

DIVYA VANI
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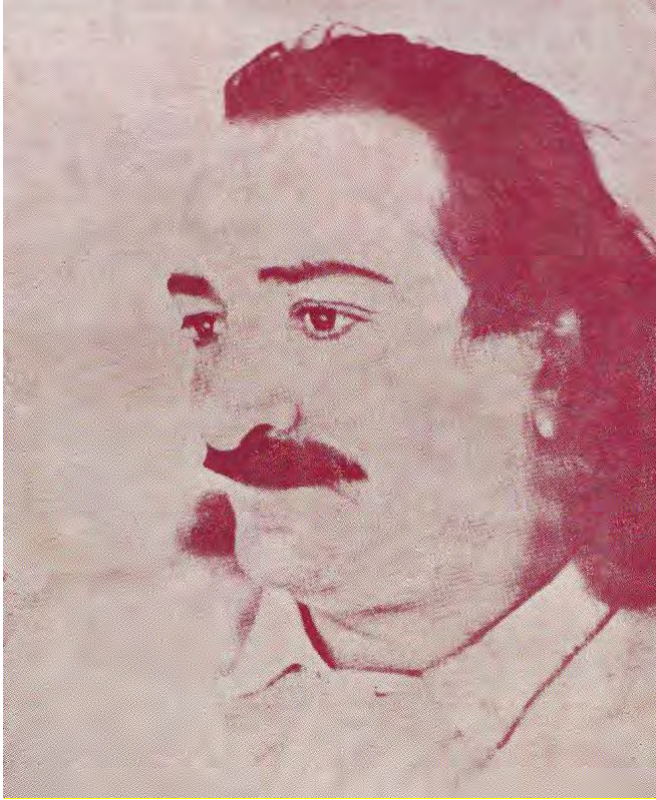
MEHER SPECIAL ISSUE

DIVYA VANI

(DIVINE VOICE)

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

Editor: Swami Satya Prakash Udaseen



"I HAVE COME NOT TO TEACH, BUT TO AWAKEN"

—Meher Baba

Volume 1 }
Number 1 }

Office of Issue:
NIDADAVOLE P.O.
West Godavari (Andhra)

{ Price:
{ Rs. 0-75 nP.

AN ANNOUNCEMENT

We are happy to announce that the Telugu and English Weekly journal previously issued for the past several years from Kakinada, East Godavari District will here after be issued as a quarterly from 10th July 1961, devoting itself more ardently for the cause of Spiritual Awakening and Social Well-being.

The new office of issue is now located at:

Nidadavole (P. O.), West Godavari District,
Andhra Pradesh (India).

All Lovers of God and humanity are solicited to extend their whole hearted Love and co-operation for the success of this humble enterprise.

—THE EDITOR.



Our Patrons & Life Members:

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2. Dr. T. Danapathi Rao, L. M. & S.,
President, Avatar Meher Baba
Andhra Centre, Kakinada.

1st Quarter
10th July '61

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(DIVINE VOICE)

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EDITOR:
SWAMI SATYA PRAKASH UDASEEN



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

OFFICE OF ISSUE:
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Andhra Pradesh – India.

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P R A Y E R

Dictated by
M E H E R B A B A

O PARVARDIGAR, the Preserver and Protector
of All,

You are without Beginning, and without End;

Non-dual, beyond comparison; and none can
measure You.

You are without colour, without expression,
without form, and without attributes.

You are unlimited and unfathomable, beyond
imagination and conception; eternal and
imperishable.

You are indivisible; and none can see You but with
eyes Divine.

You always were, You always are, and You
always will be;

You are everywhere, You are in everything; and
You are also beyond everywhere and beyond
everything.

You are in the firmament and in the depths, You
are manifest and unmanifest; on all planes, and
beyond all planes.

You are in the three worlds, and also beyond the
three worlds;

You are imperceptible and independent.

You are the Creator, the Lord of Lords, the
Knower of all minds and hearts; You are
Omnipotent and Omnipresent.

You are Knowledge Infinite, Power Infinite, and
Bliss Infinite.

You are the Ocean of Knowledge, All-Knowing;
Infinitely-Knowing; the Knower of the past, the
present and the future; and You are
Knowledge itself.

You are All-merciful and eternally benevolent.

You are the Soul of souls, the One with infinite
attributes;

You are the Trinity of Truth, Knowledge and
Bliss;

You are the Source of Truth; the Ocean of Love;

You are the Ancient One, the HIGHEST OF THE
HIGH; You are Prabhu and Parameshwar; You
are the Beyond-God, and the Beyond-Beyond-God
also; You are Parabrahma, Paramatma; Allah;
Elahi; Yezdan; Ahuramazda; God Almighty; and
God the Beloved.

You are named EZAD; i.e., the Only One worthy of
worship.

AVATAR MEHER BABA'S
LOVE-BLESSINGS
FOR
“DIVYA VANI”

King's Road,
AHMEDNAGAR,
Maharashtra State,
INDIA.
24th June, 1961

My Dear Satya Prakash,

.....I am happy to inform you that your letter was read to Baba and its contents made Him very happy. Baba asked me to send His love-blessings to you.

Indeed Baba has sent you love-blessings obviously for the new venture you want to go in for, i.e., the English & Telugu quarterly journal “Divya Vani”

Do accept my heart-whole congratulations for the very happy news you sent me about your magazine. I am sure in the fast growing love of Baba in the heart of Andhra people, your periodical will be welcomed by readers and it will help them to come to know of Baba more and more through your learned translations and all the news you will get from our side. In your short contact with us you have evinced a deep and sincere interest in Baba's writings. You have already been blessed by Him for your undertaking to study and express Gems of Baba's Teachings.

May His Love-Blessings be your guide.

Yours brotherly,
ADI K. IRANI.
Disciple & Secretary,
Avatar Meher Baba.

SRI ADI K. IRANI'S

SPECIAL MESSAGE

A man of experience, understanding, character and faith was once travelling. A friend met him to whom he said that the journey was a pilgrimage to a holy place. "Nay! Holy Man is more important than a holy place," avered the friend and Satya Prakash was diverted in the journey as much as his thought. The old order of thinking seemed to be changing, yielding place to a new restlessness of a feeling. The old faith in the dim past was being reborn into a new love for the beaming present. A further account of Meher Baba and His utterances as cautiously revealed by the friend took possession of him in a wholesome manner. Soon after Satya Prakash was able to get Baba's darshan and found himself confirmed and reconciled to the God-Man, now living in a human form. A look from Baba was enough to assure him of his capacity to study Baba's literature and through its translation be of help to his co-linguistic people to have an easy access to a mine of spiritual knowledge contained in these works of Meher Baba.

"Divya Vani" edited some time ago was an outcome of an old faith not without its value. But the present "Divya Vani" resumed for editing after an interval of time, will be the product of a falling in of a new love by the editor. Its value can hardly be measured in comparison. It is to be read,

imbibed, reflected and acted upon. Besides all other news in general this quarterly will publish, the space highlighted for Avatar Meher Baba's news and utterances will be to the readers, of a magnificently soul-refreshing character and of guidance to hundreds of yearning souls aspiring for Baba's blessings. I wish Satya Prakash a success in his labour of love and the readers their share in it in their increasing number.

Ahmednagar, }
24th June 1961. }

ADI K. IRANI

Three Types of Disciples

1. Those who give and never ask.
2. Those who give and also ask.
3. Those who do not give, but ask.

Three Types of Seekers

1. The inspired ones.
2. The inspired intellectual ones.
3. The intellectual ones.

— *Meher Baba*

Editorial :

**At the Sacred feet of the
Silent Master**

It is the unique fortune and an unforgettable event of this humble life that just about a year back Sri Avatar Meher Baba, out of His unfathomable Divine Mercy, has been gracious enough to draw me into His blissful fold, and gave me the privilege to be near His Divine Personality, granting me His Darshan at “Guru Prasad” Poona (INDIA). His loving embrace and kiss gave me the thrill of my life and His Love-Blessings gave me a transformation. I felt over-powered with feelings of thankfulness and ecstasy of Love, the rarest experience of my life. It is a matter of gratification for me that from that moment I was taken into His Divine care and the “Internal guidance” required for my upliftment was assured, wherever I may be, thereafter. I was completely overwhelmed with the Supreme Joy bestowed on me by the Divine Grace of the Perfect Master. I have instantaneously surrendered unto Him, in all earnestness and without any reservation whatsoever, dedicating this humble soul at the Sacred Feet of the Silent Master, Sri Avatar Meher Baba. I deem it as an act of extreme benevolence on the part of the Living Avatar of the Age, to have given me this opportunity to come into His personal contact and allow me to serve as a humble servant of His cause, being inspired and guided by Him, thus living in

Him now and ever, with life Divine as the only Goal of mine.

His Love-Blessings so spontaneously showered on every lover of His, soul-stirring and uplifting man to the level of God, are sure to make one purify himself and become perfect, only if he is alert and sincere in his attempts and the surrender unto Him is complete and unreserved. It is an age-long and known fact, in India and elsewhere too, that God incarnates Himself whenever there is chaos in the world order, so as to re-establish “Dharma” and dispel “Adharma”. It is beyond doubt that the present times are more apt than ever for God to take the form of man, to purify the hearts and redeem the humanity from its low thinking and sinful actions, to awaken it to the heights of Spirituality and to create men with real love and knowledge, and help them to attain Peace of life and deliverance from the chain of births and deaths.

In His unlimited mercy, God has indeed taken the human form and is living amongst us for over sixty-seven years; but the fact remains as yet that a blessed few have got the good fortune to have the living contact of this Divine Personality and very few others could know Him to be the Highest of the High. It is nevertheless, an established fact that Great Sadgurus like Baba Jan, Sai Baba, Upasani Maharaj, Narayan Maharaj and Tajuddin Baba and many more other Mahatmas who have reached those Spiritual Heights and have attained such powers of

Knowledge of Truth have done their very best in service to humanity by proclaiming to this blind world of ignorance, the Truthful Fact of this Divine Incarnation, in no unequivocal terms. But yet it is the power of Maya that covers this fact and creates doubts in the minds of the men of the world. They disbelieve the utterances of these God-men and remain the same old ones, leading the lives of vain glory and selfishness, being under the spell of utter ignorance of the Dawn of Divine Light, and shunning the same as owls, at the sight of the great sun of the day. It may be recalled that even at the times of all the previous Avatars too, only a few contemporary men, who were the Blessed Rishis of the age, could know the fact and recognise them as such. Others have neglected and have missed the opportunity for life and some have chosen to oppose them as well. So, it can be noted even from the past history or from the sayings of the Puranas that such an event of God Incarnation was not availed of by all men of the age at any time. But it is a Truthful Fact that the unfathomable Love and Mercy of God the Almighty, will ever manifest and do everything that is to be done, according to His Divine Plan, to save humanity from annihilation, surcharging the lives of men with powerful currents of Love Divine, thus helping the world to know Him and to follow in faithful surrender, His Path of Love and Truth, taking advantage of His Presence here on earth, as one amongst us.

It is a known fact now that Avatar Meher Baba has been at His work for over fifty long years, here in India and all over the continent as well, doing

His best for the upliftment of humanity at large and was observing Silence for the past thirty six years. He is now in Seclusion too, so as to enable Him to give His undistracted time and attention for the Sole cause of His plan. These and many more facts of His Divine Avatarhood have attracted many a lover of God and inspired them to dedicate themselves unto Him and strive to play their humble part and serve the cause as Baba-lovers, all over the world. They drink the nectar of the Divine Utterances of Beloved Baba to their lives, content and experience the Knowledge and the Supreme understanding of the messages of Love and Truth of the Avatar of the Age, Sri Meher Baba.

It is my singular experience of life and may it be of others also, that any amount of arguing or questioning and answering will not be able to solve the doubts, as that of the miraculous touch and personal contact of Beloved Baba and nothing will inspire one, as the unconditional surrender and Loving dedication to Him. It is also an unforgettable fact that such love and understanding cannot be achieved without His Grace. So, may it be the pleasure of Beloved Baba to Grace the humanity with His Love Divine and may He be pleased to awaken us All and help us to attain the Real knowledge and Love and thus may He redeem the world from annihilation now and ever—is our ardent prayer on this Solemn Occasion of the 36th anniversary of His Holy Silence!

Jai Baba!

36th Silence Anniversary of
AVATAR MEHER BABA

BY
SRI ADI K. IRANI

Ahmednagar,
May 1, 1961.

Talk is without life if it is the talk of talkativeness. Silence is without life if it is the silence of the dead. What talk and silence do the millions talk and few observe when they know not what power exists in talk of the real Silence!

To be cut off from uttering word by the mouth, is like closing the door of outer expression and opening the door to greater inner expression. Silence from word is replaced by thoughts in speedy occurrence. Word replaced by excessive thinking does not produce silence of mind. There are very few who, after a long discipline and training, are able to silence the mind.

Silencing the mind is like silencing a convict with the threat of repression. The control over a convict is by an authority other than himself. The control of mind is brought about by itself. Silence resulting from control of mind cannot be full and enduring because while a part of it is silent, the other part has to exercise a continuous control to maintain silence. Moreover, silence of mind is not the real, abiding silence of the soul.

From out of the infinite Silence of God comes out the infinite creation of things and beings. Back to the infinite Silence of God does the creation flow. This is the journey of God becoming Man and man becoming God. What good does it serve God to leave behind real Silence in which He is immersed and to undertake long and arduous journeys of evolution, reincarnation and realization only to regain the same Silence? It is because He is not conscious of the real Silence which He has, before He begins the journey. God becoming man gains full consciousness and man becoming God, in the state of Man-God, attains to the real Silence with full consciousness.

The real Silence contains all power, all knowledge and all bliss and one who attains to it with consciousness is also able to use it at will, as performance of duty for others, to help others gain real Silence. God as the only exception to the general rule, in the state of the Avatar, assumes human form with consciousness of the real Silence. Equally exceptional is His duty which in effect covers the entire creation for the benefit of the creation.

Where can we seek Silence or even get a glimpse of it? The slightest sight or the touch of it would lead us to a vision and a feeling of its immeasurable strength, beauty and understanding. Try as we may to silence our words it will lead us to the whirlpool of our thoughts. Try as we may to silence our thoughts we are faced with the insurmountable difficulty of silencing them. Should we

succeed in silencing the mind partially or even fully, it would not lead us to the primordial source of the real Silence. It would at best keep us under duress of our own mind-stress and the ever-impending frustration of consciousness and its disintegration. It is the all-pervading Silence of the real Self, God, that has to be the guide-line of our approach.

You have this approach in the fact that the Avatar has descended and assumed a human form. Catch hold of His daaman (skirt) and leave it not until you find yourself fully given over to Him in body, mind and spirit. This done, the question of holding on to His daaman as part of your conscious effort does not remain. This needs no giving up of the responsibilities and duties of your life. It is giving up of the intrinsic desire to the attachment of life and a steady but sure inner consecration of all you long for, all you think and all you do. But how?

Our interest normally is centred in our self. Whatever we desire, think and accomplish for our self, our family or friend, relative or community, nation or the world it is usually with the motive of satisfying ourself by satisfying others. The centre of activity is ourself for its final satisfaction. All activity may similarly remain normal but the centre be shifted from 'I' to 'You'. Irrespective of what satisfied 'I' the satisfaction of 'You' should be of first and last consideration. I may be attached to any one and every thing but with the firm intent of giving happiness to every one. All attachment would thus amount to detachment.

I love, I marry and a child is born. The child dies. It is an act of God, and the Avatar is the personification of God. I am no more or less happy or unhappy as I am before and after I love, I marry and a child is born. I do business, I earn, I enjoy and I lose. It is an act of God, and the Avatar is the personification of God. I am no more or less happy or unhappy as I am before and after I earn, enjoy and lose. I strive for and gain name and power and lose either or both. It is an act of God and the Avatar is the personification of God. I am no more or less happy or unhappy as I am before and after I gain name and power and lose them. Similarly for all events and occurrences in life whether accidental or coming as a result of effort, whether enjoyable or distressing, hold them firmly as gifts coming from God and the Avatar as the personification of God. With the passing of time and events it will be experienced that this conviction of detachment becomes natural and that all desires, thinking and action become a full time dedication to the care and concern of the Avatar.

Avatar Meher Baba has been observing silence since 1925. This is the 36th year of His silence. It is not because of a vow. It is not the 'maun' of a Mauni. He needs no silence for Himself. He is not a seeker. He needs to use no force to control uttering word by mouth. His silence is as natural as speech. In fact it was begun most naturally and easily. There was no ceremony or a general announcement. It is an expression of the

depth of the State He lives in—a state of infinite calm that He enjoys and activates through consciousness. The essential aspect of it is sat-chit-anand which is outwardly represented by a silence from speech.

Baba's silence is linked with the Infinite. It is a self-laid highway from God to Man to be used by man to God. The highway is One at all times, just as the Avatar is One at all times, though He assumes different bodies at different times and places. To reach to the common right of journey for mankind, adjustments and facility are made by the Avatar. Because of time and place, man differs widely in his trend and temperament. Forms of prayers, rites, ceremonies and customs accordingly differ. They are so blended and set forth anew with the imprint of His power and authority that their effect, through love, faith and action (karma), is directed towards the common Goal, God, through the common road, Path. The Avatar sets up a mode and a way of life and those who fall in with it, have the speedy advantage of the highway to reach the Highest.

There need be no qualification of birth, talent, status, money or austerity as a pre-requisite. Anyone is free to love, to choose and align himself at heart. Those who do willingly and spontaneously are less resisting for themselves. Those who delay for acceptance, delay their destination to reach. Those who are indifferent realize to have been, for a time, men of lost opportunity. For all these and also for those who oppose and antagonize, the ever

benign flood of the Avatar's Compassion sweeps them into it.

His silence is an event in history of a stupendous magnitude to avail of—by hearing of Him, reading of Him, seeing Him if possible and, above all, loving Him and being conscious of His Love for you and for humanity, and further obeying Him. His silence reaches out to you with outstretched arms, of His infinite Love, of His infinite Compassion and of the infinite Treasure of His Knowledge.

Drink deep the nectar of His presence while He is amongst us. Enshrine Him in your heart and lay in repose at His feet the outcome of your troubled heart, your turbulent mind and your aimlessly aimed activity. This can be done by you, within you and with all the resolve and fervour of your entire being. You will find your restive life amidst all the natural and unnatural upheavals, inner and outer, a secretly but firmly dedicated unit at the altar of the Master-architect of art, love, beauty and perfection.

Three Types of Yogis

1. Those who long for the Goal and shun powers.
2. Those who long for the Goal and also for powers.
3. Those who do all yogic exercises merely for powers.

— *Meher Baba*

Religion, Our Only Real Policeman

BY

C. RAJAGOPALACHARI

The nineteenth century placed Rationalism on the throne, ousting all traditional beliefs regarding a supreme almighty Intelligence. Wherever modern knowledge penetrated, age-old culture and religion retired yielding peaceful possession to the Invader. Rationalism made breaches in the weakest parts of the old fortress. This happened in India, as in other parts of the world, and Religion was pensioned off.

Now after a hundred years of the Age of Reason, we have found it demonstrated that knowledge without spiritual restraint is a disastrous possession. We see a tragedy in operation which is more terribly impressive in its reality than the sacred legend about Eve and the tree of knowledge in the little garden of Eden. Indeed we see the meaning of that great story better now after the atomic age that was inaugurated at Hiroshima and Nagasaki on the 6th and 9th of August 1945. We can see now the meaning of the doctrine of temptation of knowledge, which in course of time, unless a miracle saves us, will end in the annihilation of civilization.

The Council of the Federation of American Scientists has recently issued its finding that the stockpiles of nuclear bombs in the possession of the

nuclear Powers are now sufficient to wipe out the entire human race and that there is no likelihood of any defence being discovered against massive atomic attack.

The very process of experimentation in the making and improving of these nuclear weapons has led to a poisoning of the whole world along with its future children, even if no war broke out and we were saved from atomic battles. The hereditary material of the human race is being poisoned and damaged by the fall-out of these experimental explosions. The poisonous character of some of the elements thrown out in these tests—isotopes of carbon—will continue, we are told by scientists of eminence, for thousands of years after each fall-out, producing mutations in the hereditary cells which will cause congenital deformities.

All this is known but alas Rationalism can only reason; it cannot restrain. Indeed knowledge itches to go into action and cannot be made to sleep. What restrained men was Religion and that has been so seriously undermined that selfishness and irresponsibility persist even though now grave doubts have come upon us about the superior claims of Rationalism. It is easy to destroy but roots uprooted do not take root again.

This then is our present condition. We have churned fire out of the atom, poison out of knowledge. The cold bricks of which this world had been built are found to be inflammable and we do not know how to stop the mounting danger of knowledge.

Apart from these nuclear weapons, in every country in the world material values have wholly displaced moral and spiritual values. And this is a dreadful thing. The world is engulfed in a flood of greed and egotism. Wherever we go even in the countryside, men who were once invariably good, God-fearing and kind and not too selfish, if it came to a test, have now value only for money. They have discarded spiritual values. We must halt this corruption and restore the higher values in life.

A society cannot hold together, not to speak of its achieving any progress, if it rejects God, forgets spiritual values and moves only in a labyrinth of egotistic advantages, which is more or less the picture of our condition now. The more of knowledge one has and the higher up one is in the social scale the more artfully greedy and selfish one is. I am not making the mistake of concluding judgment on general behaviour by criteria derived from the exceptional. Indeed today the exceptional among the educated classes is the good man.

The uneducated classes and the peasantry were and perhaps even now are better than their “betters,” but how long can this last? Can we stop the osmosis referred to by the Great Teacher in the third chapter of the Gita:

*Yadayad Aacharati Sreshtah Tattad
Evaitaro Janah
Sa Yat Pramaanam Kurute
Lokastadanuvartata.*

We must restore the correct *pramaanams*, the spiritual values. Every day lost makes the task harder. It is a case of *must* if we wish to live, as the people of Britain felt when their London was bombed by Hitler.

Religion must be restored and the young should be brought up, so as to accept values other than material. Religion must be cleared of all rigidity which does not suit the condition produced by two centuries of devastating mutual attacks over and above the impact of Reason on all religions. Religion should be made gentle and easy like what a mother is to her children. We should put our souls in her charge and accept her authority in the field that belongs to her as we accept the authority of recorded experiments and text-books in the field of the physical sciences.

We must not lose the only real policeman that can protect our higher selves against ourselves. Faith, traditional reverence and the implicit preference of what is good and right to what seems pleasant and advantageous must be made the pride and mental make-up of our youth. There is no nation in the world with a better inheritance by way of scripture, mythology and rituals. Do not be confused by some of them being old-fashioned furniture. Old-time utensils can be used for present-day purposes or put aside in shelves, if wholly unusable, for they have a great psychological value even in silent glass shelves.

Moral teachings are of use only when associated with divinely inspired and holy personalities

like Buddha or Tiruvalluvar. Those teachings stand on a different footing from mere maxims and cold proverbs printed as school literature. Granth Sahib of the Sikhs, the Koran, the Dhammapada and the Kuran are scriptures by reason of their holy associations and long standing.

Myths cannot be discarded without taking the heart out of the faiths whose essence the myths convey, as was observed by Professor Toynbee.

All the sweetness of religion is conveyed to the world by storytellers and image-makers. Without their fiction, the truths of religion would be neither intelligible nor even apprehensible. And the prophets would prophesy and teachers teach in vain.

This was what Bernard Shaw said, iconoclast among iconoclasts. Myths and icons are indispensable for expressing as much as we can express of the ineffable.

We cannot discard Harischandra or Dhruva or Rama or Krishna or Sita or Hanuman or Bharata or Nala or Visvamitra or Bhishma or Karna or Bhima or even Duryodhana or Ravana or anyone else from among the glorious galaxy that Hindus have inherited.

No religion appeals to the heart so well as the religion one has been brought up in, with all its great images and myths and traditional history. It is therefore necessary that we should all be strengthened each in his own religion.

The youngest section of the population will all be in school, if not now, in the future. They have to be brought up in a new way, so as to make the coming generation not wholly material-minded but give to spiritual values an overriding importance. It is possible to devise and through trial and error establish a working scheme of primary and high school education wherein religious ideals and disciplines form a substantial part. Gandhiji's central theme was that equal respect for all religions can become part of our way of life, notwithstanding one's wholehearted adherence to one's own faith. It must be possible for a government that reveres Gandhiji to evolve a scheme of education in which religious conflicts are avoided and yet we do not fall into the error of avoiding trouble by a formless artificial synthesis that has no holy tradition or myth or ancient ritual to support it.

Godlessness spread and encouraged among the people leads, not to self-reliance and industry as reformers thought, but to greed and dishonest exploitation all round. It is piety and the restraints developed therefrom that breed self-reliance and industry and co-operation. All plans can succeed if men are generally good, and no plan can succeed if men are generally dishonest. The stable foundation for honesty and co-operation and diligence is Religion, which we have banished from our ideas of upbringing the young. Our hope lies only in the young and we must take this to heart.

Some of you may find a name for me. You may say ‘this man is a revivalist.’ I am a revivalist in the sense that a city corporation is a revivalist when trying to fill the holes and repair the roads and put them in good condition instead of trying to invent new types of vehicles to suit the bad road.

— *By courtesy from Swarajya.*

Three Types of Resigners

1. Those who are so completely resigned to the Will of the Master that even the one question of how, why, when, never enters into their mind.
2. Those who do what the Master asks at all costs, sacrificing every thing; not asking for reward, but doing it under compulsion of surrenderance to the Master's Will.
3. Those who do what the Master asks at all costs but expect reward.

— *Meher Baba*

The Miracle of the Name Repetition

(By Dr. T. DHANAPATHI RAO, L.M. & S.,
President: Avatar Meher Baba Andhra Centre, Kakinada.)

The Importance of the name repetition of God:

Of all the Yogas, it is said that the most efficacious and the easiest way to reach God-realisation is Bhakti Yoga. The name repetition forms a very important part of this Yoga. If we wish to experience the sweetness, the power, the charm, the intoxication and the liberating influence of the Name of God, we must chant for a few minutes any favourite Name of God of our own religion, in all sincerity and intensity and see for ourselves whether we enjoy supreme bliss and peace or not.

Baba, the Avatar of the Age:

Now the Lord of the Universe, God Himself, out of His Infinite Mercy has taken the human form in the personality of SHREE MEHER BABA after a gap of several centuries, to redeem mankind on a universal scale. Many well-known saints and a few Sadgurus have declared Shree Meher Baba as the living Avatar of the present age. Baba Himself repeatedly said so, with His Divine authority.

Baba's Universal Religion of Love:

Formerly in the previous incarnation, the time and space hindered the universal fulfillment of the Divine Mission which, though originally meant

for the whole human race, had to be confined to the geographical limits and was obliged to take up an unmistakable territorial stamp. Thanks to the Gracious Divine will, now on the other hand, time and space have almost been annihilated on account of the very rapid strides of science and civilisation. Baba's Mission, in view of its all-sided Perfection comprehending complete Truth and Love, has become now inevitably the only UNIVERSAL RELIGION. By its all-pervading force of Divine Love, it is appealing to all mankind in both hemispheres, for it has broken asunder, all the binding shackles of rituals, ceremonies or dogmas. It preaches only direct, simple, fundamental and essential Truth. It deals with the Ultimate reality, the man's relation with the Truth, and the direct and the easiest approach to Truth through the advocacy of Divine Love. This supreme Merciful Lord, Meher Baba, is silently and powerfully awakening in the sleeping man of all nations, religions, creeds and castes, a higher consciousness and pure love on a very extensive Universal scale. He makes him practise good thoughts, good words and good (selfless) deeds, by deflating the ego through His invincible Chakra of Divine Love and personal example, as his spiritual ideal. God and His present Avataric Name (Meher Baba) are one and the same. Loving Meher Baba means Loving God Himself.

He is Divine Love Incarnate:

We must constantly remember this very exquisite sweet name of Meher Baba, termed as the Father of Love or Master of Mercy. The very

constant repetition of this Name suggests or reminds us of our association through inner contact or otherwise, with the ANCIENT ONE, the Highest of the High, The Lord of Love, the Silent Emperor. Shree Meher Baba is the Love Incarnate. He is so much surcharged with Divine Love that He, as the Divine Dynamo, is continually radiating with inconceivable high voltage of Love currents all over the Universe, annihilating all our little selves, spreading unfailingly the Magnetic Love all round, far and wide, with unimaginable rapidity and strength.

Love, Devotion, Faith, Surrender and Obedience needed:

We should not take this name lightly or merely for Name's sake as it is full of wonderful potentialities. While repeating this sweet charming Name, Meher Baba, we must do so in all sincerity and solemnity, with unflinching faith, one pointed devotion, and unqualifying love, when only we will be obliged voluntarily and later spontaneously, to offer complete surrenderance to the Will of the Lord, and absolute and unqualifying obedience to His wishes at all costs. In so doing, we must think, we are only tools in His Divine hands and be thankful to the Lord from the bottom of our hearts, for giving us an opportunity to serve His Divine cause in various capacities and fields of activities, under all circumstances and situations and calmly submit to His Divine Will without attaching any sort of importance to the mayavic machinations of duality. These relative conditions of health or disease, pleasure or pain, happiness or

misery, enjoyment or suffering, hope or despair, satisfaction or disappointment, etc., all belong to the perishable body, mind and the lower ego, which are the result of ignorance due to illusion on account of our identification with these transient things due to sanskaras, but the Soul is Immortal, and above these illusory happenings. Hence, we must leave all results to Baba, the Soul of all souls, cheerfully and calmly, when only we will not be bound by these Sanskaric ties. The all Merciful Omniscient Lord, Shree Meher Baba is ever ready to shoulder our burden, merely for our asking, and is ever eager to lead us all safely, from the blind alleys of this transient Life. Hence, His clarion call is ever inviting us all to come to Him. We should not therefore, even for a moment, hesitate to avail this golden opportunity under any circumstances but should respond to this Divine Call, repeatedly made so mercifully, only to save all from the illusion and the circle of births and deaths.

The Bliss of Inner Contact:

If we wish to enjoy His constant company or play happily with His all-pervading Love, through inner contact, we should never forget or forsake His Name even for a second. It is for this, the Lord has withdrawn within Himself, completely from all external activities from 7th October 1954 to strengthen and fortify the bonds of His inner contact with His devotees through His Divine Love, for the benefit of their higher lives bestowed with constant remembrance, so as to be blessed with early realisation of the Truth.

The best, the greatest and the most potent mantras of the present times for our liberation, and the panacea for all our evils, is to remember this wonderful Name of Meher Baba, which is ALL LOVE, ALL LIGHT AND ALL POWER. By forgetting this Divine Name, we fall victims to Maya. We can subdue Maya only through constant remembrance and repetition of the name of the Divine Incarnation, Meher Baba, when only we will be finally liberated from the revolving wheel of karma.

Just like the name of a mango conjuring up in our mind, its delicate flavour and sweetness, but not the different consideration about its rind and stone, so the Lord Meher Baba's Name is so much impregnated with Divine Life-giving Prema, that it is sweeter and ever eternal than His present living, apparent, perishable, avataric physical body, which on account of His own self imposed limitations, is not so easily accessible to several millions and which at the same time appears to be apparently transient to our gross eye, as the Lord has been repeatedly telling that He is going to drop His physical body very shortly, soon after breaking His silence, which is said to be the day of our redemption.

The purpose of His Mission:

Even this dynamic Divinely graceful body is kept up, solely for the benefit and at the ardent inner wish of His multimillion devotees and to sow the seeds of Divine Love and strengthen the foundation of His inner contact with them and for the

training and salvation of His chosen stalwart few, so as to charge them with His Dynamic Divine Prema and entrust them with the necessary authority to undertake the stupendously onerous task of His Divine Mission for posterity and to give finality for the fulfilment of His Divine Plan.

Love:

Meher Baba's Name taken constantly culminates in love for Baba, which in its turn, surely leads the aspirant to His direct presence. The mere utterance of this very sweet charming and loving Name of Meher Baba – Meaning – “THE FATHER OF LOVE”, – generates Love and this Love consumes all dross and every little vestige of his little self and prepares him to make every sacrifice, however tremendous it may be, when caught in its all-embracing love tentacles. Thus the little self is completely annihilated, so that he begins to live only to love the Lord, work and die for Him completely, Who in His turn, out of infinite Mercy ultimately draws him unto HIMSELF.

Knowledge:

In whatever circumstances, situations and conditions we are placed, we must repeat Meher Baba's name constantly. Then only, we will be saved from all predicaments. All causes for our various problems melt away like mist, as if by magic, giving us the discriminating knowledge, strength, patience, equanimity, bliss and peace and finally the *Illumination*.

There is no question of cleanliness or pollution at any stage, while uttering this wonderful

magic name 'Meher Baba' which undoubtedly purifies all impurities and uncleanness, for He is the very ocean of Pristine Purity, Mercy, Prem, Truth and Perfection, who remains unaffected by all impurities.

Power:

The Power of this Holy Name of the Highest of the High, Meher Baba or Baba, is so very dynamic that it cures all worldly tribulations and not to speak of our bodily ailments.

Transformation:

No enemy, no mischief-monger can ever approach or trouble us while chanting this dynamic name of Meher Baba, for the very so-called enemies become our ultimate friends, through the magic of Love emanating from this Blessed Name for it acts, not only as a shield to ward off all trouble, but also transforms all mischief and hatred into love.

Disappearance of Duality and Manyness and Establishment of Oneness:

In its all-pervading comprehensive sphere the question of duality, separateness, manyness and the little self disappear completely through its all-embracing mellowing, uniting influence of oneness. There is nothing but the all-pervading harmony, equality, unity, Love and mutual understanding of universal brotherhood, everywhere, which brings peace, prosperity and lasting happiness to one and all. All lovers of God who take shelter in this invulnerable fort of the Divine Name of Meher

Baba, are unperturbed, unconcerned, safe and happy.

Baba our Divine Guard:

We need not install powerful armed guards, barbed wires, and cannons on this Divine Fort of the Lord's Name to ward off the repeated wily attacks of our foes of lust, greed and anger, for His Glorious Name being all knowing, all vigilant and all powerful, will automatically, cautiously and silently guard us from every side with multimillion eyes and with its sweet magic charm of Love. Our adversaries, however powerful they may be, cannot coerce us to wean away from our constant company with our Blissful Beloved, but seek refuge in flight, in all directions out of helplessness.

Different individuals adopt different Yogas to reach the Lord, but in the path of Name-repetition of Bhakti Yoga, unity, equality, concord and love reign supreme.

The superiority of Bhakti Yoga:

The apparent greatness of Yoga practice such as Hatha Yoga or Prana Yama is only transitory and it will not lead the Yogi to the Final Goal. In practising austerities and Yoga, many Siddhis may be got but for want of the help of a Perfect Master, one is led astray by several allurements, forgets his Real state, becomes infatuated with selfishness and intoxicated with ego-centric pride, or becomes unbalanced in mind and ultimately suffers terribly and becomes finally a Yogabhrashta. But there is no such risk in the name repetition of Meher Baba.

Its superiority is really marvellous, for the bhakta is always in communion with the Lord, through the inner contact. Thereby, he acquires the dynamic power of the Lord's Prem, which renders him simple, humble, gentle, kind, honest, good, selfless and truthful. He also acquires immunity against all danger and he is gradually, quickly, safely, and silently led from stage to stage in the spiritual path blindfolded, by the silent Divine Hand, till he reaches the ultimate Goal of God-Realisation.

The help of the Divine Master to deflate the ego:

No doubt, the result of austerities is something astounding and supernatural. The usage of these SIDDHIS which are highly tempting should be scrupulously avoided for the yogi has been long accustomed to play with illusion and he must be on the guard. Even the Yogis cannot escape the unyielding law of Karma, which knows no exceptions and preferences. These pitfalls can be surmounted only with the help of the GOD-MAN or MAN-GOD. But uttering the magic name of “Meher Baba” or “Baba” constantly in all sincerity, faith and devotion alone shields the aspirant from the impending disaster, for the spiritual Power of His Divinity is so infinitely overwhelming as to ward off all temptations, penetrate and rip open all hard-crusted egocentric tendencies and finally transform him GODWARD.

Baba as Pathithapavana and His Universal Love:

Sin dreads to approach those who have taken to the name of Meher Baba. It is the best Divine Kavacha against every kind of danger, gross, subtle or

mental. The Lord is not only for saints but is also mostly for sinners to bear their burden and purify them, for their sanskaras are annihilated by uttering this HOLY NAME of Meher Baba in various ways.

It is rather quite an uphill task to contact a Perfect Master, a Sadguru or Man-God and rather still more so, the Avatar, without a strong inner urge. Unless the individual soul spends for several centuries in suffering, sacrifices, service, search, goodness and purity with patience and longing without worry, there is no question of such a contact at all. Some very fortunate souls, either through their past long preparation or through the Grace of the Avatar are specially favoured with His invaluable supreme contact and their onward march, from thenceforth is pushed through by leaps and bounds, silently and unflinching, with inconceivable rapidity. This is a rare privilege. But to those unfortunate few, who have not come into contact with the living Avatar, their only solace lies in the Name repetition of the most potential Mantra “Meher Baba” or “Baba” which changes the individual for the better, from day to day, according to the degree of his love, faith and devotion coupled with sincerity, intensity and longing. The constant repetition of this blessed name “BABA” is really sweeter to the very ardent devotee in whom the Lord always dwells through inner communication, though He otherwise, physically appears to be separated. His latest discarding the alphabet board and even all external signs and withdrawing within Himself completely, is to strengthen and fortify the foundations of the inner inviolable contact with His Bhaktas and followers,

laid already by external contact. He thereby awakens in the further Love and knowledge and strengthens the bonds of Love with unshakable faith and incites them for greater surrender all the more, in order to spread His message of Love, like wild fire in all contacts and to make them lead an exemplary life of harmony, union, cooperation, kindness, generosity, purity, common brotherhood and oneness through Love, Truth, honesty, selflessness and sacrifice.

The reward of external Liberation:

The external liberation is our final reward by such constant remembering, hearing, or uttering His Dynamic Divine Magic Name of Meher Baba by spreading His Divine Name and His message of Love of selfless service and obeying Him wholeheartedly.

Repeat Meher Baba's Name not less than 14 times a day and spread His message of Love:

Hence the Lord is repeatedly warning us not to waste our time in mere idle talks but spend the same in loving Him in all earnestness, sincerity and intensity, with faith and devotion in repeating His Dynamic Name and in spreading His message of Love to all corners, like wild fire as per our capacity and convenience and in spending our valuable time in selfless service.

REPENTANCE & PRAYER

FOR FORGIVENESS

OM PARABRAHMA-PARAMATMA, Ya-Yazdan, Ya-Allah, O God, Father in Heaven!

We repent, O God most merciful, for all our sins, for every thought that was false or unjust or unclean, for every word spoken that ought not to have been spoken, and for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most specially for every lustful thought, and every lustful action; for every lie; for all hypocrisy; for every promise given but not fulfilled, and for all slander and backbiting.

Most specially also, we repent for every action that has brought ruin to others, for every word and deed that has given others pain, and for every wish that pain should befall others.

In Thy unbounded mercy, we ask Thee to forgive us, O God, for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Thy Will.

— BABA

“ దీ వ్య వాణీ ” కీ

శ్రీ ఆది. కె. ఇ రా నీ

ప్రత్యేక సందేశము

అనుభవ యుక్తుడు, గుణగ్రహణ పారీణుడు నగు సౌశీల్య విశ్వాసములుగల ఒకవ్యక్తి ఒకనాడు ప్రయాణించుచుండెను. ఆయనను మరియొక మిత్రుడు కలసికొనుటయును, తానొక పుణ్యక్షేత్రమునకు యాత్రార్థియై పోవుచున్నట్లును ఆమిత్రునితో ఆయన బలుకుటయు జరిగెను. “అయితే, ఒక పుణ్యక్షేత్ర దర్శనముకంటె ఒక్కమహాత్ముని యొక్క సందర్శనా భాగ్యము ఎక్కువదైన దనుకొందును” అని యామిత్రుడు నుడివెను. ఆ విధముగా శ్రీ సత్యప్రకాశ్ తన ప్రయాణమార్గము నుండియును, తన్ములమున తన మనోభావనావిధానము నుండియును కూడ మరలింపబడెను. పాతకాలపు టాలో చనావిధానము మారి, నూతనమైనట్టియు విశ్రాంతి రహిత మైనట్టియు ఒకానొక భావావేశమునకు దారి తీయుచున్నట్లైనది. గతములో మసక మసకగా నున్న విశ్వాసము, ప్రకాశమానమైన వర్తమాన కాలమందలి ఒక నూతనమగు ప్రేమగా రూపొంద సాగినది. తదుపరి ఆమిత్రునిచే జాగరూకతతో వెలువరింపబడిన మెహర్ బాబాయొక్కయు, ఆయన ప్రవచనములయొక్కయు

వీరములు శ్రీ సత్యప్రకాశ్ ను మరింతగా తన్మయతలో దించి, వశపరచుకొన్నవి. ఆ పిమ్మట అనంతకాలము లోనే ఆయన బాబావారి దర్శనభాగ్యమును బడయ గలిగెను. అంతటనుండియు ఆయన మనోభావములు మరింత సుస్థిరమై, మానవస్వరూపములోనున్న అవతారపురుషునిగూర్చిన తత్వభావములకు సమన్వయము సమకూర్చుకొనియెను. బాబానుగూర్చిన సాహిత్యమును సాకల్యముగా నధ్యయనము గావించుటకునూ, మెహర్ బాబావారి సాహిత్యమును గనియందలి జ్ఞానవిధానము సులభగ్రాహ్య మగునట్లుగా తన దేశీయమైన భాషలోనికి యా సాహిత్యమును యనువదించి, తద్వారా ఆ ప్రజానీకమునకు సహకరించుటకునూ, ఆయన బాబా యొక్క కృపాకటాక్ష వీక్షణ మాత్రముననే శక్తియొసంగ బడినవాడయ్యెను.

ఇదివరలో ప్రాచీన విశ్వాసముతో సంపాదితమై వెలువడిన “దివ్యవాణి” గణనీయమైనది కాకపోలేదు. కాని, కొంతకాలము విరమింపబడిన పిమ్మట పునరుద్ధరింపబడి, మరల సంపాదిత మగుచున్న నేటి “దివ్యవాణి” యీ సంపాదకునియొక్క ఒకానొక నూతనమైన ప్రేమలో నిమగ్నమైయున్న నూతన భావపరిణామముతో కూడినదై విలసిల్లుచుండును. దీనియొక్క విలువను సరిపోల్చుచూచుటకు సాధ్యమైనదికాదు. అది చదువుకొని, హృద్గతము గావించుకొని, పర్యాలోకనము గావించు

కొనినపిమ్మట అనుసరింపవలసినదై యున్నది. ఈ త్రేయీ
మాస ప్రత్యేకమందు అవతార్ మేహర్ బాబావారిని
గూర్చిన విశేషాంశములును, వారి సదుపదేశములును
ప్రాముఖ్యత నొసంగబడి ప్రకటింపబడుచూ పాఠక
లోకమునకు అత్యద్భుతముగా ఆత్మోన్నతి కలిగించునవి
యగుచూ, బాబావారి ఆశీస్సులను ఆకాంక్షించు వంద
లాది జిజ్ఞాసువులకు మార్గదర్శకములుగా నుండును.
శ్రీ సత్యప్రకాశ్ నకు ఆయనయొక్క ప్రేమపూర్వకమగు
కృషియందునూ, పాఠకులకు ఇందు వారికిగల కోటి
గుణితమైన భాగస్వామ్యమునకునూ విజయమును ఆకాం
క్షించుచున్నాను.

అహమ్మద్ నగరము,)
21—6—1961. }

ఆది. కె. ఇరానీ.

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శ్రీ అవతార్ మేహర్ బాబావారి

మానము - 36 వ వర్ధంతి

ఆంగ్లరచన : శ్రీ ఆది కె. ఇరానీ

అనువాదము : స్వామీ సత్యప్రకాశ్

బ్రాహ్మణి వాచాటని అధికధోరణి యైనచో నందు జీవముండదు.

ఆది మృత్యువాత బడిన యాతని మూకీభావ మైనచో నందు చైతన్యము లోపించును. నైసర్గికమైన నిశ్శబ్దతయందు నిబిడికృతమై యున్న ప్రభావ మెరుంగనప్పుడు లక్షలాది ప్రజానీకము వచించు హక్కులయందు గాని, యేకొలదిమందియో చూపు మూకీభావము నందు గాని విశేషమేమున్నది ?

నోట మాట వెడలనీయక నిరోధించుట యనగా బాహ్య ప్రకటన మను కవాటమును మూసి, అంతకంటె సుదాత్తవంతమైన, అంతరిక్మైన భావ ప్రకటనమునకు ద్వారమును తెరచుట యన్న మాట. వాగ్బంధమును గావించి యాస్థానమును అంతకంటెను త్వరితమగు గమనము గలిగిన భావ పరంపరలచే నింపుట యగును. నోట మాట వచింపక పోయిననూ అంగుకుమారుగా సత్యధికమగు ఆలోచనా నిమగ్నత గలిగి యుండుటవలన నిజముగా మనశ్శాంతి గలుగజాలదు. సుదీర్ఘమైన శిక్షణా సాధనలను గావించి ప్రశాంతమగు చిత్తస్థైర్యమును బడయ గలిగినవారు కొలదిమంది మాత్రమే యున్నారు.

మానసిక నిరోధము గావించుటయన ఒక నేరస్తుడగు ఖైదీని దండనా భయముచే నగుపులో నుంచుట వంటిది. అట్లా నేరస్తుని అగుపులో నుంచుటకు అట్టి యధికారముగల వేరొకరి సహకార మావశ్యక మగును. కాని మనస్సును స్వాధీనము పరచుకొనుటకు

దాని కదియే ఆధారము. మానసిక నిరోధముచే చేహరిన శాంతి సంపూర్ణమైనదియును, శాశ్వతమైనదియును గాజాలదు. ఎందువలన ననగా, దానియందొక భాగము శాంతియులేముగా నున్ననూ, యందలి గెండవ భాగము ఆ శాంతియులేమగు మానసిక స్థితిని నిలుకడగా నుండునట్లు గావించుటకై నిరంతరమును తన నిరోధనా శక్తిని వినియోగింప వలసియే యుండును. అంతియగాక మనస్సుయొక్క మానము యదార్థమైనట్టియు, శాశ్వతమైనట్టియు ఆత్మ శాంతి క్కాజాలదు.

భగవంతునియొక్క ఆనంతమైన నిశ్శబ్దప్రకృతినుండియే యీ చరాచర సృష్టిజాల మంతయును వెలువడినది. మరల ఆ భగవంతుని యొక్క ఆనంత శాంతి సముద్రములోనికే యీ సృష్టి ప్రవాహ మంతయును తిరోగమించును. ఇయ్యదియే దైవము మానవుడుగానూ మానవుడు దైవముగానూ ఆగునట్టి నిరంతరమైన ప్రయాణ విధానము. తాను నిమగ్నుడైయున్న యదార్థమును శాంతిపదమును విడనాడి, పరిణామము పునర్జన్మము సాక్షాత్కారము లను త్రిపుటితో కూడిన సుదీర్ఘమైనట్టియు, నధిక శ్రమాన్నితమైనట్టియు ప్రయాణమును సాగించుట అంతయును తిరిగి ఆదేనిశ్శబ్ద స్థితిని సొంగుటకుమాత్రమే యైనచో నందు భగవంతునకేమి ప్రయోజన మున్నది ? అతడిట్టి ప్రయాణమును ప్రారంభించుటకుముందు తాను యదార్థముగా పొందియున్న పరమశాంత స్థితియొక్క స్మృతి ఆతనికి లేకుండుటయే యీ ప్రయాణమునకు కారణమైయున్నది. భగవంతుడు మానవు డగుటలో సంపూర్ణమైన జ్ఞాన విస్మరణమును పొంది యుండును. మానవుడు దైవత్వమును పొందుటలో ఆ మానవ - దైవ స్థితి యంగు - సంపూర్ణముగు జ్ఞానస్మరణతో యదార్థమైన శాంతి సుస్థిరముగా సాధించును.

ఇట్టి సత్యమైన మానమునందు సచ్చిదానందములు మూడును సంపూర్ణముగా ఇమిడి యున్నవి. అట్టి పరమోత్కృష్టముగు స్మరణమును పొందియున్న యాతడు ఇతరులయెడ తన కర్తవ్యమును నిర్వర్తించుటకును, యదార్థముగు మానసిద్ధిని బడయకలగునట్లు సహకరించుటకును కూడ అట్టి శక్తిని యధేచ్ఛగా వినియోగింపగలడు. ఈ

సర్వసాధారణమైన సూత్రమునకు ఒక్కటే మినహాయింపు గలదు. అయ్యది భగవంతుడు తన అవతార స్థితిలో ప్రకృతిసిద్ధమును నిశ్శబ్దతాయుతము నగు పరమశాంతిని జ్ఞానవిస్ఫురణతో యుండియును మానవ స్వరూపమును ధరించుటయే. సనుష్టమైన సృష్టిజాల మందును పరివ్యాప్తమైయుండి యఖిల కల్యాణ ప్రదమై వెలయునట్టి ఆతని కర్తవ్యతా విధానముకూడ అంగుతో సమానమైన ప్రత్యేకప్రాధాన్యతను కలిగి యున్నది.

మన మిట్టి నిశ్శబ్దతను ఎచ్చట కనుగొనగలము? అద్దాని యొక్క క్షణికమైన దర్శనమునైననూ మనమెట్లు పొందగలము? లేకమాత్రమైన నట్టి దర్శన భాగ్యము గాని స్వర్ణ సౌఖ్యముగాని లభ్యమైనచో అందలి అగణితమైన బలమును, సౌందర్యమును, గ్రహణశక్తిని స్ఫురింపజేయు ఒక విధమగు స్వప్నదర్శనముతోకూడిన భావావేశము మనకు అనుభవ సిద్ధమగును. మనము మాటలను నిరోధించుటకు ఎంతగా ప్రయత్నము గావించుమో అంతకుమించి మనోభావముల యొక్క సుడిగుండములలోనికి మనము గొనిపోబడుదుము. మన మనోభావముల నణచిపెట్టుటకు మనము ప్రయత్నించిన కొలదియును వాటి నవరోధించుటలో నధిగమింపజాలని కష్టము నెదుర్కొన వలసి వచ్చును. ఎటులనో అట్టి మనశ్శాంతి చేకూర్చుటలో - సంపూర్ణముగనో, అసంపూర్ణముగనో మనము కృతకృత్యుల మైననూ, యదార్థమైన నిశ్శబ్దతా స్వరూపముయొక్క ప్రాథమిక ప్రాంగణమున కైననూ మనల నది గొనిపోజాలగు. కాని, ఉన్నంతలో నత్యధికముగా నట్టి ప్రయత్నమువలన మనయొక్క మానసికమగు వత్తిడిని, అందుచే నిరంతరమును మనల నావహించి వేధించుచున్న నిరాశాభావముతో కూడిన స్ఫురణనూ, దానియొక్క శిథిలతలక్షణమును బంధించి యుంచును. మన సాధనా విధానమునకు ఆ పరమాత్మయను భగవానుని యొక్క విశ్వవ్యాప్తమైన నిశ్శబ్దతా అనుభూతితో కూడిన హృదయప్రశాంతియే మనకు మార్గదర్శకముగా నుండవలయును.

ఈనాడట్టి అవతారపురుషుడు ఉద్భవించి, మానవ స్వరూపముతో నున్నాడను యదార్థ విషయమున అట్టి సదవకాశము మీకు

కలరు. కొంగును గట్టిగా బిరియఃటుకొని ఇట్లెన్నంటి తిరుగాడు. ముందు చంటిబిడ్డవలెనే ఆరిని చేలమును చేబారిపోనీయక మనో వాక్కుయ కర్మలచే మీరాతనికి సంపూర్ణముగా ఆత్మాగృహము అనుసంతకమును ఆతని యనుసరించియే యుండవలయును.

అట్లు గావించబడిన పిమ్మట బుద్ధిపూర్వకముగ ప్రయత్న ముతో ఆరిని కొంగును బట్టియుండుటయును సహస్యయే యుండదు. ఇట్లున్నట్లై మీ జీవితకాధ్యతలను, కర్తవ్యములను విడనాడ వలసిన యవసరము లేదు. ఇంగు జీవితానుబంధములైన నీత్ర తృష్ణలను మీ కోర్కెలను అన్నింటిని, మీ యోచనల నన్నింటిని, మీరొనర్చు కార్యకలాపములన్నింటిని ఆంతర్యమున నిరంతరమును తప్పక సర్వసమర్పణము గావించుకొనుటయే యగును. కాని, అయ్యది ఎట్లు సాధ్యమగును ?

సర్వసాధారణముగా మనమేకార్యము గావించినను స్వార్థ ప్రధానమైనదిగ నే యుండును. మనమేది కోరిననూ, యోచించి ననూ మన స్వంతముకొరకు గాని, కుటుంబముకొరకు గాని, బంధు మిత్రాదులగు సంఘముకొరకు గాని, జాతికొరకుగాని, లోకము కొరకుగాని మనము ఏది సాధించిననూ అది యంతయునుకూడ సర్వ సాధారణముగా ఇతరులను సంతృప్తిపరచుటలో మనకుగల అత్య సంతృప్తినిపొందుటయే పర్యవసానముగా నున్నది. మనకొర్యకలా పము లన్నియు యధాతథముగానే యుండవచ్చునుగాని, వాని కేంద్రముమాత్రము “నేను” అను పదమునుండి “నీవు” అను పదము వకు మారవలసి యున్నది. “నేను” యను స్వార్థమును సంతృప్తి పరచెడు దానితో సంబంధములేకుండగా “నీవు” అను పరార్థమైన సంతృప్తియే ప్రాథమికమైనట్టియు, పర్యవసాసమైనట్టియు సంతృప్తికి ప్రేరేపకముగా నుండవలయును. నేను ఎవ్వరియెడలైననూ దేనితోనైననూ అనుబంధమునుకలిగి యుండవచ్చును. కాని, ప్రతి యొక్కరికును సౌఖ్యమును కలుగజేయవలయు ననియెడి సుస్థిరమైన మనోవిశ్వయముతో మాత్రము ఉండవలయును. అవిధముగా

ననుబంధమంతయును పర్యవసానములో అనాసక్తియు క్తమగు త్యాగ శీలముకలది యగును.

నేను ప్రేమింతును, నేను వివాహము చేసికొందును. నాకొక బిడ్డకలిగినది. ఆ బిడ్డ చనిపోయినది. ఆ కార్యపరంపర యంతయును భగవంతుని ఇచ్చినసారముగా జరిగిపోయినది. ఆ భగవంతునియొక్క లీలామానుష స్వరూపుడే అవతారిపురుషుడు. నేను ప్రేమించిన పిమ్మటగాని, వివాహము గావించుకొనిన పిమ్మటగాని, ఒకబిడ్డ కలిగినపిమ్మటగాని నేనిదివరలో నున్నప్పటికంటే ఎక్కువగా గాని, తక్కువగా గాని, ఆనందమును పొందుటలేదు. నేను యధాతథముగనే యున్నాను. నేను వ్యాపారము చేయుదును. ధనము సముపార్జింతును. సౌఖ్యములనుభవింతును. నష్టకష్టములను పొందుదును. అది యంతయునుకూడ భగవంతునిలీల మాత్రమే. ఆ భగవానుని లీలామానుషమూర్తియే అవతారి పురుషుడు. పేరుప్రఖ్యాతులను గడించినపుడుగాని, అవి పోగొట్టుకొనిన పిమ్మటగాని, నేను ఆంతకుముందుకంటే హెచ్చు ఆనందముతోగాని తక్కువ ఆనందముతోగాని లేను. అట్లనే యీ జీవితము నందలి అన్ని సంఘటనలకును, ఫలితవ్యములకునుకూడ అన్వయము గావించుకొనవలయును. అయ్యవి దైవఘటనలచే నేర్పడినవైననూ, పురుష ప్రయత్నముచే లభ్యమైనవైననూ, ఆనందదాయకములైన వైననూ, శోకభూయిష్టములైనవైననూ వాటినన్నిటినీ భగవంతుని ప్రసాదములుగా దృఢవిశ్వాసముతో స్వీకరింపుము. భగవంతునియొక్క లీలామానుషవిగ్రహమే అవతారిమూర్తి. కాలమును, సంఘటనలను గతించిన కొలదియునూ ఇట్టి విరక్తిపూరితమగు త్యాగబుద్ధిగోళాడిన సిరవిశ్వాసము సహజమైన అనుభూతి నొసంగినదై ఆన్నికోరికలనూ, యోచనలను, కార్యకలాపములనుకూడ ఆ యవతారిపురుషునకు సర్వకాల సర్వావస్థలయందు ఆ పరమాత్మయొక్క సంరక్షణలోనూ, బాధ్యతలోనూ సర్వసమర్పణబుద్ధిగోళాతనికే అర్పితముగావించబడి జరుగుచుండుటయును అనుభవ సిద్ధమగును.

అవతార్ మహర్ బాబా 1925 వ సంవత్సరము నుండియు మానము ధరించియున్నారు. ఇప్పుడు 36 వ సంవత్సరము జరుగు

చున్నది. వారి హాసధారణమునకు ఎట్టివ్రత విధానమును కౌర్గము కాదు. అయ్యది ముసేశ్వరుల హాసము వంటిదియునుకాదు. వారు తమంత తమకు ఎట్టిహాసనీక్షయొక్క అవశ్యకతయును లేనివారు. ఆయన అశ్వేషియగు సాధకుడునుకాదు. నోట మాటరాకుండ నిశోధించుటకు ఆయనకెట్టి ప్రయత్న పూర్వకమగు శక్తియు నవసరము లేదు. ఆయన హాసముకూడ వాక్పాటనమువంటి సహజమైన కార్యమే. యదార్థమునకు, అదియంతే సహజముగను, సులభముగను కూడ ప్రారంభింపబడినది. ఈ ప్రారంభమునకెట్టి తంతుగాని, సాధారణమైన ప్రకటనయుగాని గావించబడ లేదు. అది ఆయన సహజముగానున్న స్థాయియొక్క గభీరతను మాత్రమే తెలియజేయుచున్నది. ఆయన అనుభవించుచున్న అనంతమైన శాంతగభీరస్థితిని వ్యక్తపరచుచు, ఆ జ్ఞానరూమిక యందుండి దైవకౌర్య నిమగ్నులై యున్న వారి సైతవ్యతా మూర్తిని సువ్యక్తము గావించుచున్నది. బాహ్యమునకు హాసముద్రచే నూచింపబడుచున్న ఆ సన్నిధానంద మయ స్వరూపమే ఇందలి ప్రథానాంశము.

బాలయొక్క హాసము అనంతమైనది ఆ భగవానునితో సమవ్యయము కలిసి. అయ్యది మానవునినుండి దైవముతో సన్నిహిత్యమును కలిగించినదై, మానవునికిని - దైవమునకును పరస్పర సంబంధమును కల్పించుటకై వినియోగించునట్టి స్వయంకృతమైన రాచబాట. వివిధమైన దేశకాలములందు వివిధములైన శరీరములను ఆయన ధరించుచున్నప్పటికిని అసలు ఆ అవతారపురుషుడు ఎల్లప్పుడును ఒక్కడే యైనట్లు, యీ రాచబాటకూడ ఎల్లప్పుడును ఒక్కటియే. మానవ బాలయొక్క జీవితయాత్రకు సమానమైన హక్కును పొందుటకై వలయు సమపాయములును, సద్దుబొంతులును, అవతారమూర్తిచే గావించబడినవి. దేశ కాలములను బట్టి మానవుడు విశేషముగా విధానమునందునూ స్వభావమునందునూ, భిన్నత్వమును పొందుచున్నాడు. ప్రార్థనములందును, అర్చనా విధానములందును, కర్మకాండలందును, అచార వ్యవహారములందును అదేవిధముగా వారు వైవిధ్యమును పొందియుందురు. వారు అతనియొక్క శక్తి ప్రభావములచేతను అధిపత్యముచేతను వారిప్రేమ విశ్వాసముల

యొక్కయు, కర్మలయొక్కయు, శలితవ్యములను సమన్వయపరచి నూతనఘక్కిని మరలించి, సర్వసామాన్యమైన గమ్యస్థానమును ఆ భగవంతుని సాన్నిధ్యమునకు యీ సర్వసామాన్యమైన మార్గమున చేరుకొనుటకు అవి ఆవర్యప్రాయములగును. అవతార పురుషుడు ఒక నిధిమైన జీవితపథమును నిరూపించును. ఆ మార్గము ననుగమించు వారు ఆ మహోన్నతమును ఉత్తమోత్తమమును నగు పవిత్రస్థాయిని త్వరితగతినో చేరుకొనుటకు యీ రాచరాట సదవకాశమును కలిగించును.

ఇట్టి ఉత్తమస్థాయి నపేక్షించుటకు ఆభిజాత్యము గాని, బుద్ధి విశేషత గాని, సాంఘికమైన ప్రతిపత్తి గాని, ధనముగాని, సౌఖ్య త్యాగము మున్నగు యే యితర ప్రత్యేకలక్షణములు గాని ముందుగా అర్హతాలక్షణములుగా పొందియుండవలసిన ఆవశ్యకత లేదు. ప్రేమించుటకునూ, తనహృదయమునందు నిశ్చయించుకొని మార్గాను వర్తియగుటకునూ, ప్రతియొక్కరునూ అర్హులే. ఎవరు మహాపూర్వకముగాను, అప్రయత్నముగాను ఇట్లు గావింపగలుగునుగో వారల కీ మార్గము మరింత నిరోధనారహితమైనదై సులభసాధ్యమగును. ఇయ్యది యంగీకరించుటకు ఆలసించినవారలు వారి గమ్యస్థానమును చేరుటకు అంగీకరమును గావించిన వారయ్యెదరు. అలసత్వమును చూపినవారలు యీ సదవకాశమును గోల్పోయినామని కొంత కాలమునకు పిమ్మట గ్రహించుకొందురు. అట్టివారినేగాక ఇంగులకు ప్రతిఘటించి వ్యతిరిక్తముగా ప్రవర్తించినవారినికూడ నిత్య సత్య దయా స్వరూపుడైన ఆ యవతార మూర్తియొక్క పరమకరుణాలహరీ వేగమున లోనికి నాకర్షింపబడి యుండై క్యము గావింపబడుదురు.

ఈ యవతార పురుషుని చూసినీక్ష బ్రహ్మాండమైన పరిణామ ప్రాధాన్యతా విశేషము గలిగియుండును, చారిత్రాత్మకమైనదియు నగుచు సాంఘికముగా అనుసరణీయమైనదియును కూడ వైయున్నది.

ఆతని బోధనలను వినుటయును, ఆతని గూర్చిన రచనలను పఠించుటయును, సాధ్యమగుచో నాతని సందర్శించుటయును, అన్నిటికంటె ముఖ్యముగా- ఆతని ప్రేమించుటయును, మీయందును

మానవకోటియందును ఆయనకుగల ప్రేమను గుర్తించుకొనుటయును-
అంతకుమించి - ఆయన ఆజ్ఞలను విధేయులై శిరసావహించుటయును
గావించుచు యీ ఆవకాశమును సద్వినియోగము చేసికొనవలయును.
అల్లదియే ! ఆయనతార పురుషుని అనంత ప్రేమైకమూర్తి ! ఆనంత
కరుణారసార్ద్ర దివ్యమూర్తి ! అనంతజ్ఞాన నిధానమూర్తి ! ఆ మాన
ముద్రాంచిత శాంతమూర్తి ఆభయహస్తములసాచి మిమ్మాదరముతో
నాహ్వానించి ఆశ్లేష భాగ్యము నొసంగుచున్నాడు. సత్త్వరముగా
సహృదయులైతిమను సాక్షాత్కరింప జేసికొని తరించురుగాక !

ఆ మహనీయుడు మన మధ్యమున సళరీరియై యుండగనే
యాతని పవిత్ర సాన్నిధ్యమున జేరి, ఆతని పావన ప్రేమరసామృత
ధారలను తనివార గ్రోలుడు ! ఆతని మధుర మోహనమూర్తిని మీ
హృదయఫలకముల హత్తించుకొని, ఆతని పాదపద్మములపై వ్రాలి
నీ కృణితహృదయపు బగువులను, మీ సంచలిత చిత్త విక్షేపములను
మీ అదర్శరహిత జీవిత కార్యకలాపములను ఆయనతారమూర్తి
పాదవేదికపై ప్రశాంతహృదయములతో నివేదించుకొని సంతృప్తాంత
రంగులై చరింపుడు ! మీ జీవిత సర్వస్వముతోకూడిన సుస్థిరమైన
చిత్తశుద్ధిగో, పవిత్రావేశముతో, మీలో మీరు ప్రయత్నించినచో
అట్లు పెరిగింప గలుగుదురు. అంత ఆశాంతి పూరితమగు మీ జీవితము
సందలి సహజమైనట్టియు, అసహజమైనట్టియు, ఆంతరికమైనట్టియు
బాహ్యమైనట్టియు పెరుగుదురులన్నియును ఆదృశ్యములై హృదయ
శాంతి కలుగును. శిల్పమునకును, ప్రేమకును, సౌందర్యమునకును
సంపూర్ణత్వమునకును సుప్రసిద్ధుడైన కళాప్రపూర్ణుడగు ఆమహనీయు
దివ్యమూర్తియొక్క పాదపీఠ సన్నిధిని రహస్యముగను, దృఢతమము
గను సమర్పించుటైన మీ జీవితము జన్మసాఫల్యతను నొందును.

ఆహమ్మద్ నగర్,

1 వ మే 1961.

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