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Second Quarter  
1961

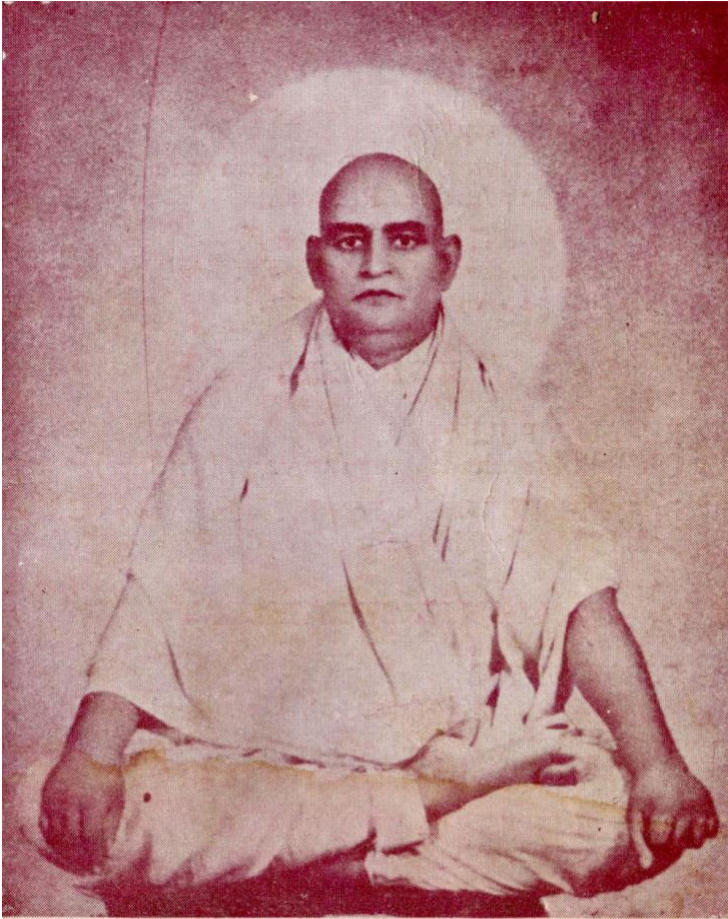
10 October

# DIVYA VANI

(DIVINE VOICE)

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

*Editor: Swami Satya Prakash Udaseen*



**TAPASWIJI MAHARAJ**  
IN 1940

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10th October '61

# D I V Y A V A N I

(DIVINE VOICE)

AN ENGLISH & TELUGU QUARTERLY  
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SPIRITUAL AWAKENING & SOCIAL WELL-BEING

EDITOR:  
SWAMI SATYA PRAKASH UDASEEN

ॐ

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

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# Felicitations & Good Wishes to "DIVYA VANI"



Sri Eruch ; "Guru Prasad," Poona-1.

" ... We acknowledge very lovingly the few copies of "Divya Vani" sent here. I have-placed one copy at Beloved Baba's feet and He was happy to see it. The get up of the Journal is really very good... "

\* \* \* \*

Sri Adi K. Irani, Ahmednagar.

" .... I have great hope in "Divya Vani" bringing into eminence Baba's Message of Love and Truth and His work to a progressive circle of readers. The paper, cover and type used is worth the cause it represents.... "

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Mr. Francis Brabazon, "Guru Prasad," Poona-1.

" ... I must Congratulate you on putting out such a finely got up magazine "Divya Vani" ... "

\* \* \* \*

Will A. Backett, 10 West field Road, London.

" ... We wish to thank you most heartily for sending "Divya Vani" Vol. 1 which we have found very uplifting and inspiring ...

\* \* \* \*

Miss Irene Conybeare, Valley House, Clovely, Kalk Bay, Cape South Africa.

" ... I have been happy to receive "Divya Vani" and admire your effort in the cause of Baba ... "

\* \* \* \*

Sri K. N. Nigam, Hamirpur, U. P.

"... I received the first fine copy of the esteemed "Divya Vani" so nicely, edited by you. I have read the English portion of it with great delight and have immensely enjoyed your editorial note ... "

\* \* \* \*

Sri G. V. Brahmayya Naidu, B. A., LL. B., Advocate  
Secretary, Avatar Meher Baba Andhra Centre,  
Masulipatam.

" ... Received the copies of "Divya Vani" you sent me. The get up, the type and the contents are magnificently refreshing. As Bro. Adi K. Irani puts it, your "Divya Vani" is to be read, imbibed, reflected and acted up on ... "

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Sri B. Ramachandra Rao, Advocate, Arundelpet,  
Guntur-2.

" ... Received 'Divya Vani' Vol. 1. It is a finely got up issue with very valuable material about Baba and His teachings. Trust that it will certainly quench the thirst of Baba's devotees and cater to their spiritual needs by spreading His messages. I am sure that the journal will have a bright future and gradually attract a large number of seekers of Truth in this un-believing age and matter of fact world around us..."

## MEHER BABA'S UNIVERSAL MESSAGE\*

I have come not to teach but to awaken. Understand therefore that I lay down no precepts.

Throughout eternity I have laid down principles and precepts, but mankind has ignored them. Man's inability to live God's words makes the Avatar's teaching a mockery. Instead of practising the compassion He taught, man has waged crusades in His Name. Instead of living the humility, purity and truth of His words, man has given way to hatred, greed and violence.

Because man has been deaf to the principles and precepts laid down by God in the past, in this present Avataric Form, I observe Silence. You have asked for and been given enough words - it is now time to live them. To get nearer and nearer to God you have to get farther and farther away from "I", "My", "Me" and "Mine". You have not to renounce anything but your own self. It is as simple as that, though found to be almost impossible. It is possible for you to renounce your limited self by My Grace. I have come to release that Grace.

I repeat, I lay down no precepts. When I release the tide of Truth which I have come to give—man's daily lives will be the living precept. The words I have not spoken will come to life in them.

I veil myself from man by his own curtain of ignorance, and manifest My Glory to a few. My present Avataric Form is the last Incarnation of this cycle of time, hence my Manifestation will be the greatest. When I break my Silence, the impact of my Love will be universal and all life in creation will know, feel, and receive it. It will help every individual to break himself free from his own bondage in his own way. I am the Divine Beloved who loves you more than you can ever love yourself. The breaking of my Silence will help you to help yourself in knowing your real Self.

All this world confusion and chaos was inevitable and no one is to blame. What had to happen has happened; and what has to happen will happen. There was and is no way out except through My coming in your midst. I had to come, and I have come. I am the Ancient One.

---

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**Editorial:**

**LATE TAPASWI JI MAHARAJ:  
A MAHATMA OF THE RAREST TYPE**

---

The name "Tapaswi Ji Maharaj" may not be new to the many of the holy men and devotional people of the north and south of India. He was the same old "Tapasi-Baba" of Kayakalpa fame, who had done Kaya-Kalpa treatment to Late Pandit Madan Mohan Malaviya Ji. He was a Sidha Purusha and a Mahatma of the rarest type and a hero who fought the life's battles valiantly and attained the Supreme Goal. His physical and spiritual stature, like that of a himalayan peak, was high and lofty, invoking awe and admiration from all those that happened to meet him. His spiritual career was magnificently attractive and miraculously enchanting. His life was a beacon light on the path of righteousness. His life-story was nothing but the real history of a giant among the saints of the present age and hence we do commend the same to the best attention of our readers.

Tapaswi Ji's original name was Krishna Singh. He comes from the illustrious Patiyala family of princes, from the State of Punjab in India. He was a soldier who had taken part in the battles of the Indian Revolution in 1857. He was later on named "Vishnu Das Udaseen" after he was initiated into Sanyas-Ashram, under the inspired direction of no less a Perfect Master than Guru Nanak Himself, who appeared to Him in His dream and had actually cut off one of the 'Jatas' from the tufts of His bead, symbolical of Initiation at His Holy Hands. But he was later named as "Tapaswi Ji Maharaj" by the people of the north, who had the good fortune of personally witnessing the astounding austerities of "Tapasya" or penances, which He had undertaken during the period of His Spiritual Sadhan.

Perhaps, it might be a matter of surprise to our readers, if we say that He actually lived more than a full life of about 185 years, sturdy and strong ever as a youth, thanks to the Sidha Purusha, who has bestowed on Him the blessings of the miraculous Kaya-Kalpa treatment of the Ancient Ayurvedic Culture, at the age of 90, by which He became a youth of 30 once again. He had the unique privilege of throwing away His mortal body at will, on the 12th of October 1955, at the historic city of Jhansi (India.) It is now the 6th anniversary day of His joining the Divine Absolute (Brahmaikyam) which falls on the 6th of October of this year, according to the Indian Almanac. We take this opportunity to record our profound gratitude and thankfulness, with memories most endearing to our heart.

It may be noted that His was a career of High Spiritual Romance, with many an adventure of forest-life, more common to the sages of yore and uncommon to the people of this age, full of events where extraordinary courage and will-power alone counted. To create belief in the minds of the modern men about the truthfulness of the events of the story of His life is in-deed a difficult task, but it can be assertively stated that this Super-man had lived all the life and the life story published by us elsewhere in this issue is only the gist of a true account recorded faithfully by His loving disciples, as and when He had occasion to narrate it to them out of love. However much it may appear to be fantastic, we humbly submit that the truthfulness of the story and the wisdom that can be grasped out of the experiences of this great sage will undoubtedly be of immense value to the seeker of the spiritual path. It was all about a life which had been an embodiment of Divine Love and Ever-lasting Bliss, nourished with high ideals and precepts dedicated to the service of humanity, curing all ills of the body and mind and tending them on the path, like a good shepherd Divinely Inspired.

We feel it our bounden duty to acknowledge herein with pleasure, our good fortune to have been initiated into

"Sanyas" by His Holiness, Tapaswi Ji Maharaj more than a decade ago, and thus became one of His chosen 'chelas.' It was a blessing to us that we had opportunities to serve at His Blissful Feet unto the last days of His life's sojourn, right through, ever since the memorable day of the Initiation. We may humbly add here, we feel assured that His Graceful Blessings have ever been protecting us, leading us step after step in the battles of our life, so as to face it with courage and steadfastness of character and ultimately reach the Goal. In fact, we feel highly grateful for the bountiful blessings of our Esteemed Guru Maharaj, to have shown us and brought us nearer to the Living Avatar of the Age, who has so benevolently taken us into His fold and blessed us. His magical touch has given us thrilling experiences of Life-Divine, making us hold on steadfastly unto His "Daman," with surrender absolute and faith unshaken.

We therefore do hereby pay our humble homage to the living memory of our Most Venerated and Beloved Guru Dev, Sreeman Tapaswi Ji Vishnu Das Udaseen Maharaj, on this solemn occasion, with all the love and gratitude at our command, and offer our whole-hearted prayers unto Him to Bless us with His Loving Grace and may the Avatar of the Age be pleased to shower on us all, His Graceful Blessings of Eternal Peace and Happiness now and ever!

Om Sahana vavatu,  
Sahanov bhunaktu,  
Saha veeryam Kara vavahai;  
Tejaswi navadheeta mastu,  
Ma vidwisha vahai! —  
Om Santi, Santi, Santihi!

OM TAT SAT OM

\*

\*

\*

# THE SECRET SCIENCE OF DIVINE SILENCE

---

[By Dr, G. S. N. MURTY, M. A., Ph. D.,]

Go to the Lord's laboratory of Love.

Clean the table of your mind from the "crude dust  
of unfertile intellectuality".

Take the test-tube of Truth.

Hold it firmly with the heart.

Wash it properly with the spirit of self-sacrifice.

Dissolve all dictionary words.

Add the essence of all Religions.

Mix it well with an ounce of pure Faith.

Stir it gently with the rod of Reality.

Apply heat with the burning-flame of Life.

Allow it to reach the boiling-point of God-Love.

It will then be observed that all words have soon  
evaporated through vibrational vapour,  
leaving only the **Solid Silence of Avatar  
Meher Baba** at the bottom of the test-tube  
of Truth.

This is the secret science of Divine Silence!

---

# AVATAR MEHER BABA'S SILENCE

By Adi K. IRANI

---

It was as back as the end of 1921, I first met Baba. My mother Gulmai is responsible in bringing me in close touch with Baba. Baba was then known as Merwan as the foremost disciple of Shri Upasani Maharaj. At that time Baba used to speak. Baba has a beautiful voice. He could sing and play the dhol and I used to play harmonium or sitar as an accompaniment. His voice is "juicy" as I used to call it, and considered as the best voice I ever heard. When Baba spoke I always felt that, in a way, his voice, when he talked, excelled his voice when he sang. The sound of his song and talk always ring in my ears when I think of it and feel that, were it not for the great spiritual work of redeeming humanity from illusion that Baba took upon himself to this silence, I would for one go on a hunger strike till death than to see Baba give up speaking all these years. But surely what we wish is for our self satisfaction and what the Avatar wishes is for the redemption of humanity. We have to be resigned to His wishes.

Amongst the scores of references made by Babajan (the first Guru of Baba) and Shri Upasani Maharaj which I personally heard, there was none that could give a direct or indirect hint that Baba would ever undertake to observe silence in the then near or distant future and that if ever he did, it would be of such a long duration.

During Baba's stay at Sakori with Upasani Maharaj in the beginning of twenties, Gulmai, my mother was in very close contact of Upasani Maharaj. She also became closely attached to Baba. Either from Shri Upasani



Maharaj or from Baba, Gulmai says, she never heard them giving any hint about Baba observing silence in future.

Sai Baba, to whom Meher Baba went to take darshan at Shirdi, before he took darshan of Shri Upasani Maharaj in Khandoba temple at Shirdi, addressed Meher Baba as Parvardigar (God) but he too, made no reference of the possibility of Meher Baba observing silence. Babajan, from whom Baba received God realization made several references about Baba as the Lord of the universe and the one who would shake the whole world from its foundation, did not say anything about Baba's observing silence at any time in the future.

It is as wonderful as it is significant for none of Baba's Gurus to have hinted about Baba's silence. Not that they were silent about various other things which they attributed to Meher Baba as the Avatar, the Saviour and the World Teacher. Silence about this matter on the part of all, about Baba's silence makes Baba's silence most significant. It was as if a thing is kept secret—a thing of utmost importance, very precious and the one having far reaching results on the destiny of humanity not revealed before the time of its occurrence as all other events of magnitude are invariably kept secret, bearing on any activity of life, be they scientific, political, commercial or even of family matters. May be the pre-intimation of long duration of its observance would have saddened the hearts of hundreds of Baba's lovers existing even at so early a period of His Avataric work and thousands upon thousands who would become His lovers in future, that Baba and his Gurus thought it wise not to break the news.

If we were to peep into the history of the previous Avatars, we would find that there were periods when

they withdrew themselves from the world and merged in seclusion and in silence; but such periods were infrequent and of comparative short duration. There was none that lasted for 36 years of silence and with a further uncertainty of how long it would continue. The silence of Avatar Meher Baba makes itself unique by its length of time and because of its being an exceptional event in the way of work the Avatar adopts for the spiritual benefit of humanity. Baba's silence did not in any measure preclude Him from being silent from any of the activity to which He unreservedly lent Himself, for the material and spiritual help of the thousands and hundreds of thousands of persons who came in His contact. It did not deter the free flow of His Love and Blessings which he lavished on all saints and sinners alike.

In order to express His thoughts Baba used an English alphabet board over which He spelt out with utmost ease and swiftness words and sentences in different languages—English, Gujarati, Persian, Hindi, Marathi and Urdu. It was this very board VIA media which He addressed and gave discourses to thousands of persons in different countries of the world during His number of visits extending right from the year 1931 to the last one He paid in 1958. I have been an eye witness for a number of years to this most unusual way of expressing thoughts in the easiest and most natural manner that any one could hear and understand as when it was read and interpreted by a disciple or disciples who were present at the time, being asked to do so by Baba. The hearers did hardly feel the difficulty of his silence. Baba's silence is so profound, so meaningful, so secured and so knowingly pre-planned that no suffering, like the two car accidents he had—one in America in 1952 and another near Satara in 1956—when Baba passing through agonizing pain from broken arm and leg, joint and tongue

made Him ever utter a single word to the great, astounding wonder of the doctors who attended on Him. How could Baba have stood up to so intense a physical suffering and yet not produced or uttered a single sound or word or groan or anguish? It is not due to, as some one would be inclined to imagine—a control of mind or a yogic discipline. It is due to the fact that Baba is universal and has a universal mind and suffers the pain of the universe. He is a barometer of the universe. His suffering is infinite and His joy (ananda) is infinite. So He needs no mind control to bear physical pain. Pain has an effect on Him, just as it has on any normal human being; but because of His infinite strength and ananda He can bear it. Baba is God but He is as much a man and so we call Him God-Man. He is perfect in both the aspects of His being God and Man at one and the same time.

When Baba began His silence on 10th July 1925, He hardly told us it would be so long. He began it for a few days, then for a few months, then for a few years and so on it continued over a few decades and 10th of July 1961 is the 36th year of His silence.

There are two types of Mahapurushas says Swami Vivekananda. The one who is fully merged in God consciousness and has no awareness or concern of the world and its people and its activity. There is another who is God-conscious and also man-conscious. He is called a Salik or a Sadguru. Sadguru has the adhikar or authority of reaching spiritual good to others. Ramdas was a Sadguru. Tukaram was a Sadguru but a Yogi however powerful he appears and even performs miracles is not a Sadguru: nor an Avadhut or Mast who is unconscious of his body and the world can reach spiritual benefit to others. Avatar for the matter of that is the Sadguru of Sadgurus and the Highest of the High who

incarnates for the spiritual benefit of humanity once in between seven and fourteen hundred years. Rama, Krishna, Zoraster and Mohammed were the Avatars and looking to Meher Baba's life, his love, his utter selflessness, his silence and his unequivocal pronouncement about himself we have a certainty that He is the Avatar.

Baba does not touch money. He is fully devoid of self interest or gain and infinitely wishes and works towards the spiritual welfare of humanity. He says His love for you is greater than your love for yourself. He declares Himself to be the Lord of Love and the slave of the love of His lovers.

Not being satisfied by withdrawing Himself from speech and only using the alphabet board for expression to afford Him abundance of time to do inner spiritual work for the benefit of the world, Baba discarded the use of the board from October 1954. This was declared by Him at Pandharpur where He was invited by Gadge Maharaj to give darshan to thousands of pilgrims who gathered there. Gadge Maharaj during his address given before thousands of persons introduced Baba as Jagadguru and called upon them to know that it was a unique occasion to get Meher Baba's darshan which was an event in the life of Pandharpur pilgrims for Baba is the living Khandoba and Pandarinath.

Subsequent to the discarding of the alphabet board, Baba took up to expressing His thoughts by gestures and movement of hands. With this utmost limited means retained for expression Baba paid two visits to America, England and Australia in 1956 and 1958 and on both the occasions did not spare Himself to allow darshan and interview which entailed answers to questions and giving discourses—all done through gestures and movement of hands.

The present history of the world is a critical period through which humanity is passing. As a father or mother with tender care and affection and love shares the suffering of his child who is in a state of agonizing pain from some serious illness, Avatar Meher Baba nurses the world disease of human exploitation, cruelty and dishonesty and all the suffering born of selfishness by taking upon Himself privations with inner and outer physical suffering.

May the light of Love and Truth He brings for us awaken the humanity to love God and serve Him as One existing in every man, woman and child.

---

## UNIVERSAL PRAYER

O Hidden Life Vibrant in every Atom  
O Hidden light shining in every creature  
O Hidden love embracing all in oneness  
May each who feels himself as one with Thee  
Know, he is therefore one with every other.

—*Annie Besant.*

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## BABA THE LIVING SYMBOL OF THE IDEAL TRINITY OF THE THEOSOPHICAL SOCIETY

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[Extempore speech by the Hon'ble Mr. JUSTICE PRASANTA BIHARI MUKHARJI, President, delivered at the Bengal Theosophical Society Hall, College Square, Calcutta-12, on Friday, the 24th February 1961, on the occasion of Avatar Meher Baba's 67th Birth Day Celebrations.]

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It is a great pleasure—and still greater privilege—to have been asked here this evening to add my tribute of homage to one of the greatest spiritual personalities living in India to-day. I see also the unseen hands of destiny that we should assemble here this evening to recollect, recall and remember the teachings of this great saint, Meher Baba, in this historic hall of the Theosophical Society, whose threefold objects are typified in the life and teachings of the Baba. The objects of this great Society are: firstly, the Brotherhood of Man; secondly, comparative understanding of Science, Philo-sophy and Religion; and thirdly, the development of the latent powers of Man and unexplained laws of Nature. The Baba is the living symbol of this ideal trinity.

Now, when one comes face to face with the almost versatile, many-sided, immeasurable magnitude of the personality of Meher Baba, one realises how he first represents the Brotherhood of Man. He represents the Universal Man and it is the Universal Man for whom the brotherhood of man is a living reality. I invite you to realise and contemplate how he represents within himself and in his life the complete synthesis of all the highest truths of the different religions of the world,

their philosophy and their teachings. He brings the message of that great technique of developing the latent powers of man. The Baba is an affirmation of that superb technique, the Science of all Sciences.

After these prefatory words, I should like to touch a little more deeply on some of the significant aspects of his great Life. His is a life of great suffering;—a life that is capable of infinite suffering demands our reverence and attention. We may pause to think who is capable of bearing such infinite suffering. When by a certain discipline of the mind, a certain discipline beyond the mind, when by a certain spiritual realisation, the duality between suffering and pleasure is eliminated, then there is no question of suffering any more. He suffers for all of us. He atones for us. It is not vicarious atonement. For, there is no separation between you and him. He is one with the humanity. But, for him, it is no longer suffering. He has no more any sense of suffering but an all-inclusive communion and understanding.

The second aspect of his life is Silence. He is silent. Most of you, the devotees, who are assembled here this evening, know that Baba has been silent for over a quarter of a century—to be accurate, 36 years. Now, what does this "Silence" mean? Today, in an age where noise is the seal and hall-mark of a civilised society, where the progress of an advanced society or a city is measured by the volume of noise it produces, we might as well stop to think what is his "Message of Silence?" It is often said that nature works in silence. She does not. It is said that the smiling moon is silent; she is not. It is said that the shining sun is silent; he is not. The whole world is making a noise and along with it we, the men. The world of phenomena is travelling in the endless firmament of space with great speed and still greater noise.

Now, the message of Baba's silence focusses our attention to one of the deepest techniques of developing the latent power in us, the third object of the Theosophical Society. It is only silence—silence not merely of uttered words, but silence of the unreal thoughts—which alone can reflect Truth and help us to realise that ideal. All thinking in general is confusion and is a mark of incompleteness. The inadequate mind thinks. The perplexed mind thinks. The doubting mind thinks. The mind that has not found the answer thinks. The mind which has conquered itself and has by that very conquest achieved self-realisation does not need to think any more. Lack of revelation produces the need to think and necessarily to produce noise and words attendant to thinking. Revelation ends all thinking. After revelation comes the reign of true silence. That is the ideal state. It is to that ideal silence that Baba's Life points. He calls you to that silence, which is neither forced nor imposed but is the effortless and natural consummation that flows upon the solution of the perplexing dualities of the obsession of the phenomenal world.

One of the greatest calamities of the modern age and one of the tragedies which occurred unnoticed quite some time ago in world's history, is when men started believing that books and words were the door-ways to knowledge. Ever since the world has believed in the printed word, ever since the world has believed in the uttered words, we have a plethora of books and a plethora of speeches from every kind of press and platform, which need not have been written or uttered at all. The result today is more than a Tower of Babel. The so-called rational modern man has developed almost an irrational, mythical and superstitious belief in the printed word. Now, what exactly do we do by words? Every time I am trying to use a word to put across my idea to



you, what exactly am I doing? I am using a most inadequate means to express something, which is bound to fail. I am trying to express the whole in disjointed parts by words. For, I cannot reproduce my entire mental canvas to you by selecting and picking words. By word-making, I can only snatch a piece here and a piece there from my mind but can never carry the whole context of my mental canvas. The result is, not the whole picture, not the true picture, but some assembled ideas about them and the assembling of those ideas by me; you piece them together and put them in your canvas. The result is that perhaps the ideas which I wanted to convey to you get stuck in your mind as entirely different, entirely opposite, which bear no resemblance whatever to what I the speaker intended to convey. This is why, words are to be used with great caution. Words are more confusing than informing. They are more confounding than revealing.

Our ultimate training is not dependant on words. Our real emotions are not expressed in words. Nature does not teach us by words; nor does God teach us by words. Therefore, we have got to realise what exactly is "Silence". "Silence", therefore, is the suppression of this attempt to distort the Truth, and to use means which defeat the ends. Between means and ends, there is a correlation, and unless we employ the means—the correct means—we shall never reproduce the ends desired. If the end be to correctly know the Truth and the Ultimate Reality, then we must be very sure about the means that we adopt. As I understand, the message of Baba's silence is that He is trying to tell us that words on which we depend so much, are very undependable instruments of our knowledge and also very undependable instruments to be used amongst ourselves. No man has ever improved by words and that is why the ideal pre-

ceptor or the teacher is one who is silent, who does not speak. His life speaks. His example speaks. His presence speaks. That kind of speaking is without the words and therefore unerring and self-transforming. The result is that the doubts of his disciples (listeners) are dispelled; but the words we speak increase doubts; we multiply them. We confound ourselves and we confound our fellowmen. So, that is one of the profound messages which Baba's Life carries for us—his great message of 'Silence'.

The third significant aspect of his life is his almost scientific technique of spiritual development. I am tempted to use the word in a technological age. The Baba puts forward before you what is called the magnificent Science of "Sanskaras"—the basic motives for our work, our activities, our inclinations, which are formed by these Sanskaras and how the Sanskaras are formed and re-formed by karmic laws almost endlessly. And if you look to Baba's message—'How each one of us could improve and liberate ourselves from our Sanskaras'—then you will be able to appreciate and have only a glimpse of his knowledge, the universality and perfection of his methods. Much of our plans go in vain because we do not know what causes produce what effects. What we see is the effect, but the cause remains unseen. We treat the symptoms, but we fail to treat the essential cause which produces those effects, and therefore, it is necessary to develop ourselves on the spiritual lines in this technique. Without learning and knowing the law of causal relationship, our attempts at improving us and the world are something like variety entertainment in the dark. The law of cause and effect is the foundation of the doctrine of "karma" and holds the key to the mystery of the evolving panorama of life in time and space.

Baba's 'Message of Love', is the next characteristic and significant mission of his life. Let us make no mistake that love is mere emotional and sentimental outburst. I have heard this doctrine of Love being described, used and explained in so light a manner as to suggest as though it was a matter of a facile sentiment in the world today. But let us understand this, love paradoxically enough is a very great 'Scientific' principle. Now, what is this Scientific principle behind Love? People may think it odd that there is any Science, any method and any reason behind 'Love', for popularly love is wrongly described as romantic, irrational and unscientific in the modern age of delusion. But the Science and reasons behind Love are most inexorable. Its laws are as accurate and infallible and all-pervasive as few can imagine. Love has a power, a strength, a law and a reason which make it the most perfect spiritual technique. Now, the Love, that Meher Baba typifies, which he desires one to realise, to follow, to practise is, that 'Great Law of Attraction'. If one looks around the world, one sees how myriads of different things and objects are kept and held together. This whole earth, this planet, is moving at a tremendous speed, a speed which cannot be truly measured by any scientific instruments but the earth is not disintegrating!! What is it that holds this earth together? That is the principle of attraction and the principle of cohesion, which is the principle of Love. This is the grand harmony which reconciles all distinctions and all differences. When we bear up something by our ego, we feel we are exhibiting power. When we are splitting the atom, we are amazed and we are proud of our strength. Break an atom, produce energy which can lift the planet and we say: "What an exciting and massive achievement of man!!" But, have we ever paused to consider that, if so much power can be generated from an atom and if so much

strength is required to split one small atom, how much more power or strength is required to keep so many millions of atoms together? That power which keeps all the atoms together and weaves this universe is the power of love. And the question, therefore, is: which one is greater—Love and attraction, or destruction and division. You do not, of course, ordinarily see and feel the strength of Love or attraction because it remains mostly unseen, The mother's love for her child may be reflected in some overt acts, but her love is very much greater than its manifest examples, acts and services. The law of attraction, which binds the atom, is not apparent to our eyes, but when we beat somebody down by our physical power, when we split the atom and make noise, we boast of our visible power. But the power of love, which attracts and helps all divergences to cohere, though invisible, remains infinitely more powerful and is unconquerable, by any visible exhibition of destruction. I ask you to pause tonight in honour of the memory of this great saint whose 67th Birthday we are celebrating, and consider which one is greater. Only then we can realise something of Baba's life and message. 'Silence' is more eloquent and speaks more than words. Similarly, love is stronger than all the hate and destruction and base exhibition of power. These are some of the thoughts which occur to me tonight and on which everyone of us here should, when we go back home, reflect.

I shall conclude by a reference to time and space. The Baba's message overcomes the limitations of time and space. But there again, "What is 'Time' and 'What is Space'?" Time, of course, is purely mental; so is space. According to the teachings of all religions, of all philosophers, these two are interrelated—two oppressive unrealities, from which we suffer. When we do not want to

see anybody else but our own egos, then we have time and space all around us. Most of the shadows of this life are caused by the simple act of ignorance of trying to stand in our own sunshine. The individual had made himself powerless by forgetting the real Self. The individual truly is the universal. When the universal becomes individual, as you and I have become, it means that we have denied ourselves the fullness of the inheritance which truly belongs to us. But there is a purpose behind this, why the universe manifests and works with Time and Space through the instrumentality of the ego which produces that Time and Space. It will be easier to understand if we take an ordinary technological comparison. If your camera is set at infinity, it takes no picture because it has none to take and the whole universe is inside it. The whole universe is its picture. It cannot suffer to picture anything individual out of it. But if you want to take any individual picture, then you have to reduce the whole, reduce the infinity and you have to focus; and the moment you focus, you will get the small picture, no longer the Unmanifest Universe. This focus is the time and space. Why do you suffer to be small? Because we by our Sanskaras, dissociate ourselves from the universal. That is how One becomes many and God becomes many—the universe and its plurality we see around us. Therefore, it is necessary to know the technique. By the 'Technique', I mean one process by which the universal becomes the individual, and the reverse process by which the individual resumes the universal. Those who know this technique are the Avatars. And Meher Baba is one, whose Birthday we are celebrating here tonight. For him, He can get out from the individual to the universal and can again come down from the universal to the individual. He represents that magnificent Science. It can be learnt, but

not learnt in the usual way; you cannot learn it from the books, you cannot learn it from printed words. For that, you will have to undergo that kind of disciplined life, which His Love represents.

I do not like to detain you more, but I think I should end this up by quoting the last few words of the Guru Vandana;—

"Om! Brahmanandam. Paramasukhadam.  
Kevalam Gnana Murthim, Dwandwa Atheetham,  
Gagana Sadrisam Thathvamasyadi Lakshyam.  
Ekam Nityam Vimalam Achalam Sarvadhee  
Sakshi Bhootam Bhavatheetham Thriguna-  
rahitham Sat Gurum than-namami."

—meaning thereby the ideal preceptor, beyond all conflicts and duality, expansive as eternity and representing the complete Knowledge and the complete Power. Man can have no better, no higher and no completer ambition.

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## BE READY

"The breaking of my silence—The signal for My public Manifestation—is not far off. I bring the greatest treasure which it is possible for man to receive—a treasure which includes all other treasures, which will endure forever and which increases when shared with others. Be ready to receive it!"

—MEHER BABA

## WHAT IS WORTHWHILE IN THE EYES OF BABA?

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By Mr. A. K. DAS,  
Barrister-at-Law, Calcutta.

Life is an opportunity, and we all want to do the best we can with it and make the most of it. But how accomplish this with the limited resources at our command? Therefore, we must make a choice: what is really worthwhile? We are constantly asking ourselves this question, as we go on with our lives. Time slips away in useless or misdirected efforts, in experiments, in idle thoughts. Life is harder to handle than we thought at first. Duty is not always so clear, nor work so welldefined. One is baffled when one finds theories fail, and cherished ideas delude; and yet, one's experience is not sufficient for detecting just where the defect lies.

Life is large and we cannot possibly grasp the whole of it in the few years that we have to live. What is vital? What is essential? What may we profitably let go? Let us ask ourselves these questions today.

To begin with, what may we let go? Who can answer that, and by what standard shall we measure and by what AUTHORITY shall we decide? Each of us has to answer that question for himself or herself. It may sound a platitude. But I find that we may let go all things which we cannot carry in the Eternal Life. Here are a few subtractions with which we can start our account of what is worthwhile.

First of all, we may drop PRETENCE, because Baba condemns hypocrisy in no uncertain terms. Whatever we are not, that let us cease striving to seem to be.

If we can rid ourselves of all untruth of word, manner mode of life and thinking, we shall rid ourselves of much rubbish, restlessness and fear. Then we need not hide anything; we have no fear of being found out. Let us assume nothing and we shall not be hurt in our feelings. Let us do and say nothing untrue—then there will be no make-belief about us. We shall then have dignity and the uprightness that goes with it and courage that adorns it.

We may drop WORRY. The Eternal Life is serene. And Baba is serene. Has not Baba said, day in and day out, *"do not worry"* and leave it to Him and love Him more? Can we not take to ourselves the large spirit of serenity and cheer that is Baba? For, only the serene soul is strong and strength grows in silence. Worry is an infirmity, there is no virtue in it; it is a fumbling way of looking at things and of magnifying their values.

We may let go DISCONTENT. Lack of harmony with one's environment makes for discontent. The other is dissatisfaction with one's present opportunities. Both indicate the absence of a tranquil heart and lack of Love for God. Let us say: "Baba has put me among these scenes, these peoples, these opportunities, these duties. This is exactly the place Baba means me to be in. There is no mistake. Baba cannot make a mistake."

Last of all, we may let go SELF-SEEKING. Because Baba wants us to be of service to others. And whoever has heard that one can serve without sacrifice? Self-sacrifice is the first law of Service. The richest experiences of life never come to those who try to win them selfishly. If they do gain their desires, they find them as ashes to the taste. But all blessings are in the way of him who, forgetful of self, tries to be helpful to



the world and who spends his life in loving deeds, because "*Service is materialization of Love.*" If a man has no love in his heart, he cannot serve.

Therefore, PRETENCE, WORRY, DISCONTENT and SELF-SEEKING—these are the things that we may let go.

Now, what are the things in life that are worthwhile, that we should lay hold of, keep guard, use?

The answer to that, according to Baba's spiritual alphabet is LOVE and FAITH. LOVE is the keyboard. Let us place the four letters in it one above the other and read against each

L = Life's  
O = Own  
V = Very  
E = Existence;

and then, we shall get a true glimpse of its nature. Baba asks us above all to give Him our love. We should give God our love because He is not only our real Self, it is the miracle of miracles in itself and it works wonders; and because Baba loves us, more than we love Him or can ever love Him.

But, how can we have LOVE, unless we have FAITH in its magic potency? Faith is that something to live by. Faith opens the gate of the blessedness of the eternal life. Strong, serene, unquenchable faith in the loving kindness of Baba, the guidance of His Divine presence, the wisdom of His perfection, will enable us to win the battle of life and to look fearlessly toward the end of the temporal existence and the beginning of the Eternal, and will make it possible for us to live our lives grandly, effectively.

Letting go the unworthy things that meet us— (a) PRETENCE, (b) WORRY, (c) DISCONTENT and (d) SELF-SEEKING—and taking loyal hold of (1) LOVE and (2) FAITH, let us so live our lives as to be an inspiration and strength and blessing to those whose lives are touched by ours. And let us radiate love and let us serve to be perfect. Let our service become as serene and perfect as the full moon reflecting the Sun of Meher Baba to all around us. His loving kindness and service is before us to remind us of our duty to Him, our Master who is Perfect and our quest to be perfect in our love for Him.

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## LOVE Vs. DEVOTION

"Love burns the lover; Devotion burns the Beloved.

Love seeks happiness for the Beloved; Devotion seeks blessings from the Beloved.

Love seeks to shoulder the burden of the Beloved; Devotion throws the burden on the Beloved.

Love gives; Devotion asks.

Love is silent and sublime, devoid of outward expressions; Devotion expresses itself outwardly.

Love does not require the presence of the Beloved in order to love; Devotion demands the presence of the Beloved to express affection for the Beloved.

—MEHER BABA—

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# THE NEED OF A PERFECT LIVING GUIDE

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By AMIYA KUMAR HAZRA, M. A.,  
Meher Centre, Jabalpur.

"Lead Kindly Light, amidst the encircling gloom" cried Cardinal John Newman, in his soul's dire distress. Those, who have read about this great seeker of the Ultimate, know how he felt distracted amidst the mazes of conflicting ideologies then raging in the English Spiritual world. At one end was science discrediting the Biblical story of Genesis, in the light of geological findings, and Charles Darwin implicating man's origin from Monkeys instead of from God, and on the other end was the fierce controversy in the Church circle between the Traditionalists and the Methodists. Newman was one of the leaders of the famous Oxford movement, finally embracing the Roman Catholic Church and living to become a cardinal. The fact however remained that the conflict though over from the exterior, mouldered within and corroded the mind of the Cardinal. So we find him crying for Light and more Light. In 99 out of 100 cases of spiritual seekers the desire of a guideless journey to the Great Unknown, results in the same frustration as Newman felt. It is as illustrated by the philosopher like an attempt to search out a black cat in a dark room with eyes bandaged and when the cat is not in the room. In brief, it is impossible to realise the Ultimate without the help of one who has himself traversed the long and arduous path and comes back to offer his helping hand to those who would also aspire to the same Divine goal. This is the reason why Godmen have been continually visiting this earth and announcing to the aspirants their willingness to lead the kindly light

amidst the encircling gloom. That the purpose and mission of mercy was not fulfilled by one Divine visitation is conspicuous from the fact Zoraster did not close the mission but only opened it. That Ram's coming did not prevent the coming of Krishna, and the advent of Krishna did not ban the visit of Buddha, or Jesus or Mohammed. The same necessity of a living guidance in more recent times explains why Perfect Masters like Chaitanya, or Ramkrishna or Ramana came, and why now the God-incarnate Beloved Meher Baba is among mankind. And it is the same Divine plan which will bless the world future by subsequent incarnations of God. It is a perennial necessity and those who refuse to acknowledge it, are fighting their battle against common sense. Without the help of a Perfect Master the attempt of an aspirant to realise his Real I is, as Baba put it, an attempt to ride over one's own shoulders. One can at best take a somersault, but to ride over one's own shoulders is an impossible feat. We must accept the Perfect Master who is given to us by the merciful God for our sake only, if we are really serious to avail of the Divine opportunities because God comes on earth only once in 700 years.

The difference between the times when the Incarnation is present and the times when he is gone, is clear to any student of religious history, In Christ's times his disciples could go smilingly to the hungry lions, and could joyfully present the other cheek when slapped on the one. That was the result of the personal inspiration of the Incarnation, but in the 13th century those who claimed to be Christ's disciples did not hesitate to wage bloody crusades, which they called holy mission to reclaim the holy lands from the heathens. They had completely forgotten that they were no more christians, in the Christ's sense of the word. And in the

20th century they had two world wars to their credit, while of course, regularly attending the Holy Church. Why is this possible can be answered easily. The teachings of Christ were potent when he was present, as they had the living illustration of the Master. But once the living illustration is gone, the real creativity of the teachings is gradually lost. In fact the teachings are not as important in themselves as the Master's own guidance. If God had thought teachings to be more important than his personal presence, then he would have come only once and the first Avatar would have been the last also. After Christ other Incarnations came to guide the contemporary humanity. But the christians of those times did not care to take the shelter of the prophets of their own times, and remained clinging to the teachings without practising them. The result was outer garishness and inner vacuity. As centuries removed them from Christ, so they were removed from the real Christian spirit. And centuries will always remove us from the past and also from the spirit of the past. There is no help for it. Those who do not want to realise this fact are persons who throw the precious gem in order to grip at a baser metal. The right attitude is, it is better to be with Christ directly than to be with Christianity. It is better to be with Ram than to be with Ramayana. Can any one deny this? If so, then there is something wrong with his health. The correct attitude of an aspirant therefore should be, if I have not been born in Ram's time, I am born in a time when Krishna or Buddha is present. So, instead of trying to create a dreamy devotion for Ram, I should better create in me a real devotion for Krishna. This healthy attitude will make any serious aspirant to set out in the search of the present living Perfect Master. God is never short of his prophets for the world. Baba has told us that there

are always 56 Perfect Masters present on the earth and 5 out of them are publicly known to guide the contemporary seekers. But one must have that zeal and zest to surrender to any one of them when he knows about him. Thousands of Perfect Masters have come and gone since Zoraster or Ram came. But the majority has neglected them and busied itself with the singing of the past ones. This amounts to refusing the gift, God is giving, while at the same time asking for it. People have gone to Baba with the desire to see him as some past Avatar. They felt very happy when Baba out of compassion revealed Himself as Ram or Krishna or Christ. There have been a number of such incidents. What these enthusiasts of the past forgot was that they had in a manner given less devotion to Baba's present form in their love for His past form. If I tell you that when you were 10 years old you were very good and I loved you very much then, I wish you were again ten years old. I think you will not be very much pleased with such a devotion to your past at the cost of your present. Similarly the Perfect Master or the Avatar is ignored for the sake of his previous forms. But who can compare the advantage of being with the Perfect Master or the Avatar when he is present, with the mere remembrance of him when he is gone. The spontaneous and pure inspiration that is exhaled by the Perfect Master or the Avatar himself can not be drawn from the reading of the scriptural history however one may argue about it. Only those argue about it, who have not, or care not to have the experience of the actual contact of the Perfect Master or the God Incarnate. But it is a great difference. The living example of the Perfect Master or the Avatar inspires the devotees, his orders are available to each according to his own needs, his warnings and admonitions are there to check a disciple from going wrong, his charming and warming personality

and presence refreshes the toilers of the path, and finally that faith and Grace are easily obtained which leads one to realisation. In His Birth-day message this time (25-2-61) Beloved Baba has stressed the same fact. "I am the One who is always lost and found among mankind. It is your love for yourself that loses Me and it is your love for Me that finds Me. Love Me above everything. For now, while I am in your midst, I am most easily found as I really am".

Lakhs of men and women from all over the globe have realised the importance of the acute need of having the guidance of the living Perfect Master or the Avatar for gaining the Eternal Peace. They have felt within the hearts of their hearts the divine glory and grace that Avatar Meher Baba spontaneously bestows on each and all who approach him with a heart made humble and innocent by an ardent love for God. How they feel the Divine Working of Meher Baba, in their lives, once they have surrendered to His compassionate guidance, can be illustrated by quoting only one instance, that of Mr. Francis Brabazon, who is among the greatest of the contemporary European poets and thinkers. In his epic poem 'Stay with God' he voices his realisations of Avatar Baba's working with His disciples in the following verse.

He is addressing Meher Baba:

"You are the great Undoer, so that what shall be done shall be done. The Remover who brings forward, the Stupifier who makes intelligent. The Wind that levels the young wheat that the stalks may grow strong in the sun; while you during the days of its growing attend other else, and whet with your eyes the scythe of its reaping. Thou lovely one! Thou faithless one of all faith!

Thou stone cutter and gem cutter! Thou potter and breaker of pots! Thou upturner and returner! Thou upheavaller and leveller! Thou bender of what is straight. Thou straightner of the bent! Thou Baba! Thou lovely—Woman and glory—Man and Child! Thou moon light; Thou Star night, Thou dawn swept of stars! Thou morning of Sun! Thou alone-doer! Thou adorable and adored, Thou us, Thou only alone Self!"

This is not only Francis Brabazon's feeling but the feeling of all who have come in the contact of the Compassionate-Meher Baba. Only every one cannot give utterance to his feelings as the poet has done. Fortunate are we who have Avatar Meher Baba's living guidance, his unfailing inspiration, and upholding Grace Divine. Fortunate are all who have heard His name and bowed down to him in reverence and faith. For it is faith and faith alone, simple and childlike faith, that can work the miracle of all miracles—the miracle of Selfrealisation. Let those who have not yet availed themselves of the precious and unique opportunity of being in Baba's actual presence and of His blessings and guidance, not lose time and make a sacred vow to be at His Holy lotus feet, before the Father of compassion in His own turn, like Ram or Krishna, takes His leave from the earth's human shores. This is my appeal to them and I am sure what they will do is the same that I have done and million others have done, in this century, and they will heartily bless the day, they made this vow that led them to the One and only helmsman of the boat of their life to steer it safely to the lands of God, because Avatar is the head of the spiritual kingdom during His life time and even the Perfect Masters carry out His commands. Dear companions on the journey to God, I pray to Beloved Baba to render this journey of ours to God, a happy journey 'WITH GOD'!





*\*"I met Baba. I have love and regard for Him."*

—Sant Kirpal Singh Ji Maharaj

## GLIMPSES FROM THE LIFE OF HIS HOLINESS SANT KIRPAL SINGH JI MAHARAJ

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By his beloved disciple - SHRI DES RAJ BHATIA, B.A.,  
a Defence Official in New Delhi.

Biography of a Master Saint does not simply mean his life sketch. It is in reality an exposition of the zeal, devotion or over-ruling passion which that Benevolent Personality had towards His great ideal—the ideal of self-knowledge and God-knowledge and the ultimate communion of soul with the Creator and His power, the Holy Word or "NAAM".

How can we, steeped in ignorance as we are, understand and describe the Immaculately Pure, who has attained Oneness with Radiant Divinity? We can understand and describe

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\* The Editor had occasion to visit Shri Sant Kirpal Singh Ji at "Savan Ashram," Gurmandi, Delhi and attend at his request a 'Satsang' gathering of about two thousand men and women on the morning of Sunday, the 17th of September '61. He had to address this large audience at the request of Shri Sant Ji for over two hours on the subject "The Perfect Masters of the Age." The Editor in this context spoke about Meher Baba, the Living Avatar of the Age to the Delhi audience under the immediate presence of Shri Sant Kirpal Singh Ji. In summing up the proceedings Shri Kirpal Singh Ji had also spoken some kind words about Baba. He finally gave these words as his own Message about Baba to your Editor. —EDITOR.

Him only to the extent He may choose to reveal Himself. There are, however, two phases of his life, (i) the physical and (ii) the spiritual. We may be able to give some life events of his physical life sojourn on Earth, but to know about his spiritual aspect, is almost impossible. Accordingly a humble attempt has been made to give only a few glimpses of the physical life of His Holiness, Sant Kirpal Singh Ji Maharaj, Ruhani Satsang, Sawan Ashram, Gurmandi,. Delhi - 6.

## **Birth**

It was the 6th of February, 1894. Nature had gone to rest; the birds to their nest and the weary men after their day's labour to their beds. It was the quiet hour of about 9 o'clock on a cold winter night when the Eternal Word became flesh and blood to dwell amongst us. The blithe bonnie babe with a halo of divine light around him was born at Sayyad Karsan, a village in Rawalpindi District. He was christened 'Kirpal' or the 'Gracious One' and aptly so, for he was in due course to be the great perennial Spring of Everlasting Bliss and Tranquillity.

His father's name was S. Hukam Singh, i.e., the bearer of the Divine will or 'Hukam'. His mother was named Gulub Devi, i.e., the Goddess of Roses, and the son she bore was to spread the fragrance of the Word of the Almighty like a rose in spring.

## **Strength of Character**

Kirpal was a very obedient child. But on two occasions he gently, yet resolutely asserted his independence.

He was in the habit of helping all he knew, regardless of their relations with his family. So once his father called him and said, "Paul (his nickname), our friends will be your friends and our foes will be your foes." But Paul replied with cool deliberation, "Father, your friends will be my friends but it is not necessary that your foes be my foes, as your enmities may have been based on misunderstanding. The life is too short and I have not come to have enmities or hatreds. I have love for all." Indeed, he was a friend to every one and continues to be so.

On another occasion, S. Hukam Singh succeeded in securing for his son a job in the Military Engineering Service. So, Kirpal went to work, but at the end of the first day's work, he received a shock when he was offered bribe. He would not have it, as he said he was paid for the job. He was, however, told that it was customary in the Department. He refused to receive the same and threw away the money to the one who had offered it to him. On reaching home his father tried to persuade him otherwise, but he was adamant and would not succumb to dishonest means.

### **Abstinence From Meat**

His family were non-vegetarians. But he was averse to taking meat even as a child. While his brothers and sisters would ask for more, he would have none at all. He was content with bread and vegetables. His father asked, "Paul, why don't you take meat? It will do you good." He sweetly replied, "It is very well, father, but is not meat dead flesh, and would you have me make a burial ground of my body?" The father could only smile and the child had his own way.

### **Love for Books**

He devoted most of his time to study from his early years. Once he had started reading a book he would not leave it, until it was finished. Very often he would continue reading the whole night and would sleep but little.

There was no electric lighting in his home. So he had to read by the light of an oil lamp. Fearing that too much study would tell upon his health, his father ordered that Paul should go to bed by 10 P.M. But his love for books could not be overcome. It was winter. He would no doubt get into the bed at 10 P.M., but while everyone thought that he was asleep, he was reading his books under the cover of his quilt. He read all the books of a College Library during the two years of his studies there.

### **Aim of Study**

Once a Bishop came to his school and asked the boys what the aim of their study was. One said that he wanted to become a great doctor, another a great lawyer, a third a great

engineer and so on. But when it was Kirpal's turn, he declared that he was studying for the sake of knowledge. The Bishop was much impressed and predicted a great future for him and his prophetic words, in the fullness of time, verily proved true.

### **Revelations**

His early life was full of miracles. While sitting in one place, he would often tell what was happening at that time in other places and also what would happen in the future. One day, when in the fourth grade, while pouring over his lesson, he got up, went to his teacher and said, "Sir, kindly grant me leave. My maternal grandmother is dying." The teacher retorted unconvinced, "It is strange that while sitting here you should see that your grandmother is dying at home. It is all very well for prophets. You had better stick to your lesson." He had hardly finished, when a messenger arrived from Kirpal's house to take him away to see his dying grand-mother.

### **Service to Humanity**

He employed his leisure in serving others. He attended the ailing in hospitals, helping them financially, serving them in every possible way even cleaning their utensils, if necessary. In the year 1919, after the first World War, an epidemic of influenza, not unlike that of 1957 but certainly far more fatal, swept thorough the country. It took so heavy a toll that people were in mortal fear of catching the infection and left even their kith and kin unattended. But, disregarding the danger to himself, S. Kirpal Singh, organized a Service Corps and personally attended victims stricken by the disease, mitigating as far as possible, their sufferings in that hour of need.

### **Father's Blessings and Prophecy**

His father fell seriously ill during his old age. S. Kirpal Singh served his father very faithfully. One day his father said, "Kirpal, I am extremely pleased with you. Ask for anything you want; wealth, children, fame and the like, and if parent's blessings have any effect, you will certainly have what you desire." He replied, "As you know, I am not enamoured of any worldly gain. My only wish is to attain communion with

God.' His father, who was taking a stroll with a stick in his hand, suddenly paused, thought for a while and said, "You certainly shall meet God."

### **A Great Decision**

After school graduation, he was confronted with a great problem; to choose between worldly gain and spiritual salvation. After an intense heart searching and protracted mental conflict for days on end, he decided for the latter and since then pursued his ideal of attaining Self-knowledge and God-knowledge with unflinching zeal and unfaltering determination.

### **Reformation of a Dacoit**

While he was working as a Superintendent in the Military Accounts Department at Dera Ismail Khan, a fearful looking dacoit used to forcibly take away a goat every day, but none dared question him. Strangely enough the man was very particular about cleaning S. Kirpal Singh's apartments during his absence and soon people began talking about it. One day S. Kirpal Singh returned to his quarters before the usual hour and said to the dacoit, "Brother, why do you take so much trouble for me every day?" He, folding his hands replied, "Sardar Sahib, when I see you, all my sins crowd down before me in a flash, and I tremble from head to foot. I have committed innumerable crimes in my life and put many innocent persons to death. Is there any hope of forgiveness for one like me?" S. Kirpal Singh consoled him by saying that the gates of heavenly benevolence were open for the worst of men, provided they sincerely repented for their past and began a new future. The dacoit was touched and the advice drove home. He soon gave up his old ways and became a God-fearing man.

### **First Meeting With His Master**

Even before he met Hazur Baba Sawan Singh Ji physically, he had inner experiences. He would often see the Radiant Form of his Master to be, which he mistook for that of Guru Nanak.

It had ever been his deep desire to contact some Perfect Saint who would give him a correct lead and enable him to have a first hand experience of Reality. His earnest prayers in

this behalf at last bore fruit when in the year 1924 he met Baba Sawan Singh Ji. It so happened that in 1924, he went just to see the river Beas, as he had a love for rivers from an early age. When he got down the train, a stranger inquired whether or not he was going to visit the Saint of Beas. And thus, he learnt that a great Saint was living near the bank of the river Beas. So after strolling by the river side, he went to pay homage to the Holy Man. And what a wonder of wonders, he was the personality whom he was accustomed to seeing within.

His joy knew no bounds, for at last he had found a True Master. After some moments of mute rapture, all that he could stammer was, "Why has Your Holiness taken so much time in guiding me to Your Feet?" The white-bearded Sage smiled and said, "This is the opportune time for our physical meeting."

Next day the disciple wrote to his elder brother, who also was in search of a Real Master, that his life's search was over, as he had come across a great personality, who trod the earth in all humanity like Guru Nanak.

### **Literary Genius**

He has a versatile pen and possesses a genius for writing. He has composed ecstatic pieces of poetry both in Punjabi and in Urdu. His "Gurmat Sidhant" written in Punjabi is a masterly exposition of the Path of the Masters in a simple and lucid style. It was written under instructions of His Master, Baba Sawan Singh Ji Maharaj, and was published under the latter's name. It discusses spirituality in all aspects. Each subject has been dealt with effectively and the discussions are interspersed with apt quotations from the scriptures of all times and of all climes.

"Gurmat Sidhant", comprising two volumes of about 2,000 pages is a valuable compendium on the subject of spirituality and many people have been benefitted from it. It serves as a "Great Banquet Hall of Spirituality" for Seekers after Truth. It has a universal appeal to all alike and the spiritually charged words sink deep into the hearts of the aspirants.

He has written a number of treatises and books in the English language for the benefit of the English speaking world.

Some of these are entitled: "A Brief Sketch of the Life of Sri Hazur Baba Sawan Singh Ji Maharaj", "Man know Thyself", "The Jap Ji", "Prayer - Its Nature and Technique", "Spirituality - What It is", and "The Holy Word". His latest book, "Surat Shabad Yoga" will be published shortly.

### **Devotion to Duty**

Once his eldest son, who was ailing for sometime, took a turn for the worse. The doctors lost all hope. They advised S. Kirpal Singh to take leave for at least three days and stay at home by the sick bed of the son. One of these days fell on a Sunday on which he was to give a spiritual discourse at Amrithsar—a duty assigned to him by his Master. Trusting God's decrees, he ignored the doctor's advice and left for Amrithsar. After the discourse he felt a keen desire to see his Master and so proceeded on to Beas. Immediately on his arrival at Beas, the Master inquired about his son's health. When he explained the situation, the Master sat up and seemed lost in serious thought. S. Kirpal Singh remarked, "All Worries fly in your presence. How is it that you, yourself, seem so troubled?" The Master replied, "When you throw your burdens on me, I have but to shoulder them."

### **Retirement From Service**

After thirty-six years of meritorious service he retired in March, 1947 as Deputy Assistant Controller of Military Accounts. At the farewell, everyone was in tears. He was loved and admired both by his officers and his subordinates. A Muslim peon who had been with him only for a day or two was shedding tears at the parting. He told the peon that he had not seen anything of him. Why was he so sad? The man replied that he was grieved to part as S. Kirpal Singh respected him as a man—brother, while others had treated him like a grovelling creature.

During his service he, as in his entire life, showed great love for those around him. He was sure to be sought by all in trouble. He brought comfort to the afflicted by his words of wisdom and selfless service. Whoever came in contact with him was affected by his saintly influence.

*(Continued on page 57)*

## Problems of the Present Day -

### Can a new Avatar Create World Unity?

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[THIS ESSAY BY Dr. A. G. MUNSIFF OF POONA, won the prize of Rs. 250/- in the Discussion Competition for March 1950, held by the Illustrated Weekly of India]

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The conception of an Avatar manifesting himself on earth, at critical periods of its history, is to be found with all great religions in some form or another. The male gender is used for the patent reason that though females are eligible for all grades of spiritual unfoldment, the Avatar is always a male.

With some religions the Avatar idea is deliberately camouflaged by the Church and given a twist to yield exclusive superiority by claiming finality for the divine manifestation of its choice.

For instance, the Christian Church looks upon Jesus Christ as the only Saviour to redeem the world of the past and the future, and the Muslim Church calls the Prophet of Arabia, as the finale of all the Prophets, thereby leaving no room for any fresh Divine dispensation in future. It is the Hindu world alone that unequivocally believes in the recurrence of such a Divine phenomenon when time and circumstances need it.

### **Interval of Centuries**

An Avatar, it should be remembered, is not an every day occurrence. It is a rare phenomenon that



presents itself on earth at the beginning or the end of a cycle of time, which ranges from 700 to 1,400 years.

This categorical statement will not be gainsaid by all true Vedantists, Sufis and Christian mystics, who know better in this the domain than Church to which they apparently belong. They have not only a rational but an esoteric approach to the subject, and no fundamental difference exists in their gnosis concerning the Avatar idea, as also to the time and circumstances governing such manifestation. Some of the universally accepted characteristics of the Avatar and his advent on earth are worth noting.

God incarnate as man is an Avatar and man evolving into God is the Perfect Man whom the Vedantists call a Sadguru and the Sufis know as a Qutub. This is an important difference in the way in which an Avatar and a Sadguru become God-realised. Before one who eventually becomes a Sadguru can enter the seventh plane of God-realisation (Aikyata), he must go through the process of evolution and reincarnation consisting of 84 lakhs of forms.

The Avatar, however, becomes directly incarnate in the human form and, after a few incarnations in varied roles, he is called upon to play his part as the Avatar. This is illustrative of the fact that Mohammed of Arabia, unlike his forebears, is called RASUL, which means, "One who is sent".

### **Cycles and Sadgurus**

One cycle of time lasts 700 to 1,400 years and is made up of eleven ages. Each age lasts 65 to 125 years, its length of a cycle depending on material and moral circumstances.

Every cycle has a total of 56 Perfect Masters (Sadgurus or Qutubs). Each of the first ten ages of a cycle has five Sadgurus, and the eleventh age has 5 plus 1, i.e., six Sadgurus. The first five of this eleventh age are five Sadgurus *qua* Sadgurus, and the Sixth is both Sadguru and Avatar.

Every one of the 55 (not 56) Sadgurus *qua* Sadgurus has a circle of 12 members, who belong to the circle because of spiritual connection in past lives. Each of these 12 members, in the fullness of Realisation and Knowledge, is made as perfect as the Sadguru himself, differing only in point of duty. The 56th Sadguru, who becomes the Avatar, has a circle of 120 members (both men and women), and this circle is made up of 10 co-centric circles of 12 persons each. The innermost of these co-centric circles has 12 members, all of them men, and each succeeding circle has a like number who may be either men or women. Each succeeding circle also differs in duty and importance, although all the 120 members of the full circle are one in Realisation.

Like the Sadguru (the Perfect Master), the Avatar is conscious of the three spheres—the gross, subtle and mental, (tri-bhuvan) and of the "Aham Bramhasmi" (I am God) state. The Avatar, however, feels that the whole universe has emanated from him and that he is everything. The watchwords of a Sadguru's realisation are "I am God" and "God is everything", while the watchwords of an Avatar's realisation are "I am God" and "I am everything". This is the subtle but fundamental difference in their gnosis.

### **Supreme Head**

An Avatar is the Supreme Head of the spiritual hierarchy. At a moment's notice the hierarchy assembles

at any part of the globe. Such meetings are held whenever and wherever necessary, unhampered by consideration of time and distance. At these meetings questions of far-reaching importance concerning the world are decided far in advance of their occurrence. At the time of an Avatar's manifestation, the cumulative powers of the five Perfect Masters (Sadgurus or Qutubs) of that age come to be expressed through the personality of the Avatar.

The Avatar appears in different forms, under different names, at different times, in different climes, pre-dominantly on the Asiatic continent. Because his appearance always coincides with the spiritual renaissance of man, the period before he comes and particularly before he manifests himself openly, is always one in which humanity suffers from the agony of approaching rebirth. The fruit of his manifestation, spiritual reawakening and material prosperity that follow the Avatar's manifestation, determines the approximate length of time for which the world will have to wait for the next Avatar. Thus, to take extremes, if there are only 50 years of spirituality and prosperity after a particular Avatar, the next Avatar will come after 700 years; and if there are 100 years of spirituality and prosperity, then the next Avatar will come after 1,400 years.

The Avatar re-acts not only to the good and bad sanskaras of individuals but also to the collective karma of a nation or a country, An Avatar brings about colossal changes in the affairs of the world with the cooperation of the functioning of the hierarchy under him and causes the rise and fall of countries, kingdoms and vested interests, according to their karma, be it good or bad

Towards this objective, the war-lords and politicians of the time happen to be unwitting tools in the hands of the Avatar yielding material and geographical changes. In the Light of this eternally operating Divine Leela (sport) based on the Law of Cause and Effect—talking of India alone, irrespective of concomitant world changes—it would be spiritually inadequate to talk of Mr. Jinnah, as the Architect of Pakistan, or so give credit to Sardar Vallabhai Patel for the integration of more than 600 Indian States.

### **Today's Circumstances**

Such being the factors governing the advent of an Avatar on earth, one would naturally be tempted to ask, whether or not the circumstances of the world to-day are urgent and poignant enough to call for Divine intervention. Two devastating world wars have come and gone, shaking the foundations all moral and spiritual values and creating, irremediable economic chaos. Can it be that the Avatar to come is not satisfied with all this rapine, pillage and slaughter? Can it be that humanity needs a still further measure of destruction through a third world war? In spite of the admittedly colossal destruction in all phases of life resulting from the two world wars, one can see they have not yet bombed man out of his intellectual self-sufficiency, scientific chauvinism and religious superiority. Who knows, the atom of the hydrogen bomb may perform the trick? When the intellect pleads helplessness and the heart develops an intense yearning for understanding the correct values of life and being, then it is that the heavens relent and the Avatar deigns to come.

One may well ask why an Avatar, if he be all-powerful and all-wise, comes in the wake of destruction and why he cannot prevent wars and avoid

resulting pain and turmoil? The only reply to such questions would be, "Is humanity in a mood to listen to him, if he were to manifest himself today?" The work of an Avatar is not only for contemporary humanity but for posterity as well. For this very reason, a sort of softening process of the mind and ego is deemed indispensable.

Almost every religion has prophesied the advent of a world teacher, although these prophecies have a sectarian or communal impress that is too patent to be missed. According to Muslims, the manifestation of Imman Medhi is some 30 years overdue, for it was promised fulfilment during the first third of the 14th century of the Mohammedan era. The Christian world believes in the second advent of Christ; and the British Israelites even give dates for His coming; Zoroastrians expect their Soshios, and the Hindus the last divine manifestation—Kalki Avatar.

### **Sectarian or Universal?**

It is important to know whether the hallmarks of a fresh manifestation described in the tradition and books of various religions are to be taken at their face value or whether they are symbolic. If these signs are to be taken simply in their literal sense, then no divine manifestation, however true or great, is ever likely to find favour on a world-wide scale. We must therefore accept the possibility of the universal stamp of a Divine luminary being distorted if we took a literal or sectarian view; and that, conversely, if such a manifestation is purely sectarian, it can never have a universal appeal.

We must, therefore, conclude that the only rational solution lies in interpreting the portents and prognostications of a Divine manifestation symbolically and not

literally. Surely nobody with a clear and disinterested outlook could ever sincerely conceive that every member of the human race, even in the remotest future, will be solely Muslim, or Hindu, or Buddhist, or Zoroastrian.

Such an idea, apart from its fatuous absurdity, denies the wisdom and art behind the Divine scheme of things by which differentiation is deliberately perpetuated. The truth is, that all great religions must and will continue in proportion to the spiritual working force of the founder. The Avatar is ONE always and he is spiritually perfect always, but the working force that he uses in his different manifestations varies according to the needs of the time.

### **His Characteristics**

If we agree that a literal interpretation of the manifestation is to be ruled out, we must ask ourselves what characteristics should be present in such a manifestation in order that it may have a universal appeal. Such a human embodiment of the basic truth must possess certain characteristics. Of these, the most important is that he will not identify himself with any particular existing religion, although he will express in his person the underlying principles of each and every religion. He will demonstrate, in his living and being, divinity humanised and although he may preach, his real work will be to awaken men to the necessity of living their religion rather than professing it.

He shall bring about a happy blending of the head and heart and shall revitalise all religions and cults, by bringing them together like beads on one string.

Competition is the very basis of existence; Nature encourages, rather, revels in, differentiation. In the

Divine plan, life on earth must become a garden in which every type of beauty and ugliness is represented; there must be the rose and the thorn. But our priests and reformers would like to immolate this garden in the very name of God, and turn it into a neat and hygienic patch of asphalt. The Avatar to come will, no doubt, restore order out of chaos and bring about the much desired ONENESS and UNITY. But oneness does not mean sameness; and unity does not mean uniformity. Unity in diversity is the perennial plan of personified perfection.

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### EXISTENCE Vs. LIFE

Existence is God; whereas, Life is illusion.

Existence is Reality; whereas, Life is imagination.

Existence is Everlasting; whereas, Life is ephemeral.

Existence is Unchangeable; whereas, Life is ever-changing.

Existence is Freedom; whereas, Life is a binding.

Existence is Indivisible; whereas, Life is a multiple.

Existence is Imperceptible; whereas, Life is deceptive.

Existence is Independent; whereas, Life is dependent on mind, energy and gross forms.

Existence is Substance; whereas, life is shadow.

Existence, therefore, is not Life.

—MEHER BABA—

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# SREEMAN TAPASWIJI MAHARAJ

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SRI T. S. ANANTHA MURTY,  
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A Short life sketch of so great a saint as Sriman Tapaswiji will, at best, be a brief outline of his long and wonderful spiritual 'sadhana', his success in the performance of many kinds of 'tapas', his acquisition of both 'bhakti' and 'gnanam', his intense love of God, which enabled him to obtain Eeswara-darshan on many occasions and lastly his yogic power, by means of which he cast off his body in the manner described in the VIII Chapter of the Bhagavadgeeta. In one word, Sriman Tapaswiji was a 'sthita-prajna' as defined in the sacred Geeta and he attained immortality, which is, in sanskrit, called "Paramam-Padam" or "Kalvalyam."

Sriman Tapaswiji was born of Kshatriya parents in Patiala in 1770. A.D. His name was Prince Krishna Singh. His ancestors were Sikhs. From his boyhood, two excellent qualities were predominant in his character, namely (1) a desire to perform tapas and to be in the company of ascetics; (2) manly courage, both physical and mental. He used to tell his father that he would perform penance like Viswamitra Maharshi. He was so brave and strong that he could control and ride upon the most unruly horses or elephants and make them docile. By the time he became a major in years and discretion, he had to take a leading part in the wars between the Sikhs and the Mussalmans. In those days, Mussalman kings caused much trouble to the Sikhs and Hindus and battles had to be fought in self-defence. In those wars, Sri Krishna Singh distinguished himself by his valour, audacity and military sagacity. He was wounded often in those battles and one deep, wound above his right eye-brow was causing him pain even till his last days. On account of the political turmoil of that period, he had no happiness in spite of his wealth and power. His heart was filled with 'vairagyam' for worldly pursuits and he was seized with a desire to renounce everything and go to the Himalayas to find a guru and to perform spiritual



'sadhana.' He was nearly sixty years old when this spirit of intense dispassion over-powered him. One night, he left his native place on horse back and reached Delhi, where he had an interview with the last Mogul Emperor, Bahadur Shah in the famous Red Fort Palace. During a conversation which took place between him and the said Emperor, the latter, who was a pious man, remarked that love of God gave more happiness to man than possession of an empire or a kingdom. This observation of the aged monarch of the Mogul Dynasty further increased Sri Krishna Singh's longing to become a hermit. There upon he rode away on horseback to Hardwar, where he left his horse near a village and threw away his coat, helmet, sword and precious jewels which he wore on his body. He tore his turban to pieces and used one piece as a loincloth and thus put on the garb of an ascetic to confirm that he had abandoned worldly possessions. He walked thereafter sixty miles at a stretch and reached the solitudes of the Himalayas. He built a hut with his own hands and began to live in it. He solved the problem of food by eating herbs and roots like the ancient ascetics. He found a merciful Mahatma who taught him all the yogic sadhanas and exercises. In particular, the guru taught him the secret of 'Samadhi' by opening the 'sushumna' and uniting the 'prana' and 'apana' in the 'brahmarandhra.'

The Mahatma who taught him both Yoga Vidya and Brahmavidya was a Great Yogi of Rishikesh and it was his first initiation. Long afterwards, when he was meditating in the jungles, he fell asleep and had a dream in which Sri Guru Nanak gave him Darsan and cut off a couple of tufts of his hair from his matted locks of the head. He woke up and was surprised to find that two locks were really missing from his tuft of hair. He was sure that Sri Guru Nanak has cut off those missing locks of hair from his head. He was sure of it though this even, had taken place in his dreamy state. He was sure of the reality of the cutting because tufts of the matted hair bore marks of having been cut with scissors and what was more, those tufts were missing from his head. Therefore he felt Sri Guru Nanak had adopted him as his disciple and has graciously cut off the two tufts of his hair in his dream-state. Consequently he considered himself as a Sishya of Sri Guru Nanak. Long afterwards, Sri Guru Nanak manifested himself in actual physical form and gave darsan to him, and talked

with him. He asked him if he had adopted any one as his GURU. He replied that he had not done so. Sri Guru Nanak asked him why? He replied "Maharaj! You have cut off my hair so graciously and made me your Sishya. How can I adopt any other as my Guru?" Sri Guru Nanak replied "It is all true. But from the point of view of the world, it will be in order if you take Kashayam from a living Mahatma and become his Sishya. So, adopt another living GURU". After saying these and many other things, the Great Sri Guru Nanak disappeared as mysteriously as he had appeared. Thereupon he went to the Mahatma called *Sant Ramadas Udaseen* of Baksar Mutt and told him the whole story and took Kashayam from him and formally became a Sanyasin. Sri Sant Ramadas gave him the name of VISHNU DAS and asked him to stay in his Ashram and become his successor. But he decided otherwise because he had been directed by Sri Narada Maharshi and Lord Sri Krishna to settle down in the Brajabhoomi, as may be found here in at a later stage in this narration.

With the blessings of the Guru, Sri Vishnudas began his long Parivrajaka career of a sadhu. He roamed like a lion in the remote solitudes of the Himalayas and lived in inaccessible caves whenever he desired to give rest to his tired limbs. Sometimes, he spent years in a state of Samadhi without food or water. Rambling in this way, he reached Nepal where he visited the temple of Pasupathinath at Khatmandu. From there, he travelled eastwards and at last reached a place called Parasuramkund in Assam. He spent some five or six years there in unbroken Samadhi. By this time, he had become very old and infirm. His back was bent and he had lost all his teeth. He sat under a tree unable to walk. He decided to cast off his old body by means of yogic exercise. Just as he was meditating, an old Mahatma came under the same tree and sat down near Sri Vishnudas, who told him that he was about to give up the old and useless body by means of Yoga-Sakti. The old mahatma said, "Maharaj! I know the art of Kaya-Kalpa. I can make you young and strong if you allow me to give the 'Kalpa' treatment to you". Sri Vishnudas replied that he would undergo the treatment if it was the will of God. Thereupon, the Mahatma took Sri Vishnudas to a cave and made him lie down on a bed made of straw. He also brought the herbs and showed them to Sri Vishnudas and explained the secret of

Kalpa medicine. He then gave the medicine to Sri Vishnudas for forty days, at the end of which, a miraculous transformation had taken place in the bodily condition of the saint. New teeth had grown where there was none. His hair had become black, his eyes strong, his limbs vigorous and his whole body supple and energetic. The Mahatma was glad that he had rejuvenated an aged saint. He asked Sri Vishnudas to give the same treatment to him and make him young. He said that that was the 'Gurudakshina', which he required. Thereupon, Sri Vishnudas learnt all the practical and theoretical secrets of the art of Kaya-kalpa from that Mahatma and gave the medicine to him as he desired. At the end of forty days, he too regained his youth and strength and was happy that he had taught that secret science to a Mahatma like himself.

Thus, Sri Vishnudas providentially regained health and strength of a youth, though he was nearly one hundred years old. He therefore started his 'Parivrajaka' or travelling state of existence once again and walked leisurely along the Iravatli River, taking rest whenever he needed it, under trees or in hermitages. After many years, he reached Rangoon, where he rested in a Buddhist hermitage for many days. Then he retraced his footsteps and walked along the same river and found a beautiful cave, where he did tapas for six or seven years continuously. He then commenced his journey once again and after many months, reached Mandalay, which the British had occupied sometime previously. While walking through the outskirts of Mandalay, British Police officers arrested the saint on suspicion that he was a political rebel in the disguise of a monk. He remained in the jail for some ten days, when Sree Krishna gave him darshan and told him that he would be released and that he should thereafter go and settle down in 'Vraja-bhoomi'. Sri Krishna then went to the jailer in the form of a Burmese nobleman and asked that officer to release the saint who was under arrest. Thus Sri Vishnudas was released from captivity through Sree Krishna's Grace. Then, he resumed his journey and reached Parasuramkund, where he had been rejuvenated some ten or twelve years previously at the hands of the Mahatma referred to above. He spent some time there in meditation and then went to Darjeeling in due course.

While staying in the jungles near Darjeeling, Sri Vishnudas performed the most difficult of his numerous

penances. He stood on his left leg with the right leg bent and crossed at right angles to the left leg. He held a branch of a tree to support himself and went into deepest meditation and lost himself in God. He regained jagrat condition once in fifteen days, took some food in the same standing posture and again went into Samadhi. He continued to do this kind of Ugra-tapas for three years, when Sree Krishna gave him darshan and asked him to stop it. The Lord asked him to go and settle down in Vraja-bhoomi. The saint accordingly set out towards Muthura, met Sri Ramakrishna on the way at Dakshineswar, visited many other mahatmas doing tapas here and there and after twenty four years of continuous travelling, reached a hut in Kothan jungles, where he settled down according to the divine direction. During those twenty-four years, the saint had held up his left hand by way of penance and had never sat down anywhere. He was in contemplation of God even when he walked and so, sadhus and other mahatmas who saw him doing such "walking-tapas" began to call him "Sri Tapaswiji" to indicate both their respect and the fact of his being ever engaged in austerities. Thus, Sri Vishnudas became famous as Sriman Tapaswiji maharaj and I will use this glorious name while I narrate the saint's subsequent history.

Sreeman Tapaswiji's body had become old and infirm on account of the privations of his "walking-tapas" of 24 years. So, he took kalpa medicine some time after he settled down in the hut in Kothan jungles. He regained youth and vitality and people who had seen him previously could not recognise him because he looked like a sadhu of thirty years, even though he was really one hundred and twenty-five years of age. His reputation as an expert in the art of "Kaya-kalpa" reached the ears of the late Pandit Malaviaji who had become old and sick. On the request of many worthy people, Sreeman Tapaswiji gave Kalpa treatment both to Pandit Malaviaji and to Pandit Haridatta Sastry at Allhabad. These two famous persons became rejuvenated miraculously and Pandit Malaviaji wrote to Mahatma Gandhi that Sreeman Tapaswiji's Kalpa treatment had made him strong and healthy. This fact became so famous at that time that the reputation of Sreeman Tapaswiji spread far and wide. Some time after this event, the saint came to Bangalore on his way to Rameswaram and by the Grace of Eeswara, I had his darshan. I visited him frequently, at

Bangalore and talked with him on spiritual subjects. To my infinite joy, I discovered that Sreeman Tapaswiji was the embodiment of spiritual illumination. He manifested all the great qualities of a Paramahansa and a great Yogi. He mercifully adopted me as a sishya and enlightened me in his own wonderful way. By God's Grace, He lived for sometime in a hermitage near Nandi Hills and I had therefore hundreds of opportunities to obtain knowledge from him. During the talks, he sometimes narrated some incidents of his own previous life and spiritual sadhana. These facts were noted down and I subsequently wrote his biography during his life-time. It was read out to him and corrections were made whenever he directed me to do so. This brief out line of his life is based on the facts contained in that biography.

The spiritual experiences of Sreeman Tapaswiji are important. They give meaning and substance to the contents of our sacred scriptures. He was a Maharshi of the stature of the great names which we find in the Upanishads. During his austerities, he obtained the darshan of God many times and thus showed that similar occurrences narrated in our sacred books must have been facts and not fiction. His love of Lord Krishna was so intense that both Sree Radha and Sree Krishna appeared before him in their divine forms and asked him to settle down in Vraja-bhoomi and this extra-ordinary experience of the saint ought to give encouragement to other aspirants. Both during his long peregrinations in remote parts of the Himalayas and during the performance of his "tapas", Sreeman Tapaswiji obtained the darshan of the great devarishi, Bhagavan Narada, the famous Maharshi called Durvasa, and also the great Aswathama, son of Dronacharya of the Mahabharata period. The founder of the Sikh religion namely, Sree Guru Nanak gave darshan in actual physical form to the saint twice. The saint also saw and talked with a goddess with four hands. Lord Parasurama and Parasara Maharshi gave their darshan to Sree Tapaswiji. These are facts and actual experiences of the great saint. Such events prove that the seers and rishies of our ancient land have wonderful powers and they are not subject to the laws of Physics and Chemistry and that they have transcended the notions of time and become immortal. A saint has no need to state anything which is not strictly true. Sreeman Tapaswiji had no purpose to tell anything even remotely untrue. Thus, we find that that spiritual

sadhana has its own wonderful reward and that it will enable us to obtain actual experience of what we now consider to be mysterious or occult.

Sri Bulusu Sambamurty, the great leader of Andhra desa, met Sreeman Tapaswiji at Nandi Hills and became an ardent admirer of the saint. He got an Asramam built for the saint at Kakinada and installed him there in 1951. The saint lived there for some time and many devotees became his bhaktas, From there, he went to live for some time in Nandi Hills and his last historical act in Mysore state was to give darshan to His Highness, the Rajapramukh Sri Jayachamarajendra Wadiar. From Mysore, the saint went back to "Vishnu Dham Ashram" near Muthura in November 1953. Towards the middle of 1955, he became sick and an operation was made in Jhansi to remove two glands which suddenly developed between his thigh-joints. This operation gave birth to other complications on account of the fact that Sreeman Tapaswiji was nearly 185 years old. On the 12th of October, he cast off his body at his own will and at the time which he had previously informed to his sanyasin disciples and other attendants. His sacred body was then taken to "Vishnu Dham" Ashram where it was cremated by his devotees.

In the 8th chapter of the Geeta, Sree Krishna says that a yogi should cast off his body in such and such a way. It is also stated that a yogi who departs from the body in that manner, will reach the highest state. Verses 12 and 13 of that chapter, might be referred to in this connection. Sreeman Tapaswiji asked his attendants to chant the names of God. When they were doing so, he concentrated his own mind in God and drew the life forces to his head by the strength of his Yogic power. He sat in the posture of padmasana for a while overcoming the pain of his wounds and the weakness of his body. He uttered AUM loudly and departed from his body. His utterances of the Pranava was the last act of his mind and also the last act of his life-breath. Therefore, this wonderful saint demonstrated to his devotees how a great yogi overcomes all bodily obstacles at the time of death and how he casts off the body at his own will, according to the injunctions of the Geeta. His long tapasya had enabled him to acquire so much yogic power that amazed all of us who had the good fortune to be present there when he departed from his body, and attained his Mahasamadhi. He is now one with the Eternal.

Verses 24 and 25 of the Geeta contain the highest wisdom of scriptures and Sreeman Tapaswiji was the most recent of the great saints of our country, whose life proves that it is possible to a human being to reach that state of Wisdom. He was always blissful and his sense of duality had been removed. He was the greatest knower of Brahman of the modern age. He was a yogi, gnani, bhakta and Maha-tapaswi, all combined into one harmonious personality. He was worthy of our humble adoration and may His blessings enable all readers of this brief account of his life to become true lovers of God and true seekers of Wisdom.

OM TAT SAT OM

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## **DEDICATION TO THE AVATAR OF THE AGE**

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By Dr. T, DHANAPATHI RAO NAIDU, L. M. & S.  
President, A. M. B. Andhra Centre, Kakinada.

When Cycles come and Cycles go  
Worlds rotate and worlds evolve;  
When Gurus come and Gurus go  
Some men are elevated and a few are redeemed;  
But an Avatar comes once in a way  
In every Cycle, though in a different array;  
To lift all life and raise man-kind to higher levels;  
Blessed are those who live in that age.  
And respond to His Divine message;  
Doubly blessed are those indeed  
    whose lives they do dedicate,  
Surrendering to Him, sans reserve  
    in thought, word and deed!

## **Assignment of Spiritual Work**

His Master—Baba Sawan Singh Ji—had been ill, for some time. One morning—12th October, 1947—feeling better, He called for his beloved disciple and said - "Kirpal Singh! I have allotted all other work but have not entrusted my task of Nam—Initiation and Spiritual work—to anyone. That I confer upon you today, so that this Holy and Sacred Science may flourish."

Later on in February, 1948, after having inquired about the number of persons initiated by Him, He remarked again, "Kirpal Singh, I have done half of your work and have given 'Nam' to over one and a half lakhs (100,000 equals one lakh) of persons and the rest you have to accomplish."

## **Last Meeting With His Master**

On the morning of the 1st of April, 1948, he had an opportunity to be alone with His Master. Humbly addressing the Great Master, he said, "Master, You are above all physical things. Disease and suffering mean nothing to you. But we, Your poor disciples are sorely afflicted at the sight of Your seeming helplessness."

At this, the Master opened His eyes and looked at His beloved disciple. A divine radiance filled His form. His eyes shown with heavenly light, a light that was at once soothing and piercing. He gazed and gazed into the eyes of His devotee, who felt a strange ecstasy pour into him and permeate his entire frame. And then those eyes closed, never to open again.

## **Construction of Sawan Ashram**

With the dust of His Master's threshold, He laid the foundation stone of the 'Sawan Ashram' named after His Master Hazur Baba Sawan Singh Ji Maharaj. Hazur wanted some common forum to be set up for spiritually minded aspirants, irrespective of caste, colour or creed. This 'Ashram' thus serves as a common ground for people of all denominations as per the explicit instructions of Hazur.

Example is better than precept. The Master always takes the lead and shows the way to His devotees in all walks



of life. He was the inspiring figure when the Ashram was being constructed. The sweet loving Master with a basin of mortar on His head, leading His devotees at the time of 'Sewa,' was a sight for the Gods to see.

The sole objective of this Ashram is to present spirituality to mankind in general in a purely scientific form. The subjects of 'Self Knowledge' and 'God Knowledge' are being presented in a practical way so that people of all types, while living in their own social circles, are being benefitted thereby.

### **The American Tour**

He belongs to the East and the West, to the North as well as the South - Nay, He belongs neither to the East nor the West, nor the North nor the South. He is the Universal Cup-bearer and the whole world is His Tavern. Where He sits is a Temple, what He speaks is a Divine Commandment.

He is for all men, and when the call came from the West, He set out (on 31st May, 1955) to spread the Divine Message. During His five months tour. He visited the United States, England and Germany. His scientific approach to the abstruse spiritual problems won Him admiration and esteem everywhere. Through His discourses, man learns the true meaning of life and of scriptures. Many came for initiation and through His grace experienced the mysteries of the Beyond. He gave talks in various churches and universities and some attending them exclaimed that the Bible requires reinterpretation. At the end of one of His lectures at Louisville University Dr. Brodsche, head of the Department of International Relations, added in subdued tone, "Lord Buddha has come and it is all Nirvana now." Since His return from the West on 3 November, 1955, He has been receiving pressing demands from all parts of the world for visiting them. It is hoped, He will set out on a world tour again in the coming spring.

### **World Religious Conferences**

In pursuance of His sacred ideals, He has ever been collaborating with a true missionary spirit with all those, who are of like mind as Himself. After years of strenuous and untiring efforts He, with Muni Sushil Kumar Ji and others, materialised the dream of founding the World Fellowship of

All Religions as was envisaged in the proceedings of the World Conference of all Religions in 1957, and ever since has been striving to extend its activities by founding centres all over the world. Thus He has been able to set up a World Forum for inculcating the idea of "One World Religion" for the 'Great Family of Man' transcending all social, traditional, religious, national and international barriers at a time when the world stands trembling on the edge of a precipice faced with the danger of utter annihilation through atomic war-fare.

The 1957 world Conference was a great success. Its opening sessions were attended by as many as a couple of lacs of people and the message of universal peace, tranquility and bliss was, with the blessings of God, sent to all lands. The venue for the second World Conference of all Religions was held at Calcutta, in February 1960 and was even a greater success than the first one. His Holiness was the moving spirit behind these Conferences and He is even now acting as the Working President of the World Fellowship of All Religions.

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### LIFE IS REAL

" Life for me is real as I believe it to be a spark of the Divine.

Religion, not in the conventional but in the broadest sense, helps me to have a glimpse of the Divine Essence. This glimpse is impossible without full development of the moral sense. Hence, religion and morality are, for me, synonymous terms.

Striving for full realization keeps me going.

This strife is the source of whatever inspiration and energy I possess.

My consolation and my happiness are to be found in service of all that lives, because the Divine Essence is the sum-total of all life.

My pleasure lies in battling against darkness and all forces of evil."

—*Mahatma Gandhi.*

[Courtesy: Navajivan Trust].

# శ్రీ మెహర్ బాబా స్తవ ము

[రచన: శ్రీ మంచం బుచ్చిలింగప్ప శాస్త్రి]

- శ్రీ॥ మెహర్ బాబా సమాఖ్యాయ । భక్తకల్పద్రుమాయచ  
పారశీవంశభూషాయ । నామి యిష్టార్థసిద్ధయే॥
- శ్రీ॥ పుణేపురి నివాసాయ । దివ్యమంగళమూర్తయే  
ప్రేమవిత్తప్రదాతాయ । మెహర్బాబాయతే నమః ॥
- శ్రీ॥ మెహరాశ్రమవాసాయ । సర్వపాపహరాయచ  
దివ్యతేజోవిశేషాయ । మెహర్బాబాయతే నమః ॥
- శ్రీ॥ నమశ్శాంతాయ దాంతాయ । వాత్సల్యమృతవర్షిణే  
భక్తసంపత్ప్రదాతాయ । మెహర్బాబాయతే నమః ॥
- శ్రీ॥ సర్వలోకప్రమోదాయ । సర్వకామప్రదాయచ  
ప్రేమపీయూషపూర్ణాయ । మెహర్బాబాయతే నమః॥
- శ్రీ॥ పంచసద్గురుశిష్యాయ । నిత్యమౌనవ్రతాయచ  
షెహియార్య కుమారాయ । మెహర్ బాబాయతే నమః॥
- శ్రీ॥ సంతతాహ్లాదచిత్తాయ । సర్వలోక హితాయచ  
తప్తదామీకరాభాయ । మెహర్బాబాయతే నమః ॥
- శ్రీ॥ బ్రహ్మచర్యైకనిష్ఠాయ । బ్రహ్మతేజోమయాయచ  
భక్తసోత్రానురక్తాయ । మెహర్ బాబాయతే నమః ॥





MEHAR BABA :  
THE EMPEROR OF ALL HEARTS

## సకల హృదయైక చక్రవర్తి

ఆంగ్ల రచన : డాక్టర్ జి. ఎస్. ఎన్. మూర్తి.  
ఆంధ్రానువాదము : బాలాంత్రపు రామచంద్రరావు.

అనతార్ మెహార్ బాబావారి చరణరాజీవముల సన్నిధి నుండుట యనిన ఆనందధామ నివాసమే యగును. ఆయన పరిష్కంగసౌఖ్య దివ్యానుభవలేశము చవిచూచుట కేవలము భగవంతుని కృపావిశేషమువల్లనే గలుగును.

ఆ సద్గురుని మానవ్రతములోనే శాంతి నొందవలెనని వచ్చిన భక్తజనుల దైనందినచర్యలలోని ప్రతిస్వల్పవిషయముగూడ అనంతమైన కరుణతో బాబా పరిశీలించి చూచి వారినందరిని సంతోషపరచగలగు. ఒక్క-క్షణకాలములో తమవద్దకువచ్చిన స్త్రీపురుషుల హృదయకుహరములలో వేధించుచున్న విషమసమస్యలను, సందేహముల నన్నిటిని తమ దివ్యదృష్టితో గ్రహించి చమత్కారములైన వచనములతో పరిష్కారము గావించగలగు. మరియు జటిలమయిన

దురవగాహములైన తత్వవిషయములు సులభముగ సాదృశ్యములతో సామాన్యములైన మాటలలో తేట తెల్లము గావించి అందరికిని తెలియచెప్పగలరు. బుద్ధిమంతులును, సామాన్యులునుగూడ ఆయనమాటల అర్థమును సమానముగ గ్రహింపగలుగుదురు.

ఇందులకు నిదర్శనముగ: ఒకరోజున బాబా “నిజమైన సమర్పణ”నుగూర్చి చెప్పదలచినారు. తమభక్తులలో ఒక్కనిని పిలిచి ఆతనియొక్క దినచర్యనుగూర్చి ప్రశ్నించిరి. ఆ భక్తుడు తనజీవితమును బాబాసేవకు సంపూర్ణముగా వినియోగించెదనని కొన్నిమాసములక్రిందట వాగ్దానముచేసియున్నాడు. కాని ఆతడు దానినివదలి ఒకసాంఘిక - రాజకీయ ఉద్యమములో ప్రవేశించి, ప్రతిరోజూ నాలుగుగంటలకాలము గడపుచున్నట్లుమాత్రమే బాబాకు చెప్పినందువల్ల, ఆయన ఆ భక్తుని సదుద్దేశ్యములకు సంశోషించిననూ, లోగడ బాబా సేవకై తనజీవితమునంతయును వినియోగించెదనని ఇచ్చిన సమర్పణముతోగూడిన వాగ్దానమునుగూర్చియే తిరిగి యాతనిని హెచ్చరించినారు. “నిజమైన ‘సమర్పణ’ అనిన యదార్థముగా సర్వాంగీణము, సమగ్రము అగు సంపూర్ణమైన విధేయతయే. నీ జీవితమంతయు నాకును, నా ఉద్యమమునకును అంకితము చేసికొన్నతరువాత ఎంతమంచివిషయమైనను, నీ వితర పార్శ్వ ఉద్యమములలో చేరి పనిచేయుటకు నీ కేమిహక్కుకలదు? నీ జీవితమును నీవు రెండుసార్లు అంకితముచేసికొనజాలవు నిజమైన సమర్పణము ఒక్కగురువునకు, ఒక్కమారే గావింపబడును. అది అచంచలము, స్థిరము, భయరహితమునైనది.

ఏ సందర్భములలోగూడ నీవు మొదటయిచ్చిన సమర్పణ వాగ్దానము నీకు అనుల్లంఘయమే అగును.”

మరియొకసారి బాబా “పరమానందముతోకూడిన బాధ” నుగూర్చి యీ విధముగా ప్రసంగించియున్నారు. “పరమేశ్వరునిఎడలగల ప్రేమ యుచ్చాస్వసనిశ్వాసములవలె సహజము స్వాభావికమునైనది. అది ప్రతియొక్క జీవి జీవితము నకు నూపిరివంటిదే యగును. పరమేశ్వరుని ఉద్ధానవనములో పరమసుందరమైన ప్రేమకుసుమము వికసించినప్పుడు, ఆ పరాత్పరుని వియోగబాధ ఒకవిధమైన యపూర్వానుభవమునే కలుగజేయును. అదియొక “పరమానందకరమైన బాధ”. ఒకనికి తేలుకుట్టుటవలన బాధకలిగినపు డాతని శరీరమంతయు భగ్గున మండుచుండుటచే నాతడేపనియు చేయజాలకపోవును. ఆతనికాక్షణమున ప్రత్యక్షముగ గన్పడునది ఆ బాధ యొక్కతే”. ఒక్కవృశ్చిక దంశనమువల్లనే యిట్టిబాధ కలిగినపుడు - అనేకవేలవృశ్చికములు కుట్టుట ఒక్కమారే జరిగినప్పు డెంతటిబాధ గలుగునో యూహింపనలవిగాదు. ఆతని జ్ఞానేంద్రియములకు ఈ యొక్క బాధ మాత్రమే జాగరితమై యుండును. కాని పరమేశ్వరునిగూర్చి పొందే వియోగబాధ ఇంతకంటె మిక్కిలి తీవ్రమైనది. అయినను, యీ వియోగబాధ “పరమానందకరమైన బాధ”అనియే చెప్పబడుచున్నది. ఇట్టి బాధలో మునిగిపోయిన ప్రతిజీవియు ఈ ప్రపంచవ్యామోహము లన్నిటిని విస్మరించి, మాయాజాలము లన్నిటికిని మారస్థుడే యగును. ఆతని దృష్టియంతయు తన అంతరంగము నకు లాగివేయబడి ఒక్కచోటనే — ఆ పరమేశ్వరునియందే కేంద్రీకృతమై సంగమము గావింపబడును.”

బాబా యీ విషయమునుగూర్చి వాఖ్యానించు  
 చుండగా ఒకభక్తు డాయనవెనుకభాగమున తరచుగా తిరిగి  
 చూచుచుండెను. అట్టి స్వల్పవిషయమునుగూడ బాబా  
 గుర్తించి, అట్టి అలక్ష్యము, అశ్రద్ధయు, ఆధ్యాత్మిక విషయము  
 లలో పనికిరానివని ఆతనిని మందలించిరి. అట్టి అసంగతమైన  
 ప్రవర్తన తనకేగాక యితరభక్తుల మనోనిశ్చలత్వమునకు  
 భంగముకలుగ జేసి ప్రసంగముయొక్క పరమార్థమును  
 ప్రయోజనమును నష్టపరచగలదనియే వారియుద్దేశ్యము. ఇట్టి  
 యసంగత కార్యమునే బాబా “విషాదాంతికమైన ప్రేమ”  
 యని అన్నారు. మరియొకసారి యిట్లే ఒకమహత్తర విషయ  
 మునుగూర్చి బాబా గంభీరముగ ప్రసంగించుచుండగా  
 ఎవ్వరోఒకరు అడ్డమువచ్చి అక్కడవుండే పెంపుడుపక్షులకు  
 వేయు ధాన్యపుగింజల విషయమాయనకు జ్ఞాపకముచేయగా,  
 ఆయన ధోరణికంతకు నంతటితో అంతరాయము గలిగి  
 నందువల్ల ఆయన ఆకాశమునుండి భూమికి దిగివచ్చినట్ల  
 య్యెను. ఆ తత్వప్రసంగ మీ విధముగ భంగమై విషా  
 దాంతికమైనదయ్యెను. కాని మానవజాతియొక్క ఆశారేఖ  
 యైన బాబా మరియొకసారి మనకు “ప్రేమయొక్క సుఖాంత  
 నాటకము”నుగూర్చియు ప్రసంగించియున్నారు. ఒకసారి  
 ఆయన దర్శనమునకై ఒక ఆంధ్ర దేశపు భక్తుడు  
 కొంతమందితో గలసి ఆప్యాయముగా వచ్చియున్నారు.  
 వారందరికిని వారిమాతృభాషయైన తెలుగుతప్ప యితర  
 భాషలురావు. దర్శన స్పర్శనాదుల అనంతరమున బాబా  
 వారికి సంజ్ఞలద్వారా కొన్నిమాటలు చెప్పిరి. ఆ మాటలు  
 ఆంగ్లమున తర్జుమా చేయబడినవి. కాని అవి ఎవ్వరికి  
 నేమియు నర్థముగాలేదు. అది ఒకవిధమైన చమత్కారమగు

సన్నివేశముక్రింద పరణమించినది. అప్పుడు తెలుగు, ఇంగ్లీషు భాషలు రెండును తెలిసిన మరియొకభక్తు డక్కడకువచ్చి ప్రయత్నించిననూ అది సాధ్యపడలేదు. ఆయననుగూడ పంపివేళి బాబాయే స్వయముగా మరల వారికి తెలియుజెప్పుటకు ప్రయత్నించగా, ఈసారి ఆశ్చర్యకరముగ ఆ భక్తులు బాబా సందేశమును గ్రహించి సంతోషించిరి. బాబా యీ సుఖాంతప్రేమను బాగా ఆనందించిరి.

ఇది జరిగిన కొంతసేపటివరకు బాబా స్థిరచిత్తముతో గూర్చుండి, తరువాత “సత్యమైన పరమార్థము — ఈ దుఃఖాంత, సుఖాంత నాటకములకు అతీతమైనది. అనంతమైన సత్యము - జ్ఞానము - ఆనందములనుండి వచ్చిన సనాతనుడగు. ఆ పురాణపురుషుడొక్కడే నని తాము నిరంతరము అనుభవముచేయుచున్న ఆధ్యాత్మికస్థితి” యనియును విశదీకరించిరి. తాము సనాతనులమనియే బాబా తమదివ్యసందేశములలో అనేకసారులు తరుచుగ మనకు తెలియపరచుచున్నారు. దైవత్వమునుండి మానవత్వమున బ్రవేశించునప్పు డాయన ప్రతియొక్క భక్తుని హృదయంతరాళమునందును ఆత్మజ్యోతిని వెలిగించుచునే యున్నారు. నిరంతరాయముగ అనంతకాలమునుండి ప్రవహించుచున్న నిశ్శబ్దసంగీతతరంగములలో నోలలాడుచు ఆ యానందానుభవమును అవిచ్ఛిన్నముగ ఆయన పొందుచునేయున్నారు.



# నా సేవ లందుము ప్రభు!

~\*~\*~

[కవిరాజహంస శ్రీ వేంకట పార్వతీశ్వర కవులు]

ఈ దీనదాసునిపై దయ గల్గెనే!

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yor	your	4	3	9
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Samsakaras	Sanskaras	19	2	7
Samskaras	Sanskaras	19	2	10
Samskaras	Sanskaras	22	1	24
philospher	philosopher	28	1	21
garrishness	garishness	30	1	17
jem	gem	30	1	22
wordly	worldly	38	2	2

decoit	dacoit	38	3	3
decoit	dacoit	38	3	19
behelf	behalf	39	1	1
EASSAY	ESSAY	41	1	1
chauvenism	chauvinism	45	2	15
purly	purely	46	3	11
descretion	discretion	49	2	11
of	off	50	2	16
became	become	51	2	12
and	end	52	1	2
anergetic	energetic	52	1	7
theoritical	theoretical	52	1	12
rejuven- tated	rejuvenated	52	2	25
strength	strength	55	3	9
sciptures	scriptures	56	1	2
Assigne- ment	Assignment	57	-	1