive to his environment, taking his stand in the grove of fruit trees, like an immobile statue, and accepting the rice and milk given by Baba's orders... what can possibly be the meaning of his fixed and dazed gaze? ... Baba explains: 'The Discourse on the *Split I*, which was left incomplete in the previous group will be completed tomorrow; but if there are hindrances, there is no hurry; I will give it after 700 years' ...

Sparkling humour, which is Baba's unfailing human aspect, expresses itself, when he says: 'Tea is not yet ready for you; and on the top of that this story of the

spiritual opium-addict; so no wonder, some Sahavasis are feeling drowsy.' ...ripples of laughter chase away all drowsiness, making all alert to each self-communicative gesture of Baba... Baba's Birth-day dawns with a new tempo. He is taken in a procession in a Boat-shaped open car, profusely decorated with variegated flowers and garlands... The Arangaon villagers have brought on foot the sacred waters of the Godavari from 40 miles in Kawwads ... The Jai reverberations in the procession are but the external expression of the internal thrills which the lovers are experiencing in seeing their Beloved Master clothed in inimitable smiles.

"Eastern and western devotees of diverse religions pay homage to the Crypt-on-Hill (Baba's last resting place) with its dome bearing the symbols of all world religions... As the special train helps dispersal of the gathering each one feels that Baba's Oceanic Love follows him. Before they knew it they had been raised to the highest ecstasies of the Spirit!..."

Baba's uninterrupted Silence has continued for the last 36 years. From 7th October 1954, he even gave up the use of his famous Alphabet-Board, relying solely on his gesture-language. Meher Baba's Silence illumines the mind without stifling it, nourishes the soul without stupefying it, and enlivens the heart without overpowering it. His Silence shall be heard even in the midst of bursting nuclear Bombs and will redeem man to incorruptible brotherhood. The Master of Silence works on all planes. He imparts to us the great Art of Life. But we may miss His redeeming Truth, if we do not have the humanity to receive it, without meeting it with the resistances of ego-phantasies. Truth can neither be imparted nor received except in the tranquility of Silence and in the profoundness of clear love. Baba's thundering Silence gives a rude awakening to the confused spirit of our Age, drawing all into the Sanctuary of his indivisible Love and the Abiding Peace of Life Eternal!

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MEHER BABA AT "GURU PRASAD"

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Register of Editorial Alterations for the Online Edition  
of *Divya Vani* vol 1, no. 3

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