

DIVYA VANI
Volume 1 Number 5
November 1965

A periodical Publication of
the "Meher Vihar Trust"

An Avatar Meher Baba Trust eBook
June 2018

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Avatar Meher Baba Perpetual Public Charitable Trust
Ahmednagar, India

Source and short publication history:

Divya Vani = Divine voice.

Quarterly, v.1, no. 1 (July 1961), v. 3. no. 2 (Oct. 1963): bimonthly, v. 1. no. 1 (Jan. 1964), v. 2 no. 3 (May 1965): monthly. v. 1. no. 11 (July 1965), v. 12, no. 6 (June 1976): bimonthly, v. 1. no. 1 (Aug. 1976), v.14. no. 1 (Jan. 1978): quarterly, v. 1, no. 1 (Jan. 1979), Kakinada : Avatar Meher Baba Mission. 1961- v. : ill.. ports.

Subtitle: An English monthly devoted to Avatar Meher Baba & His work (varies).
Issues for July - Oct. 1961 in English or Telugu.

Editor: Swami Satya Prakash Udaseen.

Place of publication varies.

Publisher varies: S. P. Udaseen (1961-1965): S.P. Udaseen on behalf of the Meher Vihar Trust (1965-1969): Meher Vihar Trust (1970-Apr. 1974).

Ceased publication?

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Monthly:
1965

November

D I V Y A V A N I

(DIVINE VOICE)

Editor:

SWAMI SATYA PRAKASH UDASEEN

Phone: 3 6 2 3 3 "The Meher Vihar Trust" Grams:
"MEHERVIHAR"

3-6-417, Post Office Street
Volume 1] Himayatnagar, Hyderabad-29 [

Price:
Number 5] (A. P. India) [

Re. 1-00

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(Continued on 3rd cover page)

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DIVYA VANI

(DIVINE VOICE)

AN ENGLISH MONTHLY
Devoted to Avatar Meher Baba & His Work

Editor:

SWAMI SATYA PRAKASH UDASEEN

Hon. Assistant Editor:

Shri L. Venkayya, B.Sc., LL.B., D.P.A.

The Meher Vihar Trust

3-6-417, Post Office Street
Himayatnagar, Hyderabad-29

Grams:

Phone: 36233
"MEHERVIHAR"

Volume 1]
Subscription

(A. P. India)

Annual

Number 5]
12-00

Rs.

Single copy

Re. 1-00

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*Serve others with the understanding
that in them you are serving Me
—Meher Baba*

Editorial:

Baba's Work and We, the Workers

When we declare that Meher Baba is the Avatar of the Age and try to say something about Him, it is a common query from one and all: "What is it He will be doing?" Thus the natural curiosity in a man is provoked and makes him ask questions as regards the meaning of the word 'Avatar', His mission in the present day world, His working as an Avatar, etc. An ordinary man, when he is told that Baba is the Avatar or God-Man or God in human form, it is natural for him to attribute everything super natural to such a personality and expect a supernatural way of life and manifestation of super natural powers in His day to day life.

Beloved Baba has explained: "It is very difficult to grasp the entire meaning of the word 'Avatar'. For mankind it is easy and simple to declare that the Avatar is God and that it means that God becomes man. But this is not all that the word 'Avatar' means or conveys ... It would be more appropriate to say that the Avatar is God and that God becomes man for all mankind and simultaneously God also becomes a sparrow for all sparrows in creation, an ant for all ants in creation, a pig for all pigs in creation, a particle of dust for all dusts in creation, a particle of air for all airs in creation, etc. for each and everything that is in creation." Age after age when the wick of Righteousness burns low, the Avatar comes to guide mankind to the destruction of its self-created evil and once again rekindle the torch of Love and Truth. Baba says, "I have come to sow the seed of love in your hearts so that in spite of all superficial diversity, which your life in illusion must experience and endure, the feeling of oneness through love is brought about amongst all the nations, creeds, sects and castes of the world .. When I speak, I shall manifest My True

Self; besides giving a general push to the whole world, I shall lead all those who come to Me towards Light and Truth."

As regards the working of the Avatar, Baba has very clearly explained in one of His discourses: "As a rule each action of an ordinary person is motivated by a solitary aim serving a solitary purpose; it can hit only one target at a time and bring about one specific result. But with the Avatar, He being the Centre of each one, any single action of His on the gross plane brings about a network of diverse results for people and objects everywhere..... An ordinary physical action of the Avatar releases immense forces in the inner planes and so becomes the starting point for a chain of working, the repercussions and overtones of which are manifest at all levels and are universal in range and effect."

We are all very fortunate to have God in human form. And particularly those of us, who had the special privilege of His 'Darshan'—the experience of His divine presence and tasted the nectar of His divine love, are doubly blessed. It is also a rare privilege and fortune that some of us, as His chosen instruments, have been entrusted with the task of His divine Work. Hence the responsibility of such of those who have by themselves or by His choice come to work in His Cause is greater. Beloved Baba declared in unequivocal terms in a Message to His dear Workers at Guruprasad (Poona) on 2nd Nov' 62: "You must always remember that I alone do My Work. Although only the one who has become One with God can serve and work for all, I allow you to work for Me so that you have the opportunity to use your talent and capacities selflessly and so draw closer to Me. You should never think that in your work for Me you are benefitting others, for being instrumental in bringing others to Me you are benefitting yourself My Work is your opportunity. But when you allow yourself to intervene between you and My work, you are allowing the work to take you away from Me." Baba has also said, "When you spread My eternal message of Love to others, show them first that you really love Me. Do not merely make them read My books and messages. Do more—live such a life of love, sacrifice, forgiveness and tolerance that others will love Me."

Our Compassionate Father and Beloved Lord has been gracious enough to bestow on us His blessings and entrust His Work, with trust reposed in us, to fulfil our duty to the best of our ability. Now, it is our bounden duty to search our hearts every moment and befit ourselves to the task. It is imperative on us to imbibe the love and live as His dear children of His divine Family, before we venture to spread the message of Love and Truth of our silent Master; lest it will be a mockery in the public eye. Baba has said, "To get yourself divided while doing My Work shakes the very foundation of that work. That will defeat its own end .. If you want to further My Cause, there is no escape, but to become like dust in My work. There cannot be any compromise. Each of My lovers must become like dust." It is, therefore, our humble request to all the co-workers in Baba's Cause to see that our love for Baba over-powers our individual prejudices and shortcomings.

May Beloved Baba give us His divine protection and guide us in our earnest endeavour to devote our lives to His Work and also help us to hold fast to His daaman unto the last breath of our lives! JAI BABA!

Sri Koduri Krishna Rao
rests eternally in Beloved Baba

We are very deeply pained to know the sudden demise of Sri Koduri Krishna Rao, a staunch lover of Avatar Meher Baba, who has immortalised himself in Beloved Baba's Love. We express our heartfelt sympathies and share in the bereavement of his family and children.

—*Editor.*

Copy of letter from Bro. Adi K. Irani
Disciple & Secretary, Avatar Meher Baba

Ahmednagar

November 11, 1965.

Dear Swamiji,

Enclosed is a copy of exchange of telegrams between Kovvur (West Godavari Dist., Andhra Pradesh) and Meherazad, sent to you for publication in "Divya Vani" & "Meher Jyoti" in Telugu.

As you know, Sri Koduri Krishnarao was a staunch and steadfast lover of beloved Baba and he was the originator of Mehersthan which he constructed out of his love for Him and to perpetuate Baba's name in Andhra. He also by himself met with the expenses of publishing Telugu-English monthly journal "Avatar Meher". His sudden death has taken away from our midst a figure that was so ardent and true to the core in furthering the Divine Cause of Avatar Meher Baba in his part of Andhra Pradesh.

Beloved Baba wishes that you publish the matter as per enclosed copies of telegrams and this my letter.

With loving regards,

Yours brotherly
(Sd.) **Adi K. Irani**

NOVEMBER 1965

7

COPIES OF TELEGRAMS EXCHANGED BETWEEN
KOVVUR AND AHMEDNAGAR

xxx 0700 1 Kovvur W.G. 11 16 PTY Recd. here at 9.45 a.m.

Meherbaba Ahmednagar

**KRISHNARAO REACHING 4 A.M. LEFT TODAY
HEART FAILURE**

—Sivarao—

Baba's reply to Shri Koduri Krishnarao's son Prasad :

Express

**Koduri Prasad
Mehersthan
Kovvur (W.G., A.P.)**

My dear Koduri Krishnarao has come to Me to rest happily in My Love so don't worry stop you all be brave and be resigned to divine will stop proceed with customary cremation and final rites for the body and bury asthi ashes in Mehersthan compound outside the main building but nearby Mehersthan entrance stop My Love Blessing to Ratnamma to you and parivar

—Meher Baba—

Express

**Koduri Prasad
Mehersthan
Kovvur (W.G.,Dt.,**

Andhra)

Great is the pain to part with a great lover of Meher Baba but feel comforted in knowledge that our very dear Koduri Krishna Rao has eventually reached Mehersthan his goal to rest eternally in his beloved Avatar Meher Baba

—Eruch—

Express

**Ratnamma
Care Koduri Prasadarao
Mehersthan
Kovvur (W. G. Dt., Andhra)**

Your dear husband Koduri Krishnarao's love for Me and his service in the Cause of the Avatar have made him immortal Krishnarao now lives eternally in Me and he is blissfully happy I want you to be brave and to keep happy in Krishnarao's happiness My Love Blessing to you and to your dear children

—Meher Baba—

Express

**Dhanapathyrao
Avatar Meher
Kakinada (E.G. Dt.,
Andhra Pradesh)**

Inform all My lovers in Andhra that Koduri Krishnarao was one of My dearest lovers and has come to rest eternally in Me

—Meher Baba—

**Koduri Prasadarao
Mehersthan
Kovvur (W. G. Dr.,
Andhra)**

Deeply pained hear dear Krishnarao's passing away stop yourself Ratnamma should draw comfort Krishnarao eternally peaceful in Infinite heart of Baba

—Adi Irani—

Telegrams sent on November 11, 1965,
(See page 52 also)

*The Task For Spiritual Workers

By Avatar Meher Baba

Be the Torch-Bearers for Humanity

I am very happy that, in response to My Call, you have gathered to receive My Message for you. In the Path the most important condition of discipleship is readiness to work for the Spiritual Cause of bringing humanity closer and closer to the realisation of God. I am glad to note that through faith and love for Me, you have whole-heartedly offered yourselves for sharing My universal work of *Spiritualising the world*; and I have full confidence that *you will not only inherit for yourself the Truth, which I bring, but also become enthusiastic and valiant torch-bearers for the humanity, which is enveloped in deep ignorance.*

The Nature of Spiritual Work

Because of its supreme importance for the true and final well-being of humanity, Spiritual Work has a natural and imperative claim on all, who love humanity; it is, therefore, very necessary to be quite clear about its nature. The whole world

*** Reproduced from "Messages of Meher Baba" for the benefit of our dear readers.**

Given on the occasion of the 2nd Congregation of Disciples and Devotees held at five different places on the same day
i.e., 14th Feb. 1943

Read by Ramjoo Abdulla at Bombay

" *Savak Kotwal at Poona.*

" *R. K. Gadekar at Sholapur*

" *Dr. C. D. Deshmukh at Nagpur*

" *Adi K. Irani at Lahore*

" *C. V. Sampath Aiyangar at Madras*

is firmly established in *the false idea of separateness*, and being caught up in the illusion of duality, it is subject to all complexities of duality. *The Spiritual Workers have to redeem the world from the throes of imagined duality by bringing home to it the Truth of the Unity of all life.*

The Origin of Manyness

The root-cause of the illusion of manyness is that the soul, in its ignorance, identifies itself with its bodies or the ego-mind. The gross and the subtle bodies as well as the ego-minds of the mental bodies are all *mediums* for experiencing the different states of the world of duality; but they cannot be the mediums for knowing the true nature of the soul, which is above them all. By being identified with the bodies or the ego-mind, the soul gets caught up in the ignorance of manyness. *The soul in all the bodies and ego-minds is really one undivided existence; but as it gets mixed up with these bodies and ego-minds, which are only its vehicles, it considers itself as limited and looks upon itself as being only one among the many of creation instead of looking upon itself as being the only One Reality without a second.*

States of Consciousness

Every soul is eternally and inviolably one with the one undivided and indivisible universal soul which is the sole reality; and yet *the false identification with the bodies or the ego-minds creates the illusion of manyness and differentiation within the whole in which, there is, in fact, no room for any kind of separateness or duality.* Bodies or the ego-minds are only the mediums or the vehicles of consciousness; and *as the soul experiences the different planes of the world through its different mediums or vehicles, it goes through different states of consciousness.*

God-Realisation

Most souls are unconscious of their true nature as God who is the unity and reality of all souls; God-realisation is only *latently* present in them, since in them it has not yet come to be experienced consciously. But those, who have cast off the veil of duality, *experience the soul through itself independently of any mediums or vehicles; and in this experience, the soul consciously knows*

itself as being identical with God, who is the unity and the reality of all souls. Life in the Truth of the unity of all, brings with it freedom from all limitations and sufferings; it is *the self-affirmation of the infinite as infinite.* In this state of spiritual freedom and perfection, ego-life is finally and completely surrendered in order to experience and release the Divine Life in the Truth; and God is known and affirmed as *the only reality, which is worth living for.*

The Importance of Time

To realise God is to dwell in eternity; it is a *timeless experience.* But spiritual work exists in relation to the souls, who are caught up in the mazes of the multiplicity of the creation which is bound by time. *Spiritual workers cannot afford to ignore the element of time in creation; to ignore time would be to ignore the spiritual work itself.* It is imperatively necessary to be discriminatively aware of the flow of time in creation; and *it is particularly necessary to appreciate fully the supreme importance of the moment, which is in near future and which shall witness the universal dispensation of the Truth of Spiritual Wisdom.*

Warning to the Spiritual Workers

The task for Spiritual Workers is to help Me in this universal dispensation of the Truth to suffering humanity. You have not only to prepare humanity in receiving this Truth but also for getting established in it. But it is extremely important to remember that *you can help others to gain spiritual freedom and to come out of the illusion of duality only if you yourself do not miss this idea of unity while working for others, who are inclined to create divisions where they do not exist and who allow no respite to the Spiritual workers.*

Obstacles in the Spiritual Work

The minds of the people have to be completely purged of all forms of selfishness and narrowness if they are to inherit the *Life in Eternity*, which I bring; and it is by no means an easy task to persuade people to give up their selfishness and narrowness. It is not by accident that the people are divided into the rich and the poor, the pampered and the neglected, the rulers and the ruled, the leaders and the masses, the oppressors and the

oppressed, the high and the low; the winners of laurels and the recipients of ignomy. These differences have been created and sustained by those who, through their spiritual ignorance, are attached to them and who are so much settled in *perverse thinking and feeling* that they are not even conscious of their perversity. They are accustomed to looking upon life as divided into inviolable compartments; and they are unwilling to give up their *separative* attitude. *When you launch upon your spiritual work, you will be entering into a field of divisions, to which people desperately cling, which they accentuate and fortify, and which they strive to perpetuate consciously or unconsciously.*

Win them over for Truth

Mere condemnation of these divisions will not enable you to destroy them. *The divisions are being nourished by separative thinking and feeling; and separative thinking and feeling can yield only to the touch of love and understanding. You have to win people to the life of Truth; you cannot coerce them into spirituality.* It is not enough that you should have unimpaired friendliness and untarnished good will in your own hearts; if you are to succeed in your work, you have to bring home to them the faith and the conviction that you are helping them to redeem themselves from bondage and suffering and in realising the Highest, to which they are rightful heirs. There is no other way to help them in attaining spiritual freedom and enlightenment.

Hints for Spiritual Workers

For rendering spiritual help, you should have a clear understanding of the following four points:—

(i) Apparent descent into the lower level:

It may often be necessary for you to *apparently* descend to the lower level of those whom you are trying to help. Though your purpose is to raise people to the higher level of consciousness, they might fail to profit by what you say, if you do not talk in terms which they understand. What you convey to them through thought-feeling should not go over their heads; they are bound to miss it unless you adapt it to their capacity and experience. However, it is equally important to remember

that while doing this, you should not *actually* lose your own high level of understanding. You will change your approach and technique as they gradually arrive at deeper and deeper understanding, and your apparent descent into the lower level will be only temporary.

(ii) Spiritual understanding ensures all-sided progress:

You must not divide life into departments and then begin to deal with each department separately and exclusively. *Departmental thinking is often an obstacle for integral vision.* Thus if you divide life into politics, education, morality, material advancement, science, art, religion, mysticism and culture and then think exclusively of only one of these aspects, the solutions which you bring to life can neither be satisfactory nor final. But if you succeed in awakening spiritual inspiration and understanding, progress in all these departments of life is bound to follow automatically. As spiritual workers, you will have to aim at providing a complete and real solution for all the individual and social problems of life.

(iii) Spiritual progress consists in the spontaneous growth of understanding from within:

As spiritual workers, you have also to remember that the spiritual wisdom which you desire to convey to others is already latently present in them and that you have only to be instrumental in unveiling that spiritual wisdom. *Spiritual progress is not a process of accumulating from without; it is a process of unfoldment from within. The Master is absolutely necessary for anyone to arrive at self-knowledge; but the true-significance of the help given by the Master consists in the fact that he enables others to come into the full possession of their own latent possibilities.*

(iv) Some questions are more important than answers:

You, as spiritual workers, must not lose sight of the real work, which the Masters desire to get done through you. When it is clearly understood that the Spiritual Wisdom is latent in all, you will no longer be anxious to provide to others ready-made answers and solutions. In many cases you will be content *to set up for others a new problem or to clarify to others the*

nature of the problem with which they are faced. You may have done your duty if you ask them a question, which they would not themselves ask, when they are placed in some practical situation, and in some cases, *you will have done your duty, if you succeed in putting them in a searching and questioning attitude,* so that they themselves begin to understand and tackle their problems along some more fruitful and creative line. To give them a deeper point of view or suggest to them a fruitful line of thought and action may itself mean much more than thrusting upon them the results of your judgment. But the questions which you may help them to formulate for themselves should neither be merely theoretical nor unnecessarily complicated. If they are simple, straight and fundamental, *these questions will answer themselves,* and people will find their own solutions. But you will have rendered indispensable and valuable service to them, because, without your tactful intervention, they would not have arrived at the solution of their multifarious problems from the *Spiritual* point of view.

The Overcoming of Obstacles

It has been seen that the Spiritual Workers must necessarily be confronted with many obstacles; but obstacles are meant to be overcome, Even if some of them seem to be insuperable, you have to do *your* best in helping others, irrespective of results or consequences. *Obstacles and their overcoming, success and failure, are all illusions within the infinite domain of Unity; and your task is already done when it is performed whole-heartedly.* You are steadfast and one-pointed in your desire to help My Cause of awakening humanity to the sole Reality and the ultimate worth-whileness of God and God alone; and you will get many opportunities for spiritual work. There is ample scope for work in this field. I am fully confident that you will lend yourself ungrudgingly for this work; and you will help it, if you unreservedly follow the *Spiritual instructions* which shall be given to you separately.

The Outcome of Spiritual Work

You have to do your work without worrying about consequences irrespective of success or failure; but you may be sure that the result of work, which is done in this spirit and with this

Awaken Humanity*

Poetic interpretations of the profound and
divine Silence of Avatar Meher Baba

By Dr. C. D. Deshmukh, M.A., Ph.D. (London), Nagpur

32. The Spirit of Humility

When you are loud in your harangues
for the poor and the suffering masses,
are you quite sure that it is pure compassion?
You are not willing to do one act of kindness
for the down-trodden, unless it is known to them and
to others.

You feel quite big in contra-distinction with
the down-trodden when you help them.
If the down-trodden ones were all to rise in their status
and comfort,
are you sure that you would not yourself become
miserable?

The sinning, suffering, struggling, wrangling
and murderous sections in humanity
are not to be regarded as a field for
the self-display of your superior qualities.
You have to approach this task of rendering service
to the ignorant ones,
not in the spirit of pride but in the spirit of humility—
The chance to serve them is opportunity to serve God
in them.

If your love is born of wisdom, your acts of service
will be utterly free of conceit or ideas of gain.

33. Name and Fame

Our age is deeply restless for Name and Fame.
You are so much attached to Name and Fame,

* By kind permission of Bro. Adi K. Irani (Continued from the October, 1965 issue).

that you want them to persist even after you drop your
body.

In imagination, you become the observer,
witnessing future generations offering praise to you
for your deeds of love and compassion.

You mentally enjoy the applause and thanks giving,
rising towards your own exalted self.

Those who have become heartless demons in their
addiction to fame are not few.

Fame has become quite infamous by getting wedded to
crime and cruelty.

34. Ponder For A Moment

Halt. Ponder for a moment.

What is Name? What is Fame?

Name is a word designating your physical body or
form.

Through the name you indulge in your body-
consciousness.

Whatever gets attached to the name, you take upon
yourself;

.and you subject yourself to the agonising pains and the
pleasure thereof.

And fame is an accentuated and extended form of
attachment to name.

35. Gates Of Death And Immortality

Your temples, churches and mosques and the places of
worship

have an indelible stamp of denominations.

Your clubs and fraternities are for the chosen ones.

Your schools and societies are for the special type
which would fulfil a set of conditions.

Your countries are walled by customs and tariffs,

Your houses of entertainment are for the moneyed
ones.

Even your grave-yards are not open to one and all.

Only the gates of All-embracing Death are widely open to each and all, without scrutiny.
So are the gates of Immortality of which you are heirs.

36. No Passports

Not only is there no need for any passports to the heart of divinity
but you are already in it.
The one eternal life, which I would have all share with me
knows no selections or exclusions.
It has a room for infinite varieties, without itself getting divided.
It has even room for all clashes and conflicts without itself having a cleavage within itself.
It accommodates the entire paraphernalia of births and deaths,
its good and evil, without itself getting bound there by.
It includes the opposites without being limited by any of them.
O World; I have come to invite you to the unsurpassing
tranquility of this indivisible Truth of mine.

37. Manifestation

There is none who stands between you and the imponderable
immensity of Divine Life.
The veils that cover you up are of your own making.
But just because they are of your own making, you get so
wrapped up in them that you deny to yourself the Truth.
Only the one, who has on him no veils can unveil the divinity of life.
Do not worry.
The time for world-manifestation is near at hand.
The new atomic age requires a fresh perception of the Ancient Truth.

38. Names and Forms

Essentially and in Truth, you are beyond name and form.

You are also in all forms.

You cannot know yourself as pervading all forms, until you know yourself to be in and beyond that form.

with which you have got tied through continued illusion.

Names are mostly used for getting a hold on form or forms.

Attachment to that form which will call 'my own' persists and grows through the name standing for that form.

Name is the nucleus for the separative ignorance.

It separates one from other forms and holds it in imagined opposition to the other forms.

Name lives through and feeds upon contradiction with others.

So name and fame become the haunting illusions of the limited 'I'.

Love the Divine Beloved with the intensity of a flame,

which consumes all dross of separative ignorance.

My coming is for lifting you to that undivided ocean to Love.

Which is in and beyond all names and forms.

39. The Stillness Of Indivisible Love

Love life.

Love without an object.

Love in freedom without getting bound.

Love without being tormented by a wandering mind.

You cannot reach the depths of your own vastness through the cunning tricks of a restless mind.

But through the restlessness of self-giving love,

you will attain to the stillness of indivisible Love.

I am the Ancient One, who through ages, have been
 inviting you
 to the tranquility of the Self of all selves
 and the Truth of all truths.

40. The Furnace of Divine Love

The path is strewn with delusions and harassments.
 And yet no one is denied the streak of Eternal Light
 that guides and invites each and all to itself.
 The cautious mind cannot take a plunge into the
 eternal;
 nor can the mind which is actuated by gain or fear.
 The mind cannot leap beyond itself,
 but it goes on getting tethered by itself.
 The mind has to get melted in the furnace of Divine
 Love.
 It vanishes in the Grace of One who is Truth-
 conscious.

41. They Will Pick You Up

It is not necessary to be on the look out for the Wise
 Ones.
 It is enough for you to be on the look out for Truth.
 Then the wise ones will be able to pick you up.
 They are always on the look out for those who seek
 the Truth.
 Since they have become the Furnace of Divine Love,
 their proximity can melt that mind, which keeps you
 away from the Light of all lights.
 Be ye humble before the wise ones;
 and surrender yourselves unto them.

42. Path prescribed by the Past

Every thing and every one in the universe is
 constrained to move along the path, which is
 prescribed by the Past.
 There is an inexorable 'Must' that reigns over all
 things, big or small.

The freedom, which man seems to enjoy is itself subject to inner impressional compulsions.
 The environmental pressure limits the scope of reactions and moulds the reacting self.
 And it is itself subject to the this inexorable 'Must' which is everlastingly operative in the present, past and future.
 The 'Must' which over-rides the plans of all living beings is the Divine Will.

43. Internal and External Must

The real limitations that bind you to the 'Must' are not without but within.
 The 'Must' from without can leave you internally free, if you are free from the internal 'Must'.
 It is the internal 'Must' that gives life to the external "Must"
 When the mind is under the inner compulsion to seek one thing rather than another, it is inevitably submitting itself,
 to the limited and limiting alternatives of the environmental actual.
 But when the mind frees itself from its own impressional goadings,
 it can accept all possible alternatives of the environmental actual with evenness.
 To be able to accept the environmental 'Must' with good cheer,
 and under all circumstances, is to be free from the influence of the other.
 Freedom from the internal 'Must' is at the same time freedom from the external 'Must'.

44. Imitation Pearls

I am in all saints; and I love them.
 The real saints are few and far between.

Very difficult it is to distinguish between a real saint
and an 'imitation' saint.
Some pearls are real; but for each rare pearl
there are in the market, hundreds of 'imitation' pearls.
Only the Jeweller can distinguish between them.
I am the Jeweller of the spiritual world.
You neither know who is who nor what is what.
If you get mixed up with fakes, you alone are
responsible for the mess.
To receive the awakening which I impart.
You have to be awake at every step.

DIVYA VANI

(An English Monthly)

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SO BIG

by Bill Young, U. S. A.

My Love is big enough to hold you all.
Yellow, Black, and White, and Brown.
Every color. Every shade.
Every flower I've ever made
is different from its neighbor bloom,
and yet it seems there's always room
for them to grow, and live, just so.
They do not quarrel with petty spite.
They do not yell, and scream, and fight.
They just stand still, in the sun's warm light,
and look up to me,
where they can see.
My Love is big enough for all.

I'll Remember You

by Bill Young, U. S. A.

When I look at your sweet face,
and see there love, and perfect grace,
Then I fear not what's to be,
for this remembrance strengthens me.

SURRENDER

by Bill Young, U. S. A.

Beloved Baba,
now I do
completely give
myself to You.
Enter into me and see
just how perfect I can be
when I am no longer me,
but only,
and forever,
THEE.

PUBLICATIONS RECEIVED

THE SPARK: Edited by Naosherwan K. Nalavala
Published by Avatar Meher Baba
Dehra Centre, 105, Rajpur Road, Dehra
Dun. Price. 0-15 paise.

This is a Journal (in English and Hindi) commenced with the loving efforts of Bro. Naosherwan K. Nalavala and is proposed to be issued every month. It contains biographical sketch of Avatar Meher Baba, Messages of Beloved Baba on World Peace, on Love, on Religion, etc. and the Master's Prayer. Besides, it also contains other interesting articles on Baba. It is hoped that this Journal will be useful and inspire all Baba-lovers and be instrumental in spreading Baba's Name and Message.

—*Editor.*

The Saviour

by Kemali

All is disaster and chaos, "The world is at war," is the cry.
Destruction and pestilence follow tornadoes which fall
from the sky.

Nation with nation in battle, for glory they each would
attain

To satisfy greed, lust and anger they sacrifice souls in their
aim.

Misery, pain and misfortune they suffer in anguish the
strain;

Unbalance the world in rotation and make it unfit for men
Who, peaceful before this destruction, now give their sons
to the war;

Supremacy over each other must yield to the dictates of
law.

The law of the Lord must follow in the way which He
commands,

In torture, fire and tumult is the flame which He demands
To purify and bring to light His words so clear to be:

"I am the Lord of the Universe and ye shall worship me."

Then all false gods are here torn down, into the dust they
fall.

All ill-gained wealth, ambition, pride and jealousies—until
Into oblivion they melt, and over them doth rise

A peace past understanding to mount unto the skies.

It is the voice of the Saviour in the hearts of those who
taunt

He alone can repair the damage for they know not what
they want.

He watched the complete desecration of the spiritual in
crime

And rose it from dust and ashes to keep it still divine.

His power through Love Eternal guides us to the beyond
Into the endless aeons of years until He comes again.

For over us and in us He ever more will be,

Where truth abides and love is strong in perfect harmony.

If we have learned our lesson and feel our hearts imbued
To carry out His motto: "Mastery in Servitude"

Then bow the head in gratitude or the miracle performed

And those whom He calls His circle will realized be— in
God.

Divine Love

by Dana Field, U. S. A.

"I am the One so many seek and so few find. No amount of intellect can fathom me. No amount of austerity can attain me. Only when one loves me and loses one's self in me, am I found." (Listen Humanity, P. 236)

"From the Beginning of all beginnings I have been saying, I say it now, and to the End of ends I will say it, that *he who loves God becomes God.*" (Ibid. P. 240)

True religion, which is love for God, is not a matter of holding an altruistic viewpoint or preaching a noble ideology but putting ideals into practice without ulterior selfish motives, which would be hypocrisy. As Baba says, in the spiritual sphere it is not thoughts and beliefs that matter but right conduct, actions and motives. In fact, high-sounding mottos only make it easier to be selfish. It is easy to spout words, but quite another thing to live up to them. Baba could have the whole world worshipping Him but He does not want emotionally converted people, but those whose hearts are stirred by His message of Love and Truth, for they will behave accordingly.

Billy Graham, who has preached to capacity crowds in many parts of the world, went to preach the Word of God at a stadium in Moscow. Not a soul showed up to hear him! Those people have studied the seamy side of the outer history of religion—the religious wars, crusades, persecutions—and will not listen to speeches, however inspired, One cannot appeal to their minds.

In contrast to this, a Baba lover, who is a great singer of Indian classical songs, was invited to the same capital on a number of occasions, performing before a packed house each time, including enthusiastic high government officials. With

the singing and music they got Baba's Divine Love, all unknown to them. The "Universal Thief of hearts", Baba, stole into their hearts by the medium of His lover's art. Baba brought God into their hearts, without their mind's knowing it, and the results will be as wonderful as they will be far-reaching. It is a demonstration of Baba's saying, "I have come not to teach but to awaken." It is not our puny power of love that can arouse those who are under the sleep of gross-consciousness, but God's Love. "In this love consists; not as though we had loved God, but because He has first loved us." (I John 4-10)

What is the effect of Baba's awakening of the individual? Paul has said it: "The Fruit of the Spirit is love, joy, peace, patience, kindness..... gentleness, self-control."

Baba says:

"To find the Truth. one not only has to depend upon analysis and intellect, but on the heart. Intellectual understanding is not so important as experience through the heart. God is the only Reality, and He cannot be analyzed. Reason cannot reach Him. When one, through love, finds Him, one finds Him in everyone. We must seek God in everyday life. The goal of life is to know God, the Infinite One, in everyday life My love will help you to love God as He ought to be loved." (The Awakener, Vol. 1, No. 1, P. 23)

Love which identifies self with family, group, community, state, party, ideology, religion is not enough to avert individual, collective and universal conflict and strife. The "I, me and mine" are transferred to "we, us and ours" as against the rest. Only universal love, which is the Divine Love that Baba imparts, can bring an end to egotism, selfishness, exclusiveness and aggression.

Baba, our Father, in His own silent, creative and loving—characteristically simple and ingenious—way is getting His mischievous children, humanity, to behave and cooperate. Instead of taking away their toys—atomic missiles, etc., Baba gives them a ball (the moon) to play with and outer space

(the playground) where they can carry on their competition and cooperation. He has distracted them from the rough games of fratricide and suicide by giving their intellect, inventiveness, ambitions and aggressive ego a safe outlet. This could not have been worked out by the U. N. or by scientists of this humanity; Baba says he had to bring more intelligent souls from other planets into this planet.

Another thing, Baba has brought women to the fore in all fields, not only cultural but also in the sciences and in politics. They have now ample opportunity for humanitarian and humane work. But for their spiritual awakening, they and all the rest, must await Baba's Speaking, which will provide the initial Impulse to consciousness.

The opposite of human love is hatred—the other side of the coin; the one changes swiftly into the other through jealousy, fear, self-interest, anger, misunderstanding. And hatred often expresses in aggression. Love manifests in many ways: as qualities of character—generosity, consideration, peacefulness, kindness, patience, tolerance, thoughtfulness. It is life-giving; children could not survive without it, as has been proved by experiments. It gives added energy to the parents. Nor could human society survive without love, as the wars indicate. Love is creative; for instance, as in the arts and crafts. Real love is all-inclusive—one loves even those who displease him, his next-door neighbor as well as those far away and unknown to him. Still, GOD should be first in one's love, God as God, as well as God in His creation.

Often inability to love is due to projection of our own faults, hatred, etc. We do this even to God! In the Apocalypse of St. John the Apostle, we read:

"But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. Because thou sayest: I am rich and made wealthy and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked."

The lover of God is not indifferent nor independent and vain, He knows his utter unworthiness before God, his utter spiritual poverty and weakness. St. John says a little further on, 'Such as I love, I rebuke and chastise. Be zealous and do penance.' God can only do good, for God is Love, and the lover accepts everything as from God's love and for the best.

Divine love includes brotherly love. St. Paul was a true disciple of Christ in that he endured untold hardships to bring his Gospel of love to many others. He came carrying the Cross, not just preaching it.

Once Baba's love healed an individual suffering acutely, not only from severe physical but also mental illness, since there seemed to be no cure. Baba wrote her: "Everything else may fail—Love never fails." (*Avatar*, p. 169) Is it any wonder that Baba is loved passionately by His disciples? His help, whatever one's difficulties are, is never-failing. How could it be otherwise, since Baba is God, the Beloved, omnipotent and omniscient? There is no contradiction in saying that one has a passionate love for the God-Man, for it is an intense love. One also loves Him with a contrite heart. We must not confuse this love for that of an ordinary person, as Baba explains:

What is this love? There are volumes of books on love... but they cannot give you love. Love wants to give itself. It does not want anything for itself, It wants only to give.

Now you have a wife and you love her very much ... you want to possess her for yourself. It is a great love you have for her—you do not want to be separated from her for a moment; you feel lost if she even talks with someone else. But this craving for possession is your selfishness and breeds jealousy and fear. You do not look for your wife's happiness, but only towards your own selfishness.

Now in the divine love of which we were speaking there are two stages: in the first stage there is the longing

for the Oneness of Union with the Beloved; and of course that is a craving—"I want to be one with God." But in the next step, the lover does not want anything of his Beloved; he feels satisfied in pleasing the Beloved under all circumstances. And that is the only love which can be called real love. In the so-called love, abiding happiness is not to be found—there is only happiness and misery. (Awakener Vol. 4, No. 1, Page 18.)

In accordance with Baba's norm of divine love, Baba has distinguished for us between three types disciples, seekers, Yogis and resigners—in relation to the Perfect Master:

*** Disciples**

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

Seekers

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

Yogis

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

Resigners

1. Those who are so completely resigned to the Will of the Master that even the one question of how, why, when, never enters into their minds.
2. Those who do what the Master asks at all costs, sacrificing everything; not asking for reward, but doing under compulsion of surrenderance to the Master's Will.
3. Those who do what the Master asks at all costs but expect reward. (The Awakener, Vol. 3, No. 4, p. 7)

* In the "Gita", three levels of devotees are recognised: inferior, good and superior.

Baba says that for the true lover of God, the Beloved is everything and all else is as nothing. His principles are "God first and always," and "love is the way." You can take everything away from him except Truth, and with that he is happy. Have not even entire nations lasted for thousands of years because they took God and love seriously? India is such a blessed land. When the Moslems lost this vision, given them by their Prophet, they also lost their empire. The same was true of the Israelites, again and again. When others become for us a means rather than an end in themselves, then darkness descends: there is dread, disease and war. The Old Testament called it "God's Wrath" and in Sufism it is Tajaliyat or universal law, in India it is called Karma or the moral order of the cosmos.

We in the West have no contact with the Perfect Ones and Perfect Masters, who in our time appear only in the East. Those who have gone to India to see them were immensely impressed, and were loud in their praises of them. A leader of the Bahai movement went to see Baba in order to challenge Him, when Baba was in Persia in 1929. But he fell prostrate and cried out, "You are God!" and ran out shouting "I have seen God!" A military general also asked to see Baba while He was there, saying "a beggar had arrived, begging for alms from Him." He kneeled and kissed Baba's hand. In answer to Baba's questions as to his identity, he at first said, "Your humble slave!" "Nothing, beside your Holiness!" and finally "A general in the Persian Army." Baba told him, "To die in the service of one's country is great indeed; but to die in the service of God is greater." It is interesting that this man realized that the fate of individuals and of his own land and their spiritual progress was in Baba's hands, for he begged Baba to help. Baba assured him, "That is why you see me here." (*Perfect Master*, p 140)

The Swamis in the East, whom we know, are Masters of the Yogic planes, but they do not compare in majesty, power, authority and love with the Perfect Masters, who are the spiritual rulers of the universe,—Divine Love personified and God-

realized beings. For their work with humanity they draw upon the reservoir of love and light accumulated by the Masters and lovers of God in the past, to resuscitate the dying truth of religions and the hearts of men.

Once, after having Baba's "Prayer of Repentance" read out, Baba explained:

For Dnyani (Perfect Master) and for Lover, these attachments and forgiveness for attachments do not exist. For the Dnyani nothing exists but God. For him, every one is God, everything is God, not merely through intellectual conviction, but as I said yesterday by actual becoming. He knows through conviction, he knows through continual experience from beginningless Beginning to endless End that he, and he alone, IS.

My message to the world, which has been a message throughout eternity, is Love. This Love has two aspects and both these aspects are real. Any other attachment which we, through ignorance, call love, is nothing but the illusion of Maya.

Love for God, Personal or Impersonal, with intense longing for Oneness with the Beloved, is the one aspect of real love. Such a lover forgets everything, forsakes everyone and annihilates himself in the fire of Divine Love.

In the second aspect, he loves humanity at large as being part and parcel of God. Here, the lover forgets his own interests, forsakes his own happiness and tries to make others happy or uplifted. If this love reaches its height, he also like the Divine Lover, forgets himself completely and is lost in love, and love alone. (The Awakener, Vol. 1 No. 1, p. 24-25).

Again, Baba speaks of the God-realized souls, who live the life of God on earth and Reality in the midst of Illusion:

Ordinary persons are caught up in the universe and its allurements, though the entire universe is nothing but a

Shadow of God or Truth. The Masters are always immersed in the joy of union with God, and can never be caught in the mazes of the illusory universe.

Just as ordinarily we do not pay attention to the shadows, so the Masters do not pay any attention to the universe, except to divert the attention of humanity from the Shadow to the Substance. The purpose of life is to realize our oneness with the Infinite; this can be achieved through love for God.

Divine Love makes us to be true to ourselves and to others. It makes us live honestly, comprehending that God Himself is Infinite Honesty. Divine Love is the solution to all our difficulties and problems. It frees us from every kind of binding. It makes us speak truly, think truly and act truly. It makes us feel one with the whole universe. Divine Love purifies our hearts and glorifies our being. I give you My love and blessings. (The Awakener, Vol. 1, No. 1, P. 34)

"The Reader's Digest" carried an anecdote about the Secretary of State, Mr. Dean Rusk. At age 7, he refused to make a Valentine card in art class, saving that he didn't believe in sending them because they made the postman's bag heavy, indicating his father's work. This is unselfish love; it is not selfless love, because it is "my" father. Baba has said he that selfless love borders on the divine.

Analysing the above further, however, as the child grew into maturity, his love expanded to that of community, nation and humanity. In India, such a youngster would have an opportunity to take a spiritual direction, given by a Master, and perhaps become a saint.

Baba defined love in a letter to a disciple :

The true understanding of love is in the growth of consciousness of many of its various aspects, as they open out to tender, loving hearts that receive and respond and are ever eager to pass it on lovingly to others who need ... Love is above all, and always triumphs." (M.B.J. Mar. 1942, p. 253).

In human love there is attraction and repulsion, like the meeting of either opposites or like poles of two magnets. Everyone comes into this world with a fund of love in his makeup, some with more and others with less love. It is the spiritual currency of life, the "talents" of Christ's parable. Those that waste this God-given, precious love on promiscuous sex life, personal satisfactions and short-lived schemes of security and happiness according to worldly standards, lose out on their spiritual progress in that particular life. They have missed the boat and are no nearer the Goal of life than when they first came. Wasted love is wasted life, which is given to us in trust. Worse yet, the positive impressions of satisfaction, security and happiness will have to be balanced in the next incarnation by their opposite impressions, giving rise to frustration, insecurity and misery! It's a vicious circle.

Others are conservative with their love-talents; they give with a measure, not more than they get, preferably less, for therein is the profit or advantage. This is calculated love, not true love, it is love-pinching that ends in spiritual loss.

The few wise ones invest their love-capital in the "treasure hidden in the field" and come out spiritually rich. They realize that the human body, mind and energies must serve a higher purpose in life. Through self-denial, obedience to God's Will, and selfless service, their love is increased and purified. Because one has given unstintingly of himself to others, love is meted out to him "in measureless abundance" by the Keepers of the Treasure.

Such a soul is God's gift to society, like a fresh summer breeze, cooling and cleaning the atmosphere. His presence brings in a feeling of unity and harmony. This enlightened individual has made the most of his precious lifetime, regardless of his social and economic status, or whether his character and contributions are recognized or not. He is a cultural asset to his friends and community, for his is the true culture.

Baba says that the soul in creation, in the process of natural evolution and human reincarnation, feels cut off from

its Divine Source. It is now conscious of separateness, darkness and death in the midst of its illusory life. It is like a flower separated from its stem which quickly loses its freshness and withers away. Love is to the soul, what water is to cut flowers; love gives us nourishment for continued youthfulness, vigor and beauty.

Baba points out that ordinary love, when it appreciates and admires something, wants to possess it. Selfless love, with greater appreciation and wonder at the beauty of life and spirit, has no desire to possess or dominate—it values objects and persons in themselves, for what they are in God and as God. Advanced souls and those who are "drowned" in the bliss of God-love, the Masts and saints, have no desire and no sight other than for God as Beloved, for God Himself. Their nearness and inner sight of God makes them pine for Union. They are oblivious to all other objects and attachments.

Baba's ideal for humanity is that we perceive God's beauty and goodness in everything—even in the ugly and deformed, the bad and repulsive. This was the experience of St. Xavier, who visited lepers regularly in their homes, though one can imagine how difficult this would be for others to do. Father Damian gave his whole life to their care, and has inspired many people in modern times by his selfless life. Baba working through universal Consciousness, can reach millions by working with one representative individual. Even so Baba has worked with thousands, of all sorts and classes of people, personally.

Baba defines love as the fire that consumes the veil hiding our true Self from our false selves. This Love is not just a composite of kindness, compassion, consideration, etc. It is unique, supreme among all virtues, and a higher type of understanding.

It seems unfortunate, therefore, as Baba has told us, that often this higher lover is mixed up, in those who have it abundantly with lust. This is understandable, since Maya is after such a soul, to drag it down. With no one to enlighten him, he goes astray, because his love demands some kind of expres-

sion—someone or something to lavish his affection upon. Baba has many ways of dealing with such lovers of God, always helping them inwardly so that their consciousness stays on a high level, thus gradually eliminating gross impression of lust.

In some cases Baba isolates the individual from any temptations, now and then releases impressions of lust in his mind, helping him to fight them with contrary thoughts and feelings. Some Baba requires or permits to marry, as a means of getting rid of lust and gain real affection and love through family life and its responsibilities. This is what Baba says about the latter type:

If one is lustful, he has a tendency to fasten his lust upon several persons of the opposite sex. The ideal of Brahmacharya (celibacy) does not allow even the touch of the person of opposite sex. Now if the Master, who is entirely free from lust, wants to help a strongly lustful person, he finds (knows) that the aspirant is incapable of Brahmacharya and therefore allows him to legally marry; but he asks him to limit his lust only to one person.

Then gradually as lust diminishes, he may be asked to give up all acts of lust even with his wedded wife, although he can maintain and continue the married life. Thus lust is gradually eliminated and the goal of Brahmacharya is finally attained. (M.B.J. June, 1942, p. 437-438)

When once asked if he was married, Baba replied, "Sex for me does not exist." The God-Man has universal body and universal mind, and is not subject to instincts, emotions and imagination. All love eventually comes to Him, Baba said.

To a heavy-set newcomer, a bachelor all his life, Baba said, "I love all those you love." He became a disciple, being completely won over by Baba's liberality. In time he discovered that the "all" had to be reduced to one, where there was mutual and lasting love. The ideal of celibacy, however,

remains - to give up one and all for the One and All. Baba knows one's needs according to his sanskaras and if those are strong he will relax disciplines until they are weakened. The choice between marriage and staying single and celibacy is sometimes determined by karma in the past life. Baba knows who belongs to whom.

This is the pattern Baba has applied to most married couples, a gradual elimination of sex life, by true sublimation and with the grace of the One Beloved, Baba.

A newcomer to Baba asked His permission to marry, as he had been divorced. Baba gave His assent, but as it turned out Baba must have referred to a future life, not this one, for that man remained, not only a bachelor but a brahmachari. When Baba said to him, "Tell me frankly, how great is your lust?" he was surprised and in his defence, protested: "My conception of love is spiritual, but I was married to the wrong woman." He had always thought of himself as a lover of God, but Baba made him aware that his pure love had gotten polluted by thoughts, words and acts of lust. And now those gross impressions would have to be destroyed, over the years, before he could be called "Baba's child".

But it was some years later, before Baba gave him a specific order, and once the order is given, any infraction is playing with fire: "Remember, no involvement." Baba had in the meantime been guiding and protecting him inwardly, though apparently he was on his own.

Another two years passed, and in a group where this individual was, Baba said, "I am in you all. But I only can enter your heart when you have driven out everything else. I am God. I am in you all. But I feel shy; I do not enter your heart if I find there the slightest impurity." There is no compromise in loving Baba: either one loves the many-in-the-One or the One-in-the-many.

This gives us some notion of the terrible mess our present society is in, using sex-appeal to promote commercial products including whiskey. Sex is generally accepted as a form of

entertainment, as giving some zest and meaning to life! The moral and spiritual harm done to people of both sexes is incalculable. It is one of the universal burdens that Baba has come to shoulder for us.

To another new comer Baba said, "I love all those you love." The man was completely won over, but in due time he discovered that the "all" had to be changed to one, and eventually to the One who is All.

How does one bridge the gap between human and divine love and go on to Union? Baba tells us that the spiritual aspirant must first have the courage of his convictions and then seek the help of a Perfect Master, who is the incarnation of Love Divine.

Baba has given us the following illuminating discourse on whether selfless love can be cultivated or developed? Baba says that it can, through longing and firm decision. However, the surest and simplest way to get this pure love is by the grace of the Perfect Master. Longing and decision for God-love will attract such grace.

If a man is desireless, he will not only eliminate much suffering which he causes to others, but he will also eliminate much of his own self-created suffering. But mere desirelessness cannot yield positive happiness, though it protects man from self-created suffering and goes a long way towards making true happiness possible. *True happiness begins to come when a man learns the art of right adjustment to other persons; and right adjustment involves self-forgetfulness and love.* Hence arises the spiritual importance of transforming a life of the limited self into a life of love.

Pure love is rare because in most cases love comes to be adulterated with selfish motives which are surreptitiously introduced in consciousness by the operation of accumulated bad sanskaras, *It is extremely difficult to purge consciousness of deep-rooted ignorance expressing itself through the idea of "I" and "Mine."* For example, even when a man says that he wants his beloved, what he often means is that he wants his beloved to be with him.

The feeling of "I" and "Mine" is notably present even in the expression of love. If a man sees his own son wearing tattered clothes, he does all he can to give him good clothes, and will be anxious to see him happy; and under these circumstances he would consider his own feeling towards his son as that of pure love. But, in determining his quick response to the distress of his son, the part played by the idea of "Mine" is by no means inconsiderable.

If he happens to see on the street the son of some stranger, wearing tattered clothes, he will not respond as he did in the case of his own son. This shows that though he may not be fully conscious of it, his behavior towards his own son was in fact largely selfish: the feeling of "Mine" is there in the *background* of his mind, though it can be brought to the surface only through searching analysis. If his response to the son of the stranger is the same as in the case of his own son, then alone can he be said to have pure and selfless love.

Pure love is not a thing that can be forced upon someone; nor is it something which can be snatched away from another by force. It has to manifest itself from within, with unfettered spontaneity. But, what can be achieved through bold decision is the removal of those factors which prevent the manifestation of pure love.

The achievement of selflessness may be said to be at once *both difficult and easy*; it is difficult for those who have not decided to step out of the limited self; and it is easy for those who have decided to do so. In the absence of firm determination, the attachments connected with the limited self are too strong to break through; but if a person resolves to set aside selfishness at any cost, he finds an easy entry into the domain of pure love.

The limited self is like an external coat worn by the soul. Just as a man may take off his coat by the exercise of will, he can, through a bold decisive step, make up his mind to shed the limited self and get rid of it once and for all. The

task which would be otherwise difficult becomes easy through the exercise of *bold and unyielding decision*.

But such decision can be born in his mind only when he feels an intense longing for pure love. Just as a man who is hungry longs for food, the aspirant who wants to experience pure love has an intense longing for it.

It is when the aspirant has developed this intense longing for pure love, that he may be said to have been prepared for the intervention of the Master, who through proper direction and necessary help, ushers him into the state of Divine Love.

Only a Master can awaken love through the Divine Love which he imparts; there is no other way. *Those who want to be consumed in love should go to the eternal flame of Love*. Love is the most significant thing in life. It cannot be awakened except by coming into contact with the Incarnation of Love. Merely theoretical brooding on love will result in the weaving of a *theory* about love, but the heart will, in such cases, remain as empty as before. *"Love begets love"; it cannot be awakened by any mechanical means,*

When true love is awakened in man, it leads him to the realization of God and opens up an unlimited field of lasting and unfading happiness. The happiness of God-realization is the goal of all creation; and it is not possible for a person to have the slightest idea of that inexpressible happiness, without actually having the experience of Godhood. The idea which the worldly man has of suffering or happiness is entirely limited. *The real happiness which comes through realising God is worth all the physical and mental suffering in the universe; then all suffering is as if it were not*

When one becomes God, everything else is zero; the happiness of God-realization, therefore, does not suffer curtailment by anything. *The happiness of God-realisation is self-sustained, eternally fresh and unfading; boundless and indescribable; and it is for this happiness that the world has sprung into existence,* (Discourses, Vol. V, pp 97-100)

My humble Prayer to Beloved Baba

by K. R. Sohni, Nizampet

My dear Beloved Baba! I offer my humble prayers to You. Please accept and protect me from sins.

Oh Highest of the High! Oh God incarnate, the Creator, the Protector and the Destroyer of the three worlds. I humbly prostrate before thee! Please reveal to me the secret of Love and Service to my brethren.

Oh Baba the silent master! Avatar of the Age, Oh God in the form of man; you are diffusing Love and Peace to the world through your silent voice. Be merciful on us.

Oh Baba! protect us from the calamities and horrors of war and destruction, May the scientific knowledge be used for the development and benefit of the human race.

Oh Baba! You are the same Shiva Swaroopa, whom I prayed in my dream floating on Pralaya waters sitting on a roof. I woke up from my dream at 3 A.M. on Saturday the 23rd of October 1965. (Before going to sleep I requested the Almighty to wake me up at 4 A.M. to offer my prayers.) The secret of the dream is known to You and You alone. Oh Meher Baba, shower Your Meher on us. Baba, give me Your help and awaken me from the sleep of 'Agnana' (Ignorance).

Oh the Greatest of all! I humbly come to Thy feet for nothing but to have Darshan for ever of Your lotus feet. I request to be always Yours. I must and should live for You and You alone and Your mission of universal Love and brotherhood.

Oh merciful Meher, the light has kindled in me due to Your grace. May You take me under Your own care. Oh, the Father of the universe (and the three worlds). Take me, an orphan sinner in Your compassionate arms and give protection and peace.

Oh Trai Tap Hari - Destroyer of three sufferings—physical, mental and spiritual! Oh Madhusudan, Sheerin Sheheryar's Meher! help me, protect me and guide me. Oh Compassionate Father! You are an Ocean of Mercy—if I get a drop from it, will it dry up?

Let me not forget You, the divine Mother and Father of the universe. Let me hold fast to Your daaman for ever and for ever.

—————

An Appeal to our Dear Subscribers

The Subscription for "Divya Vani" for the current year commencing from July, 1965, which is payable in advance, is yet to be received from many of our dear subscribers. There are some who have paid Rs. 8-00 for the Bi-monthly, Volume 2, commenced from January 1965. As they have already received 3 issues of the Bi-monthly and 4 issues of the monthly by the end of October '65, subscription is due from them from November '65 onwards. We would, therefore, request all our subscribers to kindly send the amounts due, immediately, and help us to serve them in Beloved Baba's Cause. —*Editor.*

Achievement and other Poems

by Dana Field, U.S. A.

I. Achievement

I tried to recapture and hold
The innocent joy of childhood,
But it is gone, gone forever.
But must it really be so?
Does not the seed in darkness germinate?
What a lucky break for me
That God seemed so real to me
When as a child I learned
The story of Moses and the prophets.
It taught me that there was
Something Great to be achieved,
And that I should not sell cheaply
My God-given love and intelligence:
Not for money, not for woman,
Not for comfort, not for fame.
And though the whole world
Should point its finger, saying "Shame!"
I should still cling to the Ideal
Of childhood's innocent desire.
In my heart still the voice of the saints
Resounds with "Love Thy God,
All else is worthless trash."
This silent love for God
Seemed to work my undoing
In the world of practical life,
Until You, Beloved Baba,
Took full charge of me.

It was a gift of Thy Grace—
 That early encounter
 With the God-Man Moses,
 Whom I loved more than I did
 The stern God of the Bible.
 That was my blessed connection
 With Thee, my Only Beloved.

2. The Solution

Science does things easily—
 With efficiency, economy and speed.
 By wheels, levers and shafts
 It raises a pin and razes a building.
 It follows the lines of least resistance
 Through the use of material laws,
 Saving time, energy and money,
 Giving leisure, health and opulence.
 Science depends on human knowledge
 To produce ever more material power.
 And yet, science has failed
 To bring the hoped-for happiness.
 Universal peace and prosperity:
 Everywhere mal-adjustment is seen
 Baba explains this anomaly:
 "Spiritual adjustment requires
 The elimination of self."
 From all spheres of life
 Through "understanding and perception of values." "If
 you make Me your real Father,
 All differences and contentions between you,
 And all personal problems
 In connection with your lives,
 Will become assimilated
 In the Ocean of My Love."

3. Keep Faith with God

If, as a child, you gave
Love and obedience to God,
Do not rebel, as a youth,
When He gives no sign to you
That they were acceptable to Him.
As an adult, keep the faith
Even though God seems not to exist.
Then, perhaps, in old age
Or just at the moment of death—
If you call upon Him in earnest,
Humbly and wholeheartedly—
He may reveal Himself to you
In all His Divine Glory.
Or, you may have the good fortune
Thanks to your inner preparation
And the divine grace it engenders
To meet a Perfect Master or the Avatar,
And this in itself is Reward.
Though thou be stuck fast
In the quicksands of Maya,
He will set your feet
On the spiritual Path:
Through His blessed contact
Thy continued progress is assured.
His grace knows no limits
Except the capacity of the lover
To love Him more and more.
So, dear lover of God,
Never despair but augment your love.
Work selflessly for the Beloved
And His Cause in the world.
Be sure God has heard you
And will surely respond.

4. Intoxication

The Wine of Divine Love
 Is prohibited by human nature,
 But here and there a lover of God
 Imbibes it surreptitiously.
 It is the Divine Wine-Seller
 Who is held responsible for all this,
 As the distiller and dispenser
 Of Masti-producing drink.
 In answer to criticism from "authorities",
 The Beloved Wine-Seller replies:
 "There is no addiction like Maya!
 You can give up drinking or smoking,
 But Maya is an addiction
 That is impossible to give up—
 Unless by God's (My) grace."
 His Divine Love is the only cure.

5. Be Heedless

Be heedless of all praise and blame
 From the worldly-minded folk:
 Try only to please Thy Beloved.
 Seek not the company of men,
 Who will bind you all the more:
 "Seek only the Will of the Beloved."

6. Why Wait?

Lover, surrender to Love.
 The Beloved is here now;
 Why do you procrastinate?
 Do not wait vainly
 For a sign in the temple;
 Go to Him now where He is.
 If you miss this chance,

It will be seven hundred years,
 Before you will get another.
 "Once I break My Silence,
 All will come to know Me.
 Fortunate are those who know Me now."
 Do not shrink from the fact
 That God Himself is on Earth,
 Nor hide from Him in fear.
 "Come all unto Me.
 "I am approachable to all—
 The rich and the poor."
 Awaken now to Beloved Baba.
 He will open your heart to bliss
 With a word, a look or a kiss.

7. The Wonder of Baba

I have often wondered why
 I am moved by the color of the sky.
 Inspired by the shape of a mountain,
 Emotion springs up like a fountain.
 It is the power of the artist
 To depict nature with emotional intensity.
 But above all it is You Who stirs
 My being in its depths:
 Thy Person, Life and Word
 Reveal a life hitherto unknown,
 Awakening to the wonder of Love Divine.

8. "Mind Must Go"

After all the arguments
 Of my mind, pro and con,
 About Thy existence;
 After meeting You
 In Person, as Baba,
 I am now certain
 Thou art my Creator,
 Sustainer and Redeemer.

9. "Remember Me Constantly"

Day changes quickly into night,
 Day after day follows fast.
 Waking and sleeping I ask myself,
 "Quo Vadis?" What have I accomplished?
 Carpe Diem! Unless I grapple with time,
 Life will have slipped vainly away.
 "Where there's no vision the people perish,"
 Was truly said of the spirit too,
 For there is an active power of opposition,
 Maya, that tricks us with its cunning.
 I therefore hold firmly to Thy Daaman,
 Like a drowning man to a raft;
 I repeat Thy Beloved Name,
 Sing Thy praises and think of Thee.

10. Baba's Daaman

Baba has revealed:
 You are the magic desert of Maya
 And also the Ocean of Truth,
 Though the Gulf between them is infinite.
 You are both the False and the Real,
 And also the infinite Gulf between.
 What counts is not This or That
 But to discover your true Self
 And be consciously united with it.
 Once the Pearl of Realization is found
 There is neither many nor One but only I AM.
 Meanwhile you are what you are—
 The illusory shadow, "I am"
 And also the real "I am not."
 You think yourself one of the many
 But the One that is all you know not.

The Beloved has made a bridge of His Daaman
 Across the Gulf from Maya to Truth
 For His lovers to start the Journey within.
 "The easiest way for all is
 To hold on to My Daaman till the end."

11. Baba's Prasad

Only You, Baba, can give truly with love:
 I accept everything from Your pure hands.
 All that You give is holy and blessed;
 My joy and pain are gifts of Thy sacred love.
 My unclean hands reach out for Thy Prasad
 And in the taking they are cleansed.
 My burden of impressions I lay at Thy feet,
 While the light of Your eyes heals my soul.
 Let me be ever thankful for Thy Mercy and Grace.

12. Self Lost

I must give and forgive;
 I must give myself up,
 For "of myself I can do nothing."
 I put myself wholly in Your hands:
 I want to forget myself
 And get lost in Thy love.
 Remembering only Thee
 Will be the end of suffering
 And the beginning of bliss.
 Let nothing be left of me
 But my hand holding Thy Daaman,
 My feet following Thee,
 My mouth singing Thy praises,
 My head mingling with the dust,
 My heart loving only Thee.
 Let nothing else survive
 The holocaust of Thy Love.

As a child visiting strange places
 Clings to its Mother's hand,
 So do I grip Thy Daaman
 In the turmoil of illusory life.

13. Open My Heart

Would that I could sing Thy praises
 Like a true lover of Thine,
 But Thou has not yet opened wide
 The stone door of my heart.
 Like a deer struggling to free
 Its antlers caught in jungle growth,
 While pursued by a beast of prey,
 So does my soul seek release
 From its entanglements with Maya
 From its worldly bindings
 And death in the tentacles of stalking illusion.
 How can I answer Thy love-call
 When I am a prisoner of fate?
 Come Thou, Beloved, to this place,
 And free me with a single embrace.
 Or, if this way Thou wilt not advance,
 Then end my game of chance
 With a single rifle of Thy glance (Nazar).

14. Awakening to Thee

Who but Thou can be so wise
 As to tell the lover what to say and do?
 To him common sense is sheer folly:
 What role can mind play in Love?
 When by Thee the soul is awakened,
 Then heart and mind sing together:
 On wings of happiness and inspiration
 My being flies to Thee in flash.

Who else can tell the true lover
 How to love the Divine Beloved?
 Who else can say to the lover?
 "Thus shalt thou love."
 For Thou art Love, Lover and Beloved;
 Thou art the Lord, God, One Alone,
 Omnipotent, Omniscient and Omnipresent.
 Jaya Baba, Jaya Baba, Jaya Baba!

Avatar Meher Baba's Mission

by N. G. Gode, M.A., B.T., Visharad

Infinite Bliss, Infinite Bliss!
 Thou art Baba, no one else,
 Incarnated in form human
 To uplift mankind from state fallen.

Long you bear, though the suffering;
 Not by lot, but for vanquishing
 The sense-organs, as they challenge
 Your mighty power, to it outrage.

Stark dumb! for several decades;
 Lips to open, when disaster pervade
 From the weapons, sharp and unfailing
 To overturn Globes, into their Hellings.

What sermons, will you then chant;
 To revive the race, founded like state:
 Making up the loss, by peaceful strife,
 To make it worth, for human life,

Awaited are the peace-loving souls,
 Ere the catastrophe, for your words;
 Speak out Lord, to wring out evils,
 To keep them off, brought by war-devils!

Koduri Rests Eternally in Beloved Baba

Copy of letter from Bro. Eruch

"Meherazad"

17th November '65

My dear Prasad,

This morning I read out your telegram to beloved Baba. It read as follows:

MEHERBABA

AHMEDNAGAR

PRAY EXCUSE LETTER FOLLOWS EIGHTEENTH
ASTHI BURIAL TWENTYFOURTH BABA LOVERS
PRAYER OFFERING AND FINAL RITES

-PRASAD-

Beloved Baba wants you to be brave and resigned to His Divine Will and carry out your responsibilities, honestly and with love, remembering beloved Baba wholeheartedly. Baba says that He is with you and He now wants you to make Him your "constant companion".

Beloved Baba wants you to arrange to build a nice, little tomb (befitting your dear father's love for Baba) over the place where the Asthi will be buried, inside Mehersthan compound near the entrance. Beloved Baba wants you to also arrange to fix a marble slab at a suitable place on the tomb bearing the following words from Him:

HEREIN LIE THE ASHES OF
KODURI KRISHNARAO ONE OF MY DEAREST LOVERS-
—MEHERBABA—

Born: (Please fill in the date)

Died: 11th November, 1965.

Beloved Baba wants you to remain calm and to give comfort to your dear mother and the family. Baba wants you to remember one thing that He alone is real and enduring; all else is a passing show, and that He is God in human form.

Beloved Baba sends His Love and Blessing to you, Parvati, Meher Prakash and to dear little Meher and to your dear mother Ratnamma and parivar.

With loving regards from all at Meherazad,

Yours lovingly,
(Sd.) Eruch,

**Copy of letter to Beloved Baba
from Sri P. Ramalingeshwara Rao, Kovvur**

**Mehersthan,
Kovvur, W.G. Dt.**

12th November, 1965,

Revered Beloved

Babaji,

Hearty Love and Pranams to the Sacred Lotus Feet of the Beloved Father of the Universe and pranams to Bros. Adi dear, Eruch dear and all members of Cosmic Meher Mandali, who are blessed to be near beloved Baba.

Yesterday, Bro. Koduri Krishna Rao joined beloved Baba to rest eternally in Him, while his ashes rest in Mehersthan, which Koduri Krishna Rao built as a monument of his great love for his beloved Baba. Koduri is eternally blessed as a great star in the Spiritual Firmament; a selfless Meher lover made immortal in the annals of this Avataric cycle.

Koduri returned to Kovvur after a month's stay in Chipurupalli. He came home by the Jaratha train at 4.35 a.m. on 11th November, 1965. He had slept well in the train and had had a comfortable journey; those who accompanied him said that he was eager to get home. After alighting at Kovvur he told one of his companions to return immediately to go to Samalkot by the 6 a.m. train to meet an engineer. Koduri never anticipated anything untoward. Soon after his arrival, he went to Mehersthan and prayed at His beloved God's lotus feet and then on entering his home he asked his sweet wife Smt. Ratnamma to bring a cot. He yawned while sitting on it and repeated Baba's name as was his habit; quite suddenly he had just two hiccoughs and did not speak again. Smt. Ratnamma garu sent for a doctor and also sent word to all. The doctor came and gave Koduri an injection, but by that time Koduri was in Baba! The doctor said—Koduri is no more.

There was much activity for some time. Wires were sent immediately to beloved Baba; Adi was contacted by long distance phone; Kakinada, Nidadavol, Vijayawada and other Meher Centres were contacted by phone. Koduri expired at

5.30. a.m. on the 11th November, 1965 and the news spread like wild fire in the town.

On the 10th November night, prior to Koduri's demise, the Collector of West Godavari District, Sri P. L. Sivaraman, I. A. S. and his brother Sri P. L. Naga Raj stayed in Mehersthan Guest House. I gave a discourse that night on Baba and Mehersthan. Next morning soon after Koduri's demise, the news spread in the town and thousands of labourers—men, women and children—flocked to Koduri's house to have his darshan. Koduri was the beloved of the poor and so loving to them all that everyone felt they had lost one of their own. To me personally the loss is great; my friend, my loving companion, beloved Koduri who had fulfilled our dreams and ambitions to have a unique historic monument perpetuating the Avatar's Advent is no more, though his love is with me now. Koduri and I were not two but one, since 1950, when we had received Sivananda Maharshi and subsequently our Beloved Avatar Meher Baba.

When I informed the Collector who was a guest in Mehersthan he immediately came with all his staff and paid his homage to the founder of Mehersthan and expressed his love for the departed soul. Sri A. Bapineedu, M. L. A. and President of the District Congress laid flowers on Koduri and paid homage.

The mourning of thousands of men, women and children was a sight and sound to visibly move even the stones, trees and plants around Mehersthan.

As the crowd was so pressing, we shifted Koduri's body to a raised dais, constructed for Baba-Birthday meetings, in front of Mehersthan facing "Baba" in Mehersthan. Many came and offered flowers and paid homage to their loving departed friend and brother in faith.

The grief of Smt. Ratnamma was an unbearable sight. Koduri's son Chy. Prasad with his wife and children were at Tanuku; they arrived soon after his father's demise; except for Koduri's grand daughter, all were present.

At 11 a.m., the brother of Koduri and his dear relations, wanted the body moved. So the body of Koduri was taken in procession through the whole of Kovvur in great state to the

singing of bhajans on Baba and accompanied by a band. It was a long procession of hundreds and hundreds; in addition there were hundreds watching from housetops and showering flowers and singing "Arti". A great tribute was paid by the labourers and the public of the entire town of Kovvur to Koduri, who was loved by all.

The procession lasted from 11 in the morning till 3 p.m. Just when we were nearing the cremation ground, Bro. Y. V. Narasimharao and Seshagiri Rao Nayudu's son-in-law arrived from Kakinada Meher Centre. Later Kutumba Sastry, Mallik and other friends came, representing Nidadavol Meher Centre. At 6.30 p.m. Ram Mohan Rao, Sarva Rao, Manikyala Rao and Bhavanarayana Chetty came in a special car from Vijayawada, representing Vijayawada Meher Centre. They also paid homage and offered prayers and Arti in Mehersthan to beloved Baba with us after everything was over.

The cremation ground is near the place, where Baba once gave His Darshan on the bank of the river Godavari. The leading men and others from several villages of the district gathered at the cremation ground to express their love for Koduri; women too came there to pay homage to a great lover of Avatar Meher Baba.

No such honour was accorded to anyone before in Kovvur as was accorded to Koduri Krishna Rao, the great lover of Meher Baba on whom Baba has conferred His unique Love. The expression of love from the public has shaken the minds and hearts of one and all at Kovvur who witnessed the cremation. We returned from the cremation ground at about 7 p.m. All the hundreds who accompanied the body to the cremation ground and remained there till 7 p.m. were fed in Koduri's house as per the existing custom.

Baba's messages received today helped us to gather courage in Baba's Love. Just as "Nandiswara" always finds place in front of "Lord Siva", Koduri Krishna Rao not only finds place before "Siva Baba" in Mehersthan but is resting eternally in Avatar Meher Baba.

Yesterday as a mark of respect to express their love and affection all rickshaw workers and labourers abstained from work; coffee stalls, hotels, all shops and in fact the whole Bazar

remained doted. References were made in public offices extolling Koduri's service to Avatar Meher Baba and Mehersthan. Koduri Krishna Rao's name was on the lips of all.

The "miracle" performed by Baba, the Highest of the High who knows all, brought Koduri all the distance from Chipurupalli to Mehersthan in time and made him proceed straight to pay obeisance to Baba's lotus feet in Mehersthan and then shortly thereafter while repeating Baba 's name Koduri came to his beloved Baba!

Parting is always difficult from those who are dear and near. It is Baba who will grant strength to Koduri's family; who also love Baba so well, to bravely bear the parting from their loved one.

I am sure Sri Prasad will follow his dear father's foot steps in taking care of Mehersthan and loving Baba, as both were close to his father's heart. Koduri often expressed that he had no fear about the management of Mehersthan by his son Prasada Rao and after him by Meher Prakash, his grandson, as both are "Meher Bhakta"!

On beloved Baba's last Birthday Koduri had the foundations for a library, a press, etc. laid by Sarosh K. Irani in the Mehersthan premises. Koduri wanted the buildings to be completed before February 25, 1966. May his desire be fulfilled by beloved Baba's loving Grace.

Koduri has had a glorious, peaceful end. He has fulfilled his life's task of perpetuating a living monument to beloved Avatar Meher Baba by building Mehersthan. He is blessed indeed!

All of us who are Koduri's friends are proud of him. He was singularly fortunate to have lived during the present Avatar's Advent and made history as "Madhura Baba" did at Calcutta when he built Sri Ramakrishna Math at Belur.

Dear Baba! Let our lives be ever useful in Baba's service and let us discharge fully all our responsibilities in this world is my prayer to beloved Baba.

With love,
(Sd.) P. R. Rao

N.B.—Our readers are requested to kindly note that rest of the news of the month will appear in the next issue.

(Continued from 2nd cover page)

Sobs & Throbs by A. K. Abdulla (only limited copies, not printed but mimeographed)	5.00
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