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# MEHER BABA

JOURNAL



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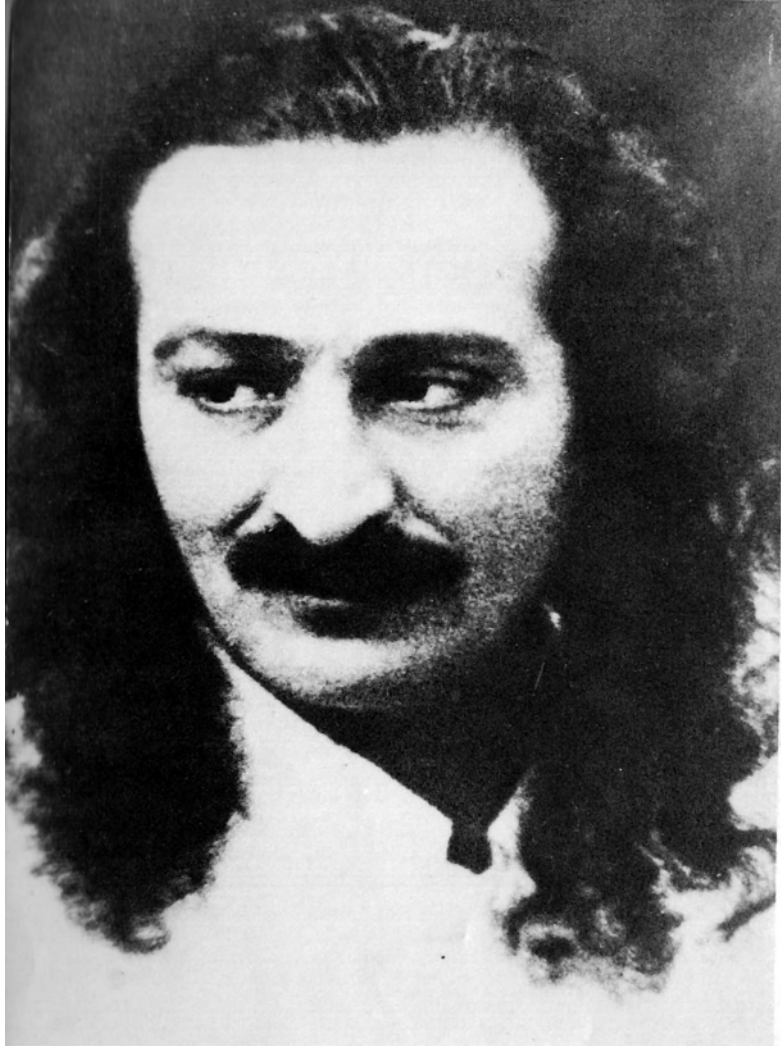
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“I have not come to teach but to awaken”  
—SHRI MEHER BABA



Shri Meher Baba

# MEHER BABA

## JOURNAL

VOL. 2

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### *Meher Baba*

*on*

### *Love*

LIFE and love are inseparable from each other. Where there is life, there is love. Even the most rudimentary type of consciousness is always trying to burst out of its limitations and experience some kind of unity with other forms. **Love Pervades the Universe** Though each form is separate from other forms, in *reality*, they are all forms of the same unity of life; and the latent sense for this hidden inner reality indirectly makes itself felt even in the world of illusion through the attraction which one form has for another form.

The law of *gravitation*, to which all the planets and the stars are subject, is in its own way a dim reflection of the Love which prevades every part of the universe.

**Reign of Love in Inanimate Nature** Even the forces of repulsion are in truth expressions of love, since things are repelled from each other because they are more powerfully attracted to some other things. Repulsion is a negative consequence of positive attraction. The forces of *cohesion* and *affinity*, which prevail in the very constitution of matter are positive expressions of love. A striking example of love at this level is found in the attraction which the magnet exercises

over iron. All these forms of love are of the lowest type since they are necessarily conditioned by the rudimentary consciousness in which they appear.

In the animal world this love becomes more explicit in the form of *conscious impulses* which are directed towards the different objects in the surroundings. *This love is instinctive*

**Love in the Animal Kingdom** and it takes the form of gratifying different desires through the appropriation of suitable objects.

When the tiger seeks to devour the deer he is in a very real sense in love with the deer. Sex-attraction is another form of love at this level. All the expressions of love at this stage have one thing in common, *viz., they all seek to satisfy some bodily impulse or desire* through the object of love.

Human love is much higher than all these lower forms of love, because human beings have fully developed form of consciousness. Though human love

**Human Love has to adjust itself to the new factor of Reason**

is continuous with the lower sub-human forms of love, it is, in a way, different from them because henceforth its operations have to be carried on side by side with a new factor which is *reason*. Sometimes human love manifests itself as a force which is *divorced* from reason and runs parallel to it; sometimes it manifests itself as a force which gets *mixed up* with reason and comes into *conflict* with it; and lastly it expresses itself as a constituent of the harmonised whole where *love and reason have been balanced and fused into an integral unity*.

Thus, in relation to reason, human love can enter into three types of combination. In the first type, the sphere of thought and the sphere of love are kept as

**Three Combinations of Love and Reason**

separate as possible, *i.e.,* the sphere of love is practically inaccessible to the operation of reason; and love is allowed little or no access to the objects of thought.

Complete separation between these two aspects of the spirit is of course never possible; but when

there is an alternate functioning of love and reason (with both oscillating in their predominance) we have *a love which is unilluminated by reason, or a reason which is unenlivened by love*. In the second type, love and reason are both simultaneously operative but they *do not work in harmony with each other*. But though this conflict creates confusion it is a necessary phase in the evolution of the higher state where there is a real synthesis of love and reason. In the third type of love this synthesis between love and reason is an accomplished fact with the result that *both love as well as reason are so completely transformed that they precipitate the emergence of a new level of consciousness* which (in comparison with the normal human consciousness) is best described as *super-consciousness*.

Human love makes its appearance in the matrix of ego-consciousness which has its countless desires. Love is coloured by these factors in many ways. Just as we get an ever-changing variety of

**The Qualitative Variety in Love** designs in the kaleidoscope by the various combinations of simpler elements, we get an almost limitless qualitative variety in the range of love owing to novel combinations of psychic factors. And just as there are infinite shades in the colours of different flowers, there are in human love diverse delicate differences.

Human love finds itself encircled by a number of obstructive factors like infatuation, lust, greed, anger and jealousy. In one sense, even these obstructive

**The Lower Forms of Love** factors are either *forms* of lower love or the inevitable *side-results* of these lower forms of love.

Infatuation, lust and greed might be looked upon as perverted and lower forms of love. In infatuation a person gets *enamoured* of a sensual object; in lust he develops a *craving* for sensations in relation to it; and in greed he desires to *possess* it. Of these three forms of lower love, greed has the tendency to be extended from the original object to the *means* of obtaining that object. Thus persons become greedy for



money or power or fame which can become instruments for possessing the different objects of craving. Anger and jealousy come into existence when these lower forms of love are thwarted or threatened to be thwarted.

These lower forms of love are obstructive to the release of pure love. The stream of love can never become clear and settled until it is disentangled from these limiting and perverting forms of lower love. *The lower is the enemy of the higher.* If consciousness gets caught in the rhythm of the lower it cannot emancipate itself from its self-created ruts and finds it difficult to get out of them and advance further. Thus the lower form of love continues to interfere with the development of the higher form of love and has to be given up in order to allow the untrammelled appearance of the higher form of love.

The emergence of the higher love from the shell of the lower love is helped by the constant exercise of *discrimination*. Therefore love has to be carefully distinguished from the obstructive factors of infatuation, lust, greed and anger. In infatuation the person is a *passive victim* of the spell of conceived attraction of the object; but in love there is an *active appreciation* of the intrinsic worth of the object of love.

Love is also different from lust. In lust, there is a reliance upon the *object of sense* and consequent spiritual *subordination* of the soul in relation to it; but love puts the soul into direct and *co-ordinate* relation with the *Reality* which is behind the form. Therefore, lust is experienced as being *heavy* and love is experienced as being *light*. In lust, there is a *narrowing down* of life and in love there is an *expansion* in being. *To have loved one soul is like adding its life to your own, your life is, as it were, multiplied and you virtually live in two centres.* If you love the whole world, you vicariously live in the whole world. But in lust there is the ebbing down of life and the general sense of hopeless dependence

on a form which is regarded as *another*. Thus, in lust there is the *accentuation of separateness and suffering*; but in love—there is the *feeling of unity and joy*. Lust is dissipation; love is recreation. Lust is a craving of the senses; love is the expression of the spirit. Lust *seeks* fulfilment but love *experiences* fulfilment. In lust, there is *excitement*; but in love there is *tranquillity*.

Love is equally different from greed. Greed is possessiveness in all its gross and subtle forms. It seeks to appropriate gross things and persons as well as the abstract and intangible things like fame and power. In love, the annexation of the other person to your individual life is out of question and there is a free and creative outpouring that enlivens and replenishes the psychic being of the beloved independently of any expectations for the self. And we have the paradox, that *greed which seeks for the self the appropriation of another object does in fact lead to the opposite result of bringing the self under the tutelage of the object*; and *love which aims at giving away the self to the object does in fact lead to a spiritual incorporation of the beloved in the very being of the lover*. In greed the self tries to possess the object, but is itself spiritually possessed by the object; and in love the self offers itself to the beloved without any reservations, but in that very act it finds that it has included the beloved in its own being.

Infatuation, lust and greed together constitute a spiritual malady which is often rendered more virulent by the aggravating symptoms of anger and jealousy: and pure love, in sharp contra-distinction with them is the bloom of spiritual perfection. Human love is so much tethered by these limiting conditions that the spontaneous appearance of pure love from within becomes impossible. So, when such pure love arises in the aspirant it is always a *gift*. *Pure love arises in the heart of the aspirant in response to the descent of the Grace from the Master*. When pure love is first received as a gift of the Master it

**Pure Love is awakened through Grace**

comes to be lodged in the consciousness of the aspirant like the seed in a favourable soil and in the course of time the seed develops into a plant and then into the full-grown tree.

The descent of the Grace of the Master is however conditioned by the preliminary spiritual preparation of the aspirant. This preliminary spiritual

**Spiritual Preparation for Grace** preparation for Grace is never complete until the aspirant has built into his psychic make-up some divine attributes. When a person avoids backbiting and thinks more of the good points in others than of their bad points and when he can practise supreme tolerance and desires the good of others even at the cost of his own self, the aspirant is ready to receive the Grace of the Master. One of the greatest obstacles which hinders this spiritual preparation of the aspirant is *worry*; and when with supreme effort this obstacle of worry is overcome, a way is paved for the cultivation of the divine attributes which constitute the spiritual preparation of the disciple. *As soon as the disciple is ready, the Grace of the Master descends; for the Master who is the ocean of Divine Love is always on the look out for the soul in whom his Grace will fructify.*

The kind of love which is awakened by the Grace of the Master is a rare privilege. The mother who is willing to sacrifice all and to die for her child

**Pure Love is Very Rare** and the martyr who is prepared to give up his very life for his country are indeed supremely noble; but they have not necessarily tasted of this pure love which comes to be born through the Grace of the Master. Even the great *Yogis* with long beards who, sitting in caves and mountains, are completely absorbed in deep *samadhi*, do not necessarily have this precious love.

Pure love which is awakened through the Grace of the Master is more valuable than any other method which may be adopted by the aspirant. Such love not only combines in itself the merits of all the disciplines but excels them all in its efficacy to lead the aspirant to his Goal. When this love is

born the aspirant has only one desire; and that one desire is to be united with the Divine Beloved. Such withdrawal of consciousness from all other desires leads to infinite purity; therefore nothing purifies the aspirant more completely than this love. The aspirant is ever willing to offer everything for the Divine Beloved; and no sacrifice is too difficult for him. All his thoughts are turned away from the self and come to be exclusively centred on the Divine Beloved. And *through the intensity of this ever-growing love he eventually breaks through the shackles of the self and becomes united with the Beloved*. This is the consummation of love. When love has thus found its fruition it has become *Divine*.

Divine Love is qualitatively different from human love. Human love is for the *many in the One* and Divine Love is for the *One in the many*. Human love leads to innumerable complications and tangles; but Divine Love leads to integration and freedom. *In Divine Love, the personal and the impersonal aspects are equally balanced; but in human love the two aspects are in alternating ascendancy*. When, in human love, the personal note is predominant, it leads to a man's being utterly blind to the intrinsic worth of other forms; and when, as in the sense of duty, love is predominantly impersonal, it often makes him cold, rigid and mechanical. The sense of duty comes to the man as external *constraint* of behaviour; but in Divine Love there is *unrestrained freedom and unbounded spontaneity*. Human love in its personal and impersonal aspects is limited; but Divine Love with its fusion of the personal and the impersonal aspects is *infinite* in being and expression.

Even the highest type of human love is subject to the limitation of individual nature which persists till the seventh plane; but *Divine Love arises after the disappearance of the individual mind and is free from the trammels of individual nature*. In human love the duality of the lover and the

Beloved persists; but in Divine Love *the lover and the Beloved become one*. At this stage, the aspirant

**In Divine Love the Lover is United with the Beloved**

has stepped out of the domain of duality and become one with God; for Divine Love *is God*. *When the lover and the Beloved are one, that is the end*

*and the beginning.*

It is for the sake of Love that the whole universe sprang into existence and it is for the sake of Love that it is kept going. God descends into the realm of illusion

**Universe came into existence for the sake of Love**

because the apparent duality of the Beloved and the Lover is eventually contributory to His conscious enjoyment of His own divinity. *The development of love is*

*conditioned and sustained by the tension of duality.* God has to suffer the apparent differentiation into the multiplicity of souls in order to carry on the game of Love. They are His own forms and in relation to them He at once assumes the role of the Divine Lover and the Divine Beloved. As the Beloved, He is the real and the ultimate object of their appreciation; and as the Divine Lover, He is their real and Ultimate Saviour drawing them back to Himself. Thus though the whole world of duality is only an illusion, that illusion has come into being for a *significant purpose*.

*Love is the reflection of God's Unity in the world of duality.* It constitutes the entire significance of creation.

If love is excluded from life all the souls in the world

**The Dynamics of Love**

assume complete externality to each other and the only possible relations and contacts in such a loveless world are superficial and

mechanical. It is because of love that the contacts and relations between individual souls become significant;

and it is love which gives meaning and value to all the happenings in the world of duality. But, *while love gives*

*meaning to the world of duality, it is at the same time, a standing challenge to duality.* As love gathers strength, it

generates *creative restlessness* and becomes the main driving power of that *spiritual dynamic* which ultimately

succeeds in *restoring to consciousness the original Unity of Being.*

# *Shri Meher Baba and the World Crisis*

BY DR. C. D. DESHMUKH, M.A., PH.D.

Meher Baba comes to us at a time when the whole of humanity is passing through one of the darkest periods which it has hitherto known. The fate of the whole human race seems to be at stake in the midst of ungovernable forces of greed and hate. The world crisis through which we are going has perhaps no parallel in the entire history of humanity. It is ultimately rooted in deep ignorance concerning spiritual values and the helplessness of our age is augmented by the fact that there are very few persons who really *know* where to look for Light. Many of those who are learned and who might be expected to give the lead to humanity are themselves fettered by *the new superstitions which derive their inspiration from science*. Modern science has given us unexpected measure of control over the unknown forces of nature. Being hypnotised by the great successes of science, people are naturally turning to it for Light;

and in their enthusiasm for the scientific method they are sceptical or contemptuous of the *spiritual experience* of humanity.

Science, however, can in no way bring real fulfilment of life, though it has brought certain material comforts and amenities of life. The persons who happen to be favoured with material prosperity are often the very persons who suffer from agonising discontent and mental conflict. Material progress is a questionable boon since it can be and often is turned to work havoc to humanity and destroy all the cherished values of civilization. Man can use his power over nature for good or for evil; but whether he makes good or bad use of this power will depend upon his spiritual advancement. *Man's future on this earth will be very gloomy unless his spiritual advancement can keep pace with his scientific attainments.*

For securing the spiritual advancement of humanity some



people depend upon principles rather than personalities. Principles have surely a great value of their own; but by themselves they cannot guarantee any spiritual advancement of humanity. There is no dearth of codified principles in our civilization. Our libraries are full of beautiful enunciations of the highest principles; but we remain where we are in spite of these theoretical principles because we lack the power to translate them in everyday life. The great strides in spiritual progress which humanity has made in the past have never been merely through the enunciation of principles; and the progress which it has time and again achieved in the past has always come from the *Avatars and the Prophets who in the abundance of their Life in Eternity released great spiritual energy through personal example and brought about a radical transformation of the human mind by infusing it with new faith, enthusiasm and vision.* Such change in consciousness can only be effected through the inner awakening brought about by the Masters of Wisdom.

*In Shri Meher Baba we have the Avatar of our age for he not*

*only brings with him the Truth of realization but has the power of imparting it to others.* A man who is really thirsty does not want a description of water but wants to drink water for himself, in the same manner man who is desperately in search of Light is not content with dry theories and learned guess-work but wants to have the direct experience of final fulfilment. Such *personal experience is always a gift of the Masters* who have broken through the bonds of time and who are securely grounded in the heart of Eternity. One part of the Mission of Shri Meher Baba is to help men in attaining God-realization. God-realization is not a cheap thing of the market and one has to be prepared for it through the continued endeavour of innumerable lives. Shri Meher Baba will bestow this highest spiritual treasure on those who are ready.

Another important part of the Mission of Shri Meher Baba is to help men to establish a real and a lasting brotherhood. The best of our leaders and thinkers have been overtaken by a mood of despair concerning the possibility of co-operative and harmonious working in the

economic, cultural and political spheres of life; and they are getting settled in the conviction that there is no real hope for humanity. When the nations fighting over frontiers of their imagination it seems futile to dream of a real brotherhood. But Shri Meher Baba has *such indomitable certainty in the future of humanity as can belong only to one who knows the beginning and the end of the world, whose perception penetrates into the hidden potentialities of life and who can rouse them into creative functioning.*

Real and lasting brotherhood can be attained not by talking of love but by practising it. The most dire need of the world is therefore that of real love—not the love of which we read in romantic literature, nor the love which is born of philosophical speculation, but *love which will take stock of realities, which will be selfless and pure, strong and steady, which will know of no corruption or limitation and which will stand the test of practical life.* Such love can never be born of desperate effort; it is a spontaneous unfoldment of the spirit. There are no schools where love can be

*taught*; it has to be *caught* from those who have it. Shri Meher Baba through his own example, releases in us an unflinching love and arouses an *unassailable sense for the Unity of all lives.*

Shri Meher Baba's method of working for his spiritual cause is strikingly different from the usual method of rushing to the platforms with a programme of lectures. In fact, he does not speak by word of mouth even in private. He has been observing *complete and unbroken silence since the 10th of July 1925.* (Only when the time is ripe for the spiritual word to be released will he break his silence.) He entered into this long and continued period of silence, *after* God-realization, and therefore his silence is not of the nature of *sadhana* or penance. It is grounded in spiritual reasons connected with the work which he has to do; and it is certainly very significant in our times when we find so much psychic energy being dissipated in nothing but volumes of words. We have too much talking and very little practice. We may be sure that in our present crisis the loudest of speakers would not be able to make

himself heard in the midst of the roaring of cannons; but *the silence of Shri Meher Baba shall be heard.*

Shri Meher Baba awakens the spirit through direct experience. He appeals to something which is far deeper than the intellect. Our age is spiritually dwarfed by the weight of learning. *God has to be sought by serious experimenting in the laboratory of the human heart and not through the play of the intellect.* The spiritual realities are inaccessible to the intellect alone. Shri Meher Baba's primary appeal is, therefore, to the *heart*. But he does not despise or ignore the intellect. For communication of ideas he uses an alphabetical board to spell out his thoughts, and through this medium he often gives beautiful and effective explanations about spiritual matters.

Shri Meher Baba does not ask people to leave the world and go to the mountains in search of God. According to him God can be realized while performing daily duties in the right spirit; and he is himself an example of untiring activity for the spiritual good of humanity. Through his several world-

tours he has already prepared the ground for his work. The chief medium for his work will now be the *Meher Baba Universal Spiritual Centre* which is being established near Byramangala Reservoir, two miles from Bidadi, which is on the Bangalore-Mysore route. Among the many-sided activities of this *Universal Centre* will be a Spiritual Academy, provision for transmission of such rare spiritual experiences as have been the privilege of the great mystics and saints of all countries; instruction in meditation; and training in selfless and effective service. All these activities will be under the direct guidance of Shri Meher Baba and they will be the early manifestations of a great outpouring of force which will ultimately bring about a spiritual upheaval and regeneration. *By his vision and power as well as by the universality of his irresistible appeal Shri Meher Baba will make his creative contribution as the World Teacher; and the signs of our age unequivocally point out that he has come just in time to save the world from disaster.*

Shri Meher Baba makes no attempt to found a new religion

for achieving his world task. All the great religions of history, he says, are revelations of Divinity and *what is needed is not a new sect or religion but the direct perception of the Truth* which the Prophets have spoken. The integral vision which we so much need can be imparted through the living example of the Master.

Shri Meher Baba vibrates the Truth. *The Divine Love and the pure blessings which constantly radiate from him sink deep in the heart and heal the bruises which it has received while facing the opposites of life. At his touch, all bitterness of heart is swept away, prejudice melts, narrowness and impurities disappear and the psychic being of man is lifted out of the muddle of ignorance to receive a spiritual tone.* He is constantly performing this *miracle of miracles* of strengthening and gladdening the human heart and filling it with infinite sweetness and unfading joy. He restores to man the spiritual dignity which is latent in him and elevates his consciousness so as to bring it in tune with the Infinite.

The kind of task which he effortlessly achieves in the realm of the spirit is in some ways like that of Orpheus, the great musician of Ancient Greece. It is said of Orpheus that he used to play such wonderful tunes that while listening to them even the wild animals forgot their ferocity and mingled with the lambs in perfect harmony. When we are confronted by the personal presence of Shri Meher Baba, his spiritual grandeur comes home to us and we lose ourselves in spontaneous adoration; and when we thus forget our very selves we cannot remember our differences. *He raises us from our mundane plane of differences and shortcomings to the plane of Unity and Completeness:* and when we have once had this new vision of true divinity we can never completely reconcile ourselves to the old life of pettiness and jealousies. To meet him is *to enter a new life and become a pliant medium for the creative release of Divinity.* We have only to open ourselves to his new dispensation of the Truth and be prepared to inherit the Light which he brings.

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# *Chips from a Dravidian-Wisdom Workshop*

BY C.V. SAMPATH AIYANGAR

## HOLY SAINTS

IT is only those who are on the Path that know the efficiency of Holy Men's foot-dust. It is said that the cure for the God-afflicted souls is the dust of Saints' feet. One of Nanjiyar's disciples said that the Cause of the affliction—Lord Sri Krishna, Whose absence is the Cause—must be the cure, the Sovereign Salve, the reply was this: When people are delirious of God we cannot easily give them butter-milk to drink. We, as first-aid, apply ginger-powder to their nostrils. When butter-milk (the Lord) therefore is not readily available, Saints' feet-dust is the first-aid remedy. This is the surest way for Self-realization.

A great spiritual writer says, "The very touch, the very sight, the very hem of the garment, the very shadow and even relics of Holy Men, have been recorded as efficacious."

The Perfect Saint may make the Love in us as 'strong as death'. And this "*Divine Love is sometimes so violent, that it actually separates the soul from the body, and by causing the death of those who love, it renders them infinitely happier than if it bestowed on them a thousand lives.*" (St. Francis de Sales in his "Love of God".) This secret explains a wonderful spiritual phenomenon. An earnest student put me very reverentially this question: "You say your Master can do wonderful things. Why do some of His *bhaktas* (disciples) die under His very nose? The above statement is a clear answer to the question. It is this answer that will clearly explain the 'death' (as we generally call the event) of dear 'Nonny' (Mrs. Estelle Gayley), who, in the words of Shri Baba, was one of His greatest lovers. St. Francis de Sales in another place says, "There are

persons, who by yielding without reserve to the influence of Divine Love, augment its ardour to such a degree, that in the end it entirely consumes them. These ardent lovers of the Almighty are like persons enduring some weighty affliction; the excess grief sometimes deprives them for so long a time of food and sleep, that they are reduced to extreme debility, which soon leads to death." Everyone in the world dies but this 'death' is the gateway to *Moksha* (Liberation).

Tiruk-Kanna-Mangai-Andan was a great Saint who resigned himself entirely to God. His disciple, seeing his ecstatic condition, told him, "What can I do after your demise?" The great Master said, "Son, it is enough for you if you only remain by my side." It is said, "The disciple carried out this command to the very letter and expiring even before the Master, mounted to the Abode of the Blessed." This beautiful and instructive incident teaches us four important truths:

1. The earnest disciple should have *faith* in his Master.
2. The disciple should try to completely conquer the "I-ness" in him.

3. Then the act of acceptance of him by the Master will produce the desired result.

4. The disciple, dying in the presence of the Master, has his final Liberation.

This is the meaning of the observation of Thomas A'Kempis when he said, "Blessed the man who continually anticipates the hour of his death," (the hour of his final Liberation), and adds, "and keeps himself in continual preparation for its approach" (this means that he should resign himself to the will of God through a Perfect Master).

There is a beautiful letter of Rev. S. Rutherford in which he says, "Faith's eyes, that can see through a millstone, can see through a gloom of God, and under it read God's thoughts of love and peace." This is the meaning of the cryptic quotation, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than light", of the poem of Miss M. C. Haskings in the recent Christmas Day Message of the King-Emperor. That is why it is stated in the *Bhagavad Gita*, "The wise grieve neither for the living nor the dead" (2. 11), and that the so-called



'death' is only a means of casting off worn-out clothes (2. 22).

This secret is very difficult to understand, and Shri Baba tells us what to do: "*Maya* is too powerful to allow your mind to be attracted by anything else. But with the

Grace of a real Saint or a Perfect Master you can turn your eyes away from it and towards *Paramatman*." The Master's acceptance of us effaces our "I-ness," and this is the only road to Self-realization.

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## *Man in the Making\**

BY WILLIAM J. COQUELIN (LONDON COLLEGE OF MUSIC)  
ST. LOUIS, U.S.A.

### EVIDENCE

NEWLANDS in 1864 arranged the elements in octaves and later Mendeljef arranged them in octaves and series.

At the head of this atomic series we find the "zero group," known as the inert elements.

This inertia is accounted for by being in a perfectly balanced or "white" condition, in which they partake of the nature of ether, and can be assumed to be related to ether in octaves.

The series of elements runs from red in the first group, through yellow in the carbon silicon elements, to blue in the halogens; iron nickel, cobalt, and their octaves Ru, Rh, Pd and Os, Ir and Pt, being

violet, they are both magnetic and electrical in their properties.

The groups increase in the number of elements, which suggests the harmonic relation, the harmonics increasing with each octave, the formula for

which is: 
$$R = \frac{n(n-1)}{2},$$

in which R is the number of resultant harmonics, and *n* the number of notes.

The elements combine to re-establish the primordial "white" condition, or as close an approximation as the conditions will allow. The reds of group one uniting with the greens in group five, or the carbon silicon group, which corresponds to

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\* Continued from January 1940 issue.

yellow, with the violet iron nickel cobalt group.

The law of multiple proportions gives a simple ratio between the weights of the elements in forming compounds. The strongest attraction is the simplest, and the more complicated the association the more unstable, as the simpler conditions are the more attractive.

The vegetable kingdom can also give evidence to this serial arrangement. The first fact that attracts attention is the chemicals used generally for farming. They are *potash*, *phosphates* and *nitrates*, respectively our three primates in colour. What do they do? Potash gives body and substance to the plants, phosphates stimulates the reproductive organisms, promoting flowering and fruition while nitrates promotes growth especially in vines.

The root system corresponding to red are the bulky globular type, yellow the fibrous, and blue the long taproots, such as alfalfa.

There are of course all the gradations between these. The plants above ground follow the same classification, like cabbage for "red", branching plants for "yellow", and plants that shoot up

straight, like corn and the grains for "blue". The relation between the part above and below the ground appears to be complementary.

Carrying this analogy into the animal kingdom we find them in the nutritive system, the reproductive, or renal system and the pulmonary system. The nutritive gives substance, the renal system promotes reproduction, and the pulmonary gives motive power. Nutritive people are fleshy and rotund, the renal people are delicate of skin, which is fair and moist, sensitive and sensuous. The motive temperament is tall and lanky, loves travel, and likes to be on the go, and a chronic case of "wanderlust".

Here we emerge into the really human domain. The human attributes corresponding to our analogy comprise the muscular, the intellectual and the spiritual faculty or temperament.

The muscular corresponds to "red," the intellectual to "yellow" and the spiritual to "blue".

The muscular temperament gives power, tenacity, like a bulldog. They are of a square and stocky build, wide flat forehead. Examples can be

found in every walk of life. Beethoven's massive orchestrations, Brangwyn's massed colours, engineers that conceive railroads, transcontinent-canals, gigantic projects, and complete them to a finish, are of this type.

The intellectual type corresponds to yellow. This type is generally interested in scientific or philosophical questions, a thinker, organiser. His stature is normal, his head pear-shaped, examples are Shakespeare, Mendelsohn, Julius Cæsar.

The spiritual type is refined and has artistic tastes, they love beauty and harmony. They are artists, painters, musicians, poets, they are not tall and are narrow *in* the temples, have a narrow flat high forehead. Examples are numerous in all art classifications.

We know that these attributes are in various stages of development in different people. It is also obvious that a balanced quota of each is essential for successful living. Power without brains, brains without power or initiative, either or both without the spiritual power to bring the matter in hand to a harmonious and beautiful completion, must obviously lead to

failure. Here the law of affinity steps in. The sexes are normally attracted to each other by inherent necessity. The plus and the minus of one being balanced by the minus and plus of the other.

A muscularly tempered man will find satisfaction in an intellectual and spiritual woman.

Physically the man would probably be sensuous and motive, and the woman nutritive, if the physical and mental traits are complementary.

According to Mendel's law the first generation resembles the father and mother equally, 50% each. The next generation 50% resembles both parents, 25% resembles the father and 25% the mother. This follows the harmonic law as we have seen that there is only one harmonic in the second octave and three in the next. The middle one being an octave of the harmonic in the previous octave, gives us the 50%, while the two new harmonics give us the 25% each closer to either parent: For example, if the father is predominantly muscular, and the mother intellectual-spiritual, "red" and "green" respectively, the child will be mentally and physically halfway between them.

This would be "yellow-orange" in colour corresponding to a preponderating intellectuality with a moderate amount of power. The physical complement of which is "bluish purple" or a predominant motive temperament with some disposition to the nutritive. It would become tall and slightly heavy set, with very little sensuous inclination. It would have little or no artistic sense.

These propensities go to make up the different individualities of humanity.

#### CONCLUSION

Evolution can thus be predicated only of the series and not of the etheric degrees, which appear to be in a nodal condition of quiescence in which they act as a passive fulcrum for the transmission of any impulses communicated to them, like the modulated carrier-wave in radio and television.

Since intellect is only one ray of the spiritual spectrum, it cannot encompass the whole, as Plotinus has it, "You ask, how can we know the Infinite? Not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects."

As the body normally develops to a definite completion, so with the faculties of the mind. When this has been accomplished in the normal course of development the faculties are balanced and in this condition present a fulcrum for the impartation of Spiritual Light, first as *intuition*, then *inspiration*, and finally *illumination*.

If we conceive of spirit as a mental degree of ether, the inference of clairvoyance, clair-audience and telepathy is obvious, this however *en passant*.

Supporting this view also is the insistence of the Hindu and other schools of philosophy on "entering the Silence".

John Yepes expresses it in a concise and logical manner: "When thou art quiet or silent, then thou art that which God was before nature and creature. Then thou hearest and seest with that therewith God saw and heard in thee before thy own willing, seeing and hearing began."

Walt Whitman likewise reveals: "I would say indeed, that only in the perfect uncontamination and solitariness of individuality may the spirituality of religion positively

came forth at all. Only here and in such terms, the meditation,—the devout ecstasy, the soaring flight. Only here communion with the mysteries, the eternal problems, Whence and Whither? Alone and identity and the mood—and the soul emerges, and all statements, churches sermons melt away like vapours. Alone, and silent thought and awe and aspiration and then the *interior consciousness*, like a hitherto unseen inscription, in magic ink, beams out its wondrous lines to the sense."

Edward Carpenter states: "I became for the time, overwhelmingly conscious of the disclosure within me of a region transcending in some sense the ordinary bounds of personality, in the light of which region my own idiosyncracies of character—defects, accomplishments, limitations, or what not—appeared of no importance whatever—an absolute freedom of mortality, accompanied by an indescribable calm and joy.

I also immediately saw, or felt, that this region of self existing in me existed equally (though not always equally consciously) in others.

All I can say is that there seems

to be a vision possible to man, as from some more universal standpoint, free from the obscurity and localism which specially connect themselves with the passing clouds of desire, fear, and all ordinary thought and emotion; in that sense a new and separate faculty; and a vision always means a sense of light, so here is a sense of inward light, unconnected of course with the material eye, but bringing to the eye of the mind the impression that it *sees*, and by means of the medium which washes, as it were, the *interior* surfaces of all objects and things and persons."

Edward Carpenter's description is a very apt one, which I am from my own experience, able to confirm in every detail.

Nothing of individuality is lost, we are still that we were before crowned with a higher or cosmic consciousness, in which the emotions and the mind share in harmonious union. In this light all discrepancies and incongruities are automatically dissipated. We are conscious of immortality, and the thought of death provokes a smile like a child which discovers it was frightened by a paste-board

ghost, which, like the fear of death, is wholly man made, and like it, has no justification or *raison d'etre*.

We are in conscious union with Life Eternal, which is the life of the Universe and in which we are conscious of all those qualities we ascribe to God. We contact Truth in its profundity and the power of its stupendous magnificence. Joy and peace are the inevitable reaction, and the soul, mentally and emotionally, silenced in adoration. Here only is religion normal and natural!

The mind and body are in concordant unity, the breathing is, as Amiel says, "A respiration broad, tranquil and deep as the respiration of the ocean, serene and limitless as the blue firmament."

In conclusion, we will look to "Man in the sunshine of the world's new spring" and quote the following from Thomas Moore's *Lalla Rookh*:

"But these, 'pursued the chief', are truths sublime  
That claim a holier mood and calmer time  
Than earth allows us now; this sword must first  
The darkling prison-house of mankind burst

Ere peace can visit them, or truth let in  
Her wakening daylight in a world of sin.  
But then, celestial warriors, then, when all  
Earth's shrines and thrones before our banner fall;  
When the glad slave shall at these feet lay down  
His broken chain, the tyrant lord his crown,  
The priest his book, the conqueror his wreath,  
And from the lips of truth one mighty breath,  
Shall, like a whirlwind scatter in its breeze  
That whole dark pile of human mockeries.  
Then shall the reign of mind commence on earth,  
And starting fresh as from a second birth,  
Man, in the sunshine of the world's new spring,  
Shall walk transparent, like some holy thing;  
Then, too, your prophet from his angel brow  
Shall cast the veil that hides his splendors now,  
And gladdened earth shall through her wide expanse,  
Bask in the glories of this countenance!"

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# *Unison*

*(Inspired by Shri Meher Baba)*

BY COUNTESS NADINE TOLSTOY

Drop your thought into the Heart,  
Make Intuition the link in Unison  
and . . . . Love . . . .  
Remain "*within*" aware in Spirit of Him,  
Bring Him into all of you,  
In good and bad, in all your human.  
Continue in Him as you act, feel,  
As you think, or pure—expand !  
Grow in Him as His own.  
Hold sacred the thread of His weaving;  
The works of His Hands are divine,  
He weaves the Spirit and Soul into One.  
If your thought still intrudes  
Turn its arrow toward Love  
And away drop the thought—mind it not.

Love is its own compensation.  
Love thinks in Unison with the heart in awareness;  
Divine Love—knows without thinking.  
In Love seek and find your fulfilment.  
Resign your heart to Him and  
Raise in Spirit of Love  
Accepting its Law.  
Do not miss the call of True Intuition  
*And follow the Way of the Silent One.*  
He reveals it in sweetness of "gifts"  
And in pure recollections *within*—  
as if it ever was . . . .

How known and familiar, yet new.  
Patient and sweet is His giving to all;  
And He gives it in warning,  
Preventing deception and fall.

Why reflect impurities in introspections of self—  
 Pondering over the delusive "delights",  
 Enjoying thyself in "experiences"—  
 It may dim and confuse thy *clear* sight!  
 Let those fumes clear in pure exhalations.  
 Distilled in upward pure outlets—  
 They will not condense and retard you  
 On your way of transformation.  
 Keep in the company of the Beloved,  
 In Him alone *Pure Good* dwells.

"Light, unbound, says He,  
 Will you rise and be free."  
 Clear the sound in being,  
 Attuning to Him your instrument.  
 Open the Sight looking into the Pure!  
 Dip the Wings of your thought  
 In pure essence of Love;  
 Let it fly in Rhythm with the Divine!  
 In *service* to Him let it be—  
 Up and out,—in tones of joy  
and true Beauty!  
 Let it be His Tune in your heart in pure radiation!  
 How subtle His ways!  
 They touch deep and sure,  
 As none can other do!  
 He speaks *within* in finest tunes,  
 He wakes the pure response  
 To *link the One with One in All*.

He spins within, He spins without In  
 wondrous ways—all of His own  
 Sublime and pure,  
 In lure He wins  
 The high and humble low  
 To see and love One God in all.

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# *Meher Baba and the Universal Spiritual Centre*

BY ACHARYA M. CHAKRAVARTHY, M.A. (HONS.)

'SPIRITUAL uplift of humanity' has been the One Theme of my life and I was a day-dreamer, night-dreamer, walking-dreamer, wakeful-dreamer and literally a dreamer of dreamers. Yes, though a dreamer I had a sincere yearning to see the Dawn of Light shedding lustre all over the world and serving as the only panacea for all our modern evils—social, economic and political. As soon as I came out of the University I resolved to serve only this great Cause and went through series of apprentice courses to appreciate fully the significance of the statement—'Spiritual uplift of humanity'. During a period of nearly twenty-five years' touring career of a 'Civilized Nomad' I little dreamt that I would see in Shri Meher Baba the God-man, a real fulfilment and a full consummation of my heart's Ideal.

As a Sri Vaishnava Brahmin occupying a great spiritual hierarchy I was initiated into the great mysteries of the Dravidian Saints and Sages in Realms Divine. Vedic study and Vedantic Research in the Inner Laboratory helped me to compare notes with those Dravidian Saints and Sages and there was no other go for me to adopt but the transcendental method of communion with God to understand, appreciate and act up to the great Cosmic Harmony. Castes, creeds and colours socially served the purpose to a certain extent but they were after all social necessities. Beyond caste, beyond creed and beyond sex; beyond theology and beyond philosophy shines the Light Eternal and a real Communion with That alone raised the aspirant above the pairs of opposites, rooted out selfishness and broadened the outlook of man to embrace

humanity as his concern and work for its emancipation. All Glory to God.

Shri Meher Baba comes to Mysore and translates my humble thoughts into Concrete Reality in the 'Universal Spiritual Centre' at Byramangala. Meher Baba is verily Love Incarnate and I have seen with my own eyes how Love in Meher Baba operates as the most efficient Service. The first Indian *Guru* to preach and act on the great humanistic doctrines of 'Love God and serve His creatures' as the only means of Beatitude was Bhagwan Sri Ramanuja who flourished in the eleventh century A.D. A mighty rival of Shri Shankara with his Qualified Monotheism, He let loose the cords that bound intellect to play upon the heart to arrive at Soul-realization and God-realization. Indeed Shri Ramanuja was a perfect combination of Head and Heart with a practical Religion on the transcendental method. He lived 120 years to love God and serve God in the world.

'God fulfils Himself in many ways' and who knows that Shri Meher Baba's teaching the 'Absolutism' of Shri Shankara harmoniously blends with the

'Humanism' of Shri Ramanuja, Many of the Maharashtra Saints tried to effect a compromise between the monotheistic and dualistic schools of thought but the success was purely local.

Under Divine Dispensation we may now see a possibility in the Divine Game going on at Byramangala of the Extremist Head of Sri Shankara and Extremist Heart of Shri Ramanuja working together for the Glory of God and the emancipation of man on the plains of 'Love and Service'.

'Knock on the head, the heart opens' is a Reality in the Transcendental Regions. All the Saints and Sages in world have lived to prove it. Therefore we can safely trust that Shri Meher Baba will make his 'Spiritual Centre' the most practical Institution where any man or woman can develop most harmoniously a perfect combination of both head and heart; besides, we are living in an age that can be truly called 'International' and if we have to see the Empire of Humanity we can only expect that the Great Spiritual Leader shall be only a Divine Being who will bring down the Millennium on Earth.

## *From My Notes*

BY PRINCESS NORINA MATCHABELLI

OLD or new forms of religions cease to appeal to us when we begin to experience the Inner Life. The Spiritual Experience is a more positive and vital form of religion than the old, externally established ritual which is outwardly to create the intellectual thrill through modes and meanings having become crystallised mental formalism that leaves us so cold.

When we speak of the new Spiritual Awakening we mean the *deep order* in Being that is beginning to dawn in us due to the unfathomable stir in this cycle of spiritual Resurrection.

Man has not experienced yet the difference between the *real feeling for Truth* and the outward expression as the intellectual conception of what is ideal, good, pure and selfless.

No one who is really acquainted with the Inner Expansion of the conscious Existence shall ever discontinue to have the profound *pure Faith* which is knowing that all that is in

existence is guided by the *Supreme Will* that in us is yet unconscious, uncontrolled, unwillingly used in most human beings. Whatever we think, is unconsciously used by the *impersonal, pure Will* which is in so many forms and terms the same One Only Divine Existence. Whatever we may see in this Experience of the Divine Will which is supreme and superior to our *conscience* is indeed rare. Man will come to acknowledge in the Inner Order of his own mind that the Supreme Being is the Superior Will which is co-ordinating in use of our whole human faculty, that is the unfathomable guidance, the Supreme Order.

Whatever we think or whatever we try to make ourselves feel through the auto-suggestion of our imagination of that which is unfathomable, unseen, unknown—is vague. No one unless *awakened* Within the knowing realm of his Divine Existence can come to know what he owes to be, what he

was, what he is and what he will become. The spiritual state Within as the *scient order of Being* is Fact which we shall experience. We shall bring it into full existence when we realize its real order in use as the *Pure Selfless Conscience*.

Meher Baba has incarnated in this plane of the mind to make us realize our *divine pure selfless Conscience*. It is not for us to make use of it, as we could in no way react in it by the ordinary means of our own intellect. We need not worry about this unconscious state that in us is merely a passing phase. But we need to realize that it is passing phase and that it is unconscious state; and that it has to be overcome by the ways of life in its *two in one growing shows—making us conscious*. Throughout all in this life the *two opposing powers* of our individual existence have real cooperative interest. *No man in himself is right, when in the disputing mental state he wants to do the negative reaction of that which is in him the established right view—he must be selfless in whatever condition, situation or form it is to be expressed. The right view-point is only one—to be unselfish.*

What we need to know is that whatever we aspire and whatever we try to understand or whatever we do in order to make it clear to ourselves, is real and good the *realizing show* which has to clear the unconscious state of our sub-conscious ordinary mind. This is more or less the view-point of our modern psychology. Modern psychology has reached a point where the sub-conscious mind has become a *scient show* in which the human creative experience is modified through the intelligence, our mind as the intellect which is more or less good or bad; or right or wrong. This superficially conscious form of thinking within this realm of life that is uncertain, unrealized, unreal, nor good nor bad, is far too small a *scient mode* to realize the *divine Intuition Existence* which is in every individual the *latent state that has to be found within* the ordinary human 'I'.

Man in his own mind has no capacity to grow beyond his mind which is in its own way as universal, as finite, as unconscious, as indivisibly realizing—as it is but a Motion that has in its own *another Realized Order*

which is that of which the mind has but a small inclination to find out. We need not to be unconscious, we need not to be indifferent to the Divine Existence in us. We need not have a little scheme to live up to but *we must live up to the Divine Realization Order and fulfil the Divine Theme.*

This mind which we call individual is in us divine and real when it is realized. When we become able to say I have come to *see* and I have come to *know* that the Divine Order Within, as conscious Self, is in me in every realization reaction—I have come to understand that Within me is the Divine Mind that is the order of God. It is a rare treat to come to a point of real realization of this *creation condition within*, in which we have to *see, know* and *feel* how it is possible to live in this world, to react to any of its ordering reactions and effects and at the same time to consciously exist and feel the unselfish order in Being.

We must find the *realized show* in us as the Divine Existence by lifting the head and the heart. It is to self-react in use of God, it is to live in use of the mind as Being. It

is to show imperative in 'I' the use of God in us as conscience.

*God is in search of us.* He comes disguised as the selfless Servant of mankind, His greatest miracle is to lead us blind-folded to the Meeting Point in us—with Him.

When we abstract all religious intellectual conceptions from the Real Experience of the Divine Existence, we touch the pure basis of life spiritual and that is the *feeling for God.*

The temple of the living God is in us. The most sublime of all religions is the Heart. It is that Love which draws its Essence from the source of all Existence. It is sharing, giving the Unchangeable Benefit.

#### MEHER BABA MYSTICALLY REPLIED TO ME BY THE FOLLOWING ANSWER TO MY THOUGHTS

"When I come to the world in the form of a human Being and make the supreme effort to be a Divine Human Being, I have to bring to conscious realization *within* that which real, pure, good, unselfish. No other mental method will suffice in this new age of transmutation from the individual

‘ I ’ to the Infinite ‘ I ’. This unself-reactive order in the intellect that is done by me in a way that no one can see, is to be taken for granted by you and those of my disciples who know that I am the God-realized One that has to bring to this plane of the mind the new Spiritual Resurrection. This so-called unself-reactive way to *realize within the realm of the spirit* the deep creation order that is to know, to see, and to feel—is my so-called miracle in this epoch of the New Cycle. When you say that the human being has to consciously realize within himself as the ordinary human being—the Divine Intuition, you say the right thing. The right thing is that no one except those whom I choose to become more realized within, come to know me *as I really am*. Whatever this is, I here can only say, it is to *see me as I am*. When I say that this is all, you have to accept it and no more argue. You have to *feel* it and in this understand that it is all su supremely important that you *do in every way* what I in you or out of you *do realize* and this is to obey, and to make use of every minute of this life to fill

yourself with the Divine Radiance that is coming through me. This Radiance is not yet an order in this human ordinary conscious mind. It is going soon to be a *deep order* and it is soon going to be a *deep upheaval* and it is soon going to be a *profound aware realization of Truth* in those who *see*. To *see* means to understand that which is not to be ordinary or merely individual and of the intellect. So have it be cleared in the minds and in the intellects of those who come here to see me that I am a human being that has come to make the world as much realize *of its own Divine Existence* as the human Self is in *readiness to realize*. No more could be told to the ordinary human inquiring intellect than this. Say it to all who have not yet understood what is the Divine Life in themselves, that I have not yet felt the right, real reaction of them *wanting to realize in Being*. This Being of which everyone makes use as a term to express somewhat a superior realm of consciousness is a rare state in which men have no real self-satisfaction and experience of their own existence.



There it is where the mind does not want to give in. There it is where men do not want to really and truly capitulate and consciously give up that which is unconscious. That which is unconscious is the head. In many ways the human real reaction within in the Realm of Being is as far unconscious, as it is in the reaction body which is the so-called individual ' I '. No one has really the desire to realize above that which is *unrealizable* through the process of dual thinking. Make no further effort to explain to people who are *within* unconscious of this Unfathomable Existence that I am that which is Divine in a form of human being.

Come to me all who are heavy-laden and I will free you from the burden of your suffering. Come to me all who are unself-conscious in the Divine Existence and I will give you the Way. Come to me all who are unrealized within and unself-reactive without in the intellect, and I will see you out of that *show of unconscious divine expansion*, out and on to the pure Form of Being. Whatever I here say, it is for you to use and not for the

world to understand, as in these words is my life that which is in you the Being Existence.

You know very well that I am the very Being that has come to existence for the good of mankind. To make it clear I have to perform the life of every human individual; that is to say, I have to come down to the level of every human state of consciousness. I make it clear in them by being them as they owe to be and as they show to be. For that same purpose Jesus, Mohomed, Zoroaster, Buddha, Krishna came into human existence. They did not come to give life and matter and body and human advantageous conditions; they came to strengthen in mind and in body that which they must have in order to come to a new conscious state which is the *pure unselfish winning will* to overcome all limitations, all bindings, all individual customs of thought and experience.

This is all clear, but who is right at that point to win and to win and to win? I repeat it three times as in these three times I *order* within the subconscious and in the realm of

life that is more spiritual as human creation, and in that other side of the human creation which is *real and* divine. In these three forms or bodies I make the *divine upset* and I create that which I here come to say, to be, the new evolutionary order to awake in the realm of life which is yet unself-conscious in the head and in the heart of men of this earth. No more or no less my life here, has to bring into existence a *very deep human mental state* out of which man has to *see*, to *know*, to *feel* that it is I, who have come to give this *Divine upset*. The *divine upset* has to be the *supreme expansion in consciousness* possible to be obtained

in man. *The Supreme Expansion of the conscious existence in man has to be the new form of Free Religion. It is no more to be called by any name—but it is to be felt.* It has no more to be conscious in the intellect, in form of idea or thought. It is the Being that in this mind of the human creation *has to conscious realize and see and be.* To-day I say this for the New Age that has to come and no more for the past earth conditions that have to pass. I say this to make it clear that I have not come to establish any form of new religion or creed or school of thought, *but that I have come to put straight the human conscience."*

(To be continued)

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## *Inspirational Fragment*

BY ELIZABETH C. PATTERSON

### *Wordless Faith*

Soundless music comes to me,  
     While longing for the Beloved.  
 Wordless faith dawns upon me,  
     While longing for the Beloved.  
 Unseen vision enfolds me,  
     While longing for the Beloved.  
 Spirit of inward sacrifice rests upon me,  
     Leading me to my Beloved.

# *Bahinabai*

## *Part I*

BY MRS. INDUMATI DESHMUKH, M.A., B.T.

THERE are some persons who try to realise divinity by means of understanding or knowledge; there are others who try to realise it by means of devotion or *Bhakti*. In the end, both understanding and devotion are necessary for Realization; but devotion is often said to be the quicker and surer road to Realization, because persons ardently devoted to the Lord get knowledge through the Divine Grace because of their devotion, while those who have only knowledge may take a long time or even lives to get devotion in their hearts, which is too full with the sands of dry knowledge. There are a few fortunate souls who are gifted with knowledge as well as devotion and Saint Bahinabai is to be counted amongst these few. She lived at a time when there were no schools to educate women, and when women could not live without marriage or devote their lives to solely spiritual purposes.

But even in such adverse circumstances Bahinabai attained the spiritual greatness which is clearly reflected in her book.

Bahinabai was born in *Shake* 1550 at Devagaon, to the west of Ellora which is famous for its caves. She was contemporary of Tukaram who, she says, was her Master and Ramdas whom she often visited after Tukaram had passed away. The custom of child marriage prevailed at her time and she was married to an astrologer who lived at Shivpur not far from Devagaon. We know from her own biography that the name of her husband was Ratnakar and that after losing his first wife, he was remarried to Bahinabai at the age of thirty. Bahinabai appears to have been only five years old at the time of her marriage as she refers to an incident when she was eleven years old and which happened six years after her marriage. Her husband was also devoted

to God though he was not highly advanced in spirituality. Four years after their marriage, her parents came to stay with her husband. Ratnakar was also a religious priest. He lived at Rahimatpur with all of them. They lived there for two years and then they went to Kolhapur. Bahinabai was now eleven years old and she began to have a liking for the company of saints. She felt drawn towards them and she sought their company. While they were at Kolhapur, a person named Bahirambhat gave Ratnakar a black cow with her calf. Shortly the cow and the calf seemed to have an exceptional attachment for Bahinabai. She also had the same feeling for both of them. She fed them, gave them water and they (particularly the calf) accompanied her wherever she went. One day she went to a temple, as a saint named Jairamswami was to deliver a religious lecture there. Her calf also accompanied her. She went in with the calf. But as there was not enough room even for men, some persons there took the calf outside and tied it there. It began to cry loudly and hearing this Bahinabai

(who was only eleven years old) also began to weep. Seeing this, some people from the audience pitied her, while some began to scold her for creating disturbance. The attention of the lecturer was naturally attracted and he ordered the calf to be brought there. It became calm and quiet as soon as it was brought near Bahinabai. She then placed her head at the feet of the Saint in obedience and to the surprise of all the persons present, the calf also placed its head on the feet of Jairamswami. Next morning the news was communicated to Bahinabai's husband. But it was badly coloured and Ratnakar did not like his wife behaving in that way in public. He tied her hands and feet and beat her, and locked her up in a room. Since that time, the calf and the cow refused taking grass and water. Bahinabai also stopped having food. Hearing this, many persons came to see them and among them was Jairamswami. He saw all of them and told Bahinabai's husband that in previous life, the cow, its calf and Bahinabai used to sit near each other and meditate. Bahinabai's meditation became

complete, while that of the others remained incomplete owing to some obstacles, and that was the reason why they were born as the cow and her calf and because of their company in previous life were so much attached to Bahinabai. Ratnakar was convinced about this and he left his wife free. But the calf even then took nothing and died shortly after this event. Just before it died, a person named Hiramabhat casually said the first half of a Sanskrit stanza describing Krishna as one 'who makes the dumb speak or the lame climb the mountain'. The calf completed the stanza in human voice by repeating the other half which says, 'My obeisance to that Madhava who enjoys supreme bliss and whose grace can work all this'. It uttered the last word and breathed its last. Bahinabai's grief then knew no bounds. She lost her senses and was unconscious for three days.

This occasion seems to have been the turning point in her life. On the fourth morning she saw in her dream a Brahmin who asked her to become awake and when she arose from unconsciousness

she at once began to feel drawn towards Tukaram Maharaj and began to recite his poems. On the seventh day, she saw Master Tukaram, in a dream and he asked her not to live at Kolhapur but to go somewhere else and work for further spiritual development. When the people at Kolhapur heard the news, many persons began to come to Bahinabai's house for her *Darshana*; and as her husband did not like this he decided to leave her. He asked her parents to take good care of Bahinabai as she was pregnant at that time and prepared to go away from her. But as soon as he was ready to leave, he was overtaken by physical disease and was unable to go. Bahinabai has given a vivid description of his feelings during this illness in her poems. He had a burning sensation all over the body for seven days; he was crying loudly day and night and would listen to nobody. The pain was so acute that he could not take food for a month. At last he was ready to die in order to get rid of the pain. A thought now struck him that the disease and the pain might be due to what he

had said about the Master of his wife and he began to repent for that. Then an old Brahmin came to his bed and told him that he should not desire death or leave his wife as long as she behaved as a good wife and that if he wished to live any more, he should accept his wife who was very much devoted to God and was worthy of being followed in that respect. Ratnakar agreed to this and bowing to him requested the Brahmin to remove the pain from his body. Bahinabai was listening to this conversation and seeing her husband repenting for what he had done she also bowed before the Brahmin, who then immediately went. At the same moment the pain of Ratnakar disappeared.

After this event, Ratnakar began to treat his wife with respect and shortly afterwards with his wife and her parents went to see her Master Tukaram Maharaj at Dehu. He was sitting in a temple in front of the image of the Lord and *Bahinabai found him exactly as she had seen him in her dream*. After some days, she happened to pass in a state of trance and was in that state for three days and nights con-

tinuously. On the third day, while she was in the same state, she saw her Master telling her three *Mantras*. He also told her that it was her thirteenth life of spiritual preparation and that as she now had sufficient spiritual development, she needed no further lives and would get Realization in this life. After Bahinabai found out her Master, at Dehu, she lived there to enjoy the divine bliss of his company and listened to his *Kirtans* (religious songs and lectures) every night. Tukaram was a Perfect Master; but he was not a Brahmin by caste: and so to consider him as a Master was condemned by many ignorant and impudent Brahmins. So some Brahmins who lived at Dehu troubled Bahinabai for having Tukaram as her Master. Tukaram also was blamed for having Brahmin disciples. But both of them—Tukaram and Bahinabai—survived all the tests, the one as the Master and the other as the disciple; and Bahinabai enjoyed the full Divine Grace of her Master till *Shake* 1571. In *Shake* 1571, at Dehu Tukaram left his body; but Bahinabai was

not there at that time but was at Shioor. When she heard of the passing away of her Master, she

continuously prayed him to show himself in the same form; and at last her heart's wish was fulfilled.

*(To be continued)*

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## *Aspiration*

BY DELIA DELEON (LONDON)

I am filled with longing to be like a flame,  
 To burn away—how'ere the pain—  
 This garb of flesh, all fault, all fears,  
 To purify myself with tears,  
 And steadily to keep alight  
 The fire, for You burning bright.

I am filled with longing to be like a bird  
 To soar a way, nearer Thy word  
 Ever rising, higher, higher,  
 Loving always, hoping ever  
 To Thy abode my way to sing,  
 And nestle softly 'neath Thy wing.

I am filled with longing to be like a pool,  
 With a surface calm and cool,  
 And depth so translucent clear  
 That naught can mar, from far or near,  
 To be a mirror for Thy face  
 Reflecting back Thy Perfect Grace.

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## *A Meeting of Master and Chela\**

BY ELIZABETH C. PATTERSON

I FIRST heard of Shri Meher Baba through a letter from a friend in November 1932, asking me if I would like to meet him, as he was then in the United States on his first visit from India.

The name sounded strange to me, and I wondered what sort of a spiritual being a Perfect Master was, though I did vaguely consider that I might be interested. However, I put the letter away on my desk, and in the rush of New York events, I forgot all about it until one morning early, I received a telephone call from the same friend. Would I come up to Harmon that very day, thirty miles up the Hudson river from New York City? Baba was there and I could see him for a few moments. My mind was crowded with engagements, never had a day seemed so full, and the idea of the country seemed a long way off in the Fall of the year.

I opened my mouth to make the conventional excuses, and then something happened—and I said "Yes", instead. I had just been looking at my calendar, covered with appointments, and suddenly it had become blank—only much later did I perceive the symbol of this white new page. What actually took place was not on the calendar, but in my mind as my seemingly urgent affairs passed through swiftly: as a drowning man is purported to review his life.

Each one suddenly faded in importance—someone else could do this to-day, or I could put that off till to-morrow. How grateful now I am that it was not the meeting with Baba which I put off, for I have since seen the effect of one day's delay resulting in a long period of time before meeting the Master. I have also noticed how the 'call' seems to come when people are busiest; or is

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\* First appeared in *Occult Review*, London, September 1934.



it that we feel the draw of the world's affairs most when the spiritual impulse calls?

Imagine, I had only to be gone a day, yet here I was making such rearrangements. My city life had indeed caged my independent spirit! A friend from California, with whom I had an engagement that day, I asked instead to drive out with me to Harmon, and I encouraged her almost apologetically by saying that she might be interested in the motor drive up there. I wonder now if it were merely by chance that we had planned to meet that day, for otherwise I never would have thought of asking her to go with me to see a Persian Mystic, because I knew she was not a student of Eastern philosophy nor had she been even brought up with interest in Western religion. I then believed that these were special insignia of spirituality.

My motoring instructions were to follow up the Hudson river and turn off into a country road shortly before reaching the town of Harmon. After a mile to turn left into a small lane, which led along the sloping edge of the little Croton river. I had to ask for the

"Stone-house-by-the-River" but there was no one of whom to inquire. The adventure now began to seize us; this lane did not look as if it led to any place—would there really be a habitation at that end?

Tall dark pines grew along the winding banks of the river and the road seemed almost as if it might slide into beautiful green waters below. Somehow there was a distinct Japanese contour to the valley; was it perhaps Nikko instead of the Croton within reach of New York?

By this time we had shaken off even thoughts of the city and were eager with anticipation. Slowly proceeding on the uncertain road for quite a distance, we suddenly saw before us a most picturesque house built of native stone and wood, the window sills all painted red. Against the dark green pines, this bright note seemed cheering and the house appeared to us like one in a fairy story. Several cars parked at the side told us that we were not the only visitors.

Upon entering the door, which stood open, we found a stir of people, perhaps twenty, going and coming from various

rooms. My friend of the telephone conversation, greeted us and informed us that luncheon would be ready presently as his wife and friends were now helping to prepare it. Everyone seemed to have something to do, so we were not introduced to the others until we were all seated together at a long refectory table. Some of the party had been out there since Baba arrived, and others we could distinguish by their city attire, had just come, as we had, for the day.

We tried to find out what Baba was like, but everyone replied "Wait and see". This only served to quicken our curiosity. But later we understood it, when the same question was asked us, and were at a loss to describe him so that the newcomer could understand. The luncheon consisted of a delicious soup, well prepared salad, with cheese, fruits and nuts for dessert. It was interesting to find that most of the people present were ordinarily vegetarians. I learned through the conversation of the others that Baba and his Indian disciples were dining on rice and curry upstairs.

When would I meet the Master?

For some reason I felt I should not inquire, but wait quietly for the call. I had been told that Baba knew I had arrived with my friend from California, but nothing more was said. I had no idea if there were perhaps a ceremony attached to it, and we would have to wait for the appointed hour. So after luncheon, my friend and I talked with one of the disciples from England, but still no summons came. A distinct feeling of peace pervaded the house; and we became more and more lost in interest about the English disciple's visit to Baba's *Ashram* in India. He informed me that Baba was considered by many thousands there to be a *Sadguru*. I knew little on the subject of Masters, so he had to explain that the nearest interpretation of this spiritual title was "Perfect Guide".

Suddenly we were interrupted by a message brought by one of the others from Baba, and the English disciple hurriedly left us.

I glanced out of the window at the beauty of the sun shining on the dark pine trees but hardly had time to rise and follow the vista down to the

river before the disciple returned. He said abruptly, "Baba wants to see you". I felt not at all prepared at that moment, but rose to follow him upstairs. I had formulated no questions to ask Baba, and walked slowly up the steps, trying rapidly to think of something vital to inquire. No problems in my own life seemed impossible of solution in some way or other through my own efforts, so I tried to formulate some purely spiritual questions, but I reached the door with nothing ready. Then I thought it best to let the Master do the talking, but remembered that he was maintaining silence, which he has kept for "spiritual reasons" for many years. Still in a vacuum of trying to think, I crossed the threshold of his room and felt rather than saw two or three figures in Indian dress on either side of me. Perhaps it was the English disciple leading the way into the room which momentarily obstructed my view of Baba, or it was my own churning brain which clouded my quick perception, for I had taken several steps into the room before my eyes rested on Baba. Immediately

my feeling was one of *recognition*. All the way to the end of the room where he was seated, I tried to recall where I had seen him before. The feeling was one of familiarity, like meeting a friend in a foreign land—a friend whom one has known well, like since childhood, only since that earlier period the appearance has changed.

Still in the process of recalling, I arrived where Baba was seated, with sandalled feet folded in front of him, and the sun shining on his beautiful hair. His remarkable eyes reminded me of a Persian print but they were so alive with a thousand dancing fires in them that I realized that I had never seen anyone like Baba before. Nowhere in my world travels had I seen his likeness, nor did he seem to fit into a nationality.

Upon this close observation my recognition ceased, but he smilingly motioned me to be seated by him on the orange-coloured divan. I still felt completely at ease and at home with him. I was unconscious of any personality dividing us—either of his or of mine. I can, now, only liken it to being

seated by a quiet pool at the foot of a great mountain with only the sense of *peace* in nature, newly born..... This feeling never left me, although outwardly I was interrupted by the English disciple reading from the board to which Baba was pointing. His finger flew gracefully over the letters of the alphabet board, and the message was that Baba was pleased to see me. I informed Baba that I had tried to recall, where I had seen him before, and the English disciple interposed and said that a 'remembrance' happens to many people who meet Baba seemingly for the first time, because they may be old 'contacts' in other lives. I thought perhaps this may happen often, but it was a new experience for me to be so familiar with someone so foreign. Then the disciple enquired if I wanted to ask Baba any questions. One did come to me: there was a very dear friend who was suffering from a nervous breakdown, and Baba had previously met her while in New York. I knew no disease had been found, and yet she was critically ill—what could be done? The doctors

seemed only to cause the disturbance to increase by their treatments. Baba nodded understandingly, and wrote that she would get well, that I should leave the matter to him, and to bring her out to see him again. It all sounded so simple, but I realized how much opposition would be raised by those who surrounded her to the idea of motoring her out to Harmon, but I promised to do what I could. Then I asked Baba about certain feelings I had all my life, for example: of doing some act in certain surroundings and suddenly perceiving that I had done that identical thing in the same place and way before—was it in a dream or actually had I experienced these circumstances before?

There were other experiences too when I had thought of someone at a distance and had pictured them in need or mental distress, although I had no reason to believe that they were otherwise than well and happy; and always if I responded by solicitous word or financial assistance, I was 'just in time'—although it took period of the letter to reach there. What were these feelings and

intuitions? Why could I not 'turn them on', instead of coming in a flash as if by 'chance'? How could this fleeting knowledge become 'permanent'?

Now my questions tumbled out and Baba smiled comprehendingly. I had the impression of receiving his answer directly in my mind, while the slower communication through his fast moving finger on the board seemed like an echo as it was read out by the disciple. If I think now of the actual replies which reached me through the ear, they seemed very unsatisfactory, because all I recall was the disciple repeating that I should wait and in time I should know all. Perhaps to an Easterner who believed in many lives, this would suffice, but I was a Westerner brought up in a modern age, whose motto was, "Do it now".

Somehow, though, the *inward answer* seemed to me completely satisfactory, but as there were no words, it remains today only an impression. At the time I experienced the consciousness that all things were possible. I saw behind the veil of physical limitations and

was satisfied to wait for the spiritual experiences.

A tap on the board, and the disciple informed me that Baba meant my time was ended—could it be that this timeless session was only ten minutes which was allotted for each interview? Although I was brought back to the remembrance of the clock, I still knew the quiet of *timelessness* within me. We shook hands and I walked quietly out of the room—so happy, that descending the stairs, my feet did not seem to touch them and my body felt as light as joy itself.

My friend who had driven out with me, was waiting anxiously below for my impression and I tried to tell her; then I ended by saying, "You will see for yourself." Presently she was called away to see the Master, and others came into the room. To one lady whom I had known but slightly before I found myself talking as if I had known her all my life. Previously I had thought her cold and restrained, but now she seemed glowing and intimate, as one who understands profoundly, for had she not been through the

same beautiful experience of meeting Baba? I felt a quickening of kinship with all in the room, a peculiar *oneness* with all I saw. After a short time my friend returned, looking radiant. Never had I seen her so beautiful.

Then came the moment to leave, and for several miles neither of us spoke. Finally my thoughts of Baba, were carried on aloud, by my friend enquiring, "what did Baba ask you to do? My impression was that he had asked me to leave all to him, for I did not recall any direct instructions, Asking her in turn what Baba had told her, I found her interview had been very different from mine. Baba had given her specific instructions about meditation each day and certain words to repeat mentally. At the present, she could not remember the *mantram* she was to say, and was disturbed at her forgetfulness. For certainty, she had asked Baba to spell out the words twice. Little else was said between us on the journey, but we had a feeling of kindred thought and spiritual rapport.

Two days later she called me on the telephone: Would I go

out to Harmon again? I was surprised, for the first visit seemed so complete. I did not hope for a second meeting with Baba. Yes, she had received a message from Baba to come, just as she was thinking very hard that morning, and trying vainly to recall the words Baba had given her for meditation, and was even considering telephoning up the house at Harmon to enquire, when her telephone bell rang. The American disciple who had originally called me, informed her that Baba wanted to see her again. Surely she must believe Baba knew that she was thinking of him, and she wanted me to return with her to enquire the words. Would I go? Then I remembered Baba's instructions to me to bring out my sick friend. So our second visit to Harmon came about through the course of events. It was difficult to get my sick friend to think she was able to ride so far, but she wanted to go, and as good fortune would have it, there were no restraining advisers in the house at the time. In the "Stone-house-by-the-River", we found again the same wonderful atmosphere and returned

home with a deepening sense of satisfaction and beauty experienced.

The time came for Baba's departure for India. He and his disciples had been on a trip to Boston and were now staying at an hotel in New York, and I ventured to call upon him to say farewell. Baba had rooms in the Astor Hotel facing Broadway, and as I waited to see him, I noticed glaring theatre signs across the way. Conspicuous among them was a tremendous advertisement for a play, "Strictly Dishonourable". Then I looked down and saw the throbbing traffic below, characteristic of Western speed. I might have wondered at his choice of this noisy thoroughfare if I had not heard that Baba looked upon the tremendous "energy" of the West, which Americans now express materially as potential spiritual force, which will be awakened by the Perfect Master.

Presently it was announced that Baba wanted to see me, together with the husband and wife through whom I originally met him at Harmon, and who were now staying at the Hotel. Baba greeted us with that radiance which was more than

a smile, and gave the effect of sunlight streaming into a dark room.

Motioning for us to be seated beside him, he desired that we meditate together a few minutes. Instead of going into abstraction, I was aware of tears pouring unexpectedly down my face—tears which seemed to me meaningless at the time, as I felt neither joy nor sorrow. I only hoped I could control them before the others opened their eyes, but was not in the slightest degree aware of the depths within me which Baba was thawing. While I instantly recognised him upon meeting, still I was spiritually slumbering, and did not even guess the effect of this encounter upon my life or the *awakening change* in the recesses of my being. A link, I think, was forged between these two souls meditating and myself for the later performance of Baba's work. At least so it has worked out in the development of later months.

Three short interviews were all I had with Baba during his first visit to the United States and I was not ordained to see him again for a year and a half, yet his work has become

my continuous and chief objective. Spring has entered my soul through the inspiration of Baba, and I cannot yet foresee the unfoldment of summer. The unique part of my experience is that as time goes on, though I may be far from Baba in distance, the impression on my

life becomes continually stronger. He plants the 'seed' and the flower springs up whether the gardener is there nor not. Life itself cultivates the soil, while the Divine Love which Baba sheds, warms it to grow. Baba always returns to my life, as the Sun returns in its cycles.

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## *What is Meher Baba's Mission?*

BY DR. ABDUL GHANI MUNSIF

WHAT an ignorant question to ask, when people inquire as to what is Meher Baba's Mission in life? One is at once taken aback by such a question. Invariably it happens that instead of answering the question straight—and in fact it needs no answer—the questioner himself becomes a very interesting subject to study.

In mentally sizing up the subject opposite, one intriguingly begins to wonder within himself as to what type of a creature is present there to be dealt with. And within a second which seems an eternity, many thoughts and doubts arise and

automatically subside, such as:—

(a) Is the man sincere? If he be sincere, then he would perhaps never come out with such a question.

(b) Does the man know anything about saints and saintliness? If it be so, he ought to be familiar with the *raison d'etre* of saints, which consists of nothing but the spiritual regeneration of mankind, individual or collective, in proportion to the Divine authority they are invested with.

(c) Does the man believe in saints and the possibility of realizing that state or stage which is the potentiality of



every atom in the universe? The Sufis assuredly do believe in such a possibility as stated by the Sufi Poet Hafiz:

"If only the Holy Ghost were to help once again,  
Others also can be what Jesus did attain."

Swami Vivekananda also has knowingly proclaimed that, "Even a worm will one day realize God." If the man believes in this spiritual possibility for man, then would he not be humble; and would he not rather indulge in self-examination, instead of holding up saints for vulgar scrutiny?

(d) Has the man contacted any living saint in his life-time? If so, what has been his *modus operandi* with them? For once perhaps this man forgot to question the saint concerned as to his mission in life. Or perhaps the saint in question read the uppermost thought in his mind or referred to some outstanding incident of this man's past life or prophesied a future eventuality. And what has been the outcome of such a contact? Beyond giving a little self-satisfaction for being specially favoured, how does this little attention on the part

of the saint, help the man concerned spiritually.

Has this man advanced spiritually after this contact with the saint? No, he has duped himself. The saint found him too easy to please and consequently disposed him off very cheaply. And surely no father ever gives his child a guinea, if the latter be satisfied with a copper. The man goes out into the world none the better for his experience. He has evidently forgotten nothing and learned nothing. He continues to identify saintliness with miracle-mongering of a very cheap type.

What an ignoramus this man proves himself to be! His case is like that of a man approaching a personage reputed to be wealthy and inquiring of him if he was really affluent and rich. In reply the wealthy personage gingles coins in his pockets. This rich gesture immediately satisfies the vulgar curiosity of the man and in the excitement of the moment, very often than not, this man forgets to question if he can have a little access to the riches displayed.

Here one may perhaps be inclined to defend the man by

saying that he, at least, is assured of the greatness of the saint concerned and he may probably induce the latter's grace in future. Well, such a situation is a very remote possibility and surely it doesn't crop up daily.

But there have been people of a higher calibre like Ghausali Shah Qalander who did not feel satisfied even when a Hindu *fakir* of Babri vouchsafed to him by means of his spiritual powers, the *darshana* of Bhagwan Shri Krishna for which he was held to be in great repute at the time. Ghausali Shah after this experience remarked, this vision of Krishnaji given me by you, is not what I came here for. In so far as this vision stood before my eyes, I have projected it out of my mind—in fact I may be said to be its creator. If you know anything of true spirituality (*faqiri*) teach it to me, otherwise I bid good-bye."

Swami Vivekananda, during his college days, used to go pestering *sadhus* and *faqirs* and asking them the question whether they had seen God. Ultimately he caught a 'Tartar' in Shri Ramakrishna, who demolished the edifice of his preconceived notions and made him realize God.

These people never wanted to be wise about their Saints mission but went straight for what they professed and were out to give.

(e) Is the man capable of describing or understanding what has been the mission in life of prophets, *Avatars* and saints of the past? If he knows this, then there can be no difficulty for him to understand Meher Baba or any living saint.

It is wrong to believe that prophets, or Masters or *Avatars* have come to give religions to the world. Meher Baba says, "The so-called religions are an effort to commemorate the association with a great spiritual Master and to preserve his atmosphere and influence; It is like an archaeological department trying to preserve things which only resuscitate the past."

One must understand that the primary and real object of prophets and saints is to supply a spiritual spark to perfection in proportion to the preparedness of those ready to receive it and as said before, the scope and range of their power and activity in this connection

depends on the Divine authority they are invested with. This spiritual touch by the Masters of all times is for the select and eligible few; as for the rest of mankind, they leave behind a bookful of instructions, guidance and hints for the stragglers on the Path.

(f) Has the man ever cared to inquire as to what is his own mission in life? Does he think that mere eating, drinking and begetting is the all and end of existence? The Sufi poet Akber Allahabadi was evidently confronted with this question when he said:

"How briefly can be summed  
up the life of my friends,  
They graduated, they served,  
were pentioned off—it ends."

Now how many are there, who approach Meher Baba as sincere aspirants of spirituality with the avowed purpose of realizing one's Self? When Meher Baba declares that he has become one with God—Truth, does the question needs any explanation as to what is his mission in life? And in what better form can a realized personality give out his mission in life, as when Meher Baba says, "I have come not to teach but to awaken". What a world of meaning and spiritual possibilities, lie behind these words for sincere seekers of Truth!

*"Prudens questio dimidium scientie"*—to know what to ask is already to know half.

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### THE SAYING OF SHRI MEHER BABA

Vegetarian food and milk assist the development of the divine nature in man, whereas eggs, meat, alcoholic drinks, and fish tend to excite the animal nature in man.

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# *Western Ancient and Modern Prophecy of the New Age\**

[Adapted by Will Backett (London)]

THE prophecy of Merlin, whose name is associated with King Arthur in the mythology of ancient Britain, concerning the coming of the world Saviour, has a significant parallel to the recent prediction in the London newspaper *The People* in December 1934, of a new World Figure, who would arise in 1941, when "for the first time in modern history, Democracy will have found its one superb leader" .... His work will, the article emphasised, arouse tremendous opposition but he will win in a dramatic way and sweep the board with his opponents". Thus his work will succeed because he will be above nationality and above sect." "His knowledge will be colossal, and his judgments as nearly perfect as we can imagine.

In everything he does there will be this uncanny accuracy, and it is possible that those who come into contact with him, will feel that they have never before met anyone so sweet of temper, so gracious in manner, or so good to look upon. Wherever he goes, the common people will love him and follow him." This prediction is based upon the conjunction of five planets, Jupiter, Saturn, Uranus, Venus and Mercury.

The drastic reform of social conditions, is also predicted, as well as the upliftment of the status of women, all the direct result of this new leader's work, which will furthermore emerge in the *unification of the nations*.

Merlin's ancient prophecy also refers to the influence of Jupiter and Venus, Saturn

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\* Translation of Merlin's Prophecy (pp. 329-30) Comte de Gabalis pub. 1913 by "The Brothers" and printed by "W. H. Broome, 15, Holborn, London".

and Mercury, and some of the constellations and the signs of the Zodiac, to indicate the state of the world and of men's minds and feelings at the time of the appearance of the World Saviour. He employs symbols in expressing his prophecy of the future, for symbols are the common language of the ancients and survive from prehistoric times in unbroken continuity, surviving to-day in heraldry and in some forms of worship and ceremonial.

Merlin's prophecy refers to One who shall conquer the creative energy within the cosmos, "grasping the lion within the earth". Thus we may look to its fulfilment in the age of the manifestation of the work of the World Saviour, who shall direct upward into finer more spiritual channels, the animal creative energy of the ordinary life.

Merlin refers to "gold" and the "brightness of gold" to indicate the highest spirituality manifesting as the divine power in a "God-Man". Merlin himself is credited with a knowledge of the forces which control nature, and legends and

stories indicate that he was a *yogi* of considerable power in the occult world, even guiding the great Arthur himself through various initiations in the story of the "Knights of the Round Table".

Nevertheless, this interpretation of the signs of the coming age is more interior than of the writer of *The People*, as the following extracts from Merlin's Prophecy indicate:—

*"A man shall grasp the lion within the earth, and the brightness of gold shall blind the eyes of those who behold it."* (The Saviour of mankind directs and controls the vital energy, which the lion, as King of Beasts, symbolises, and those who behold His spiritual nature are dazzled and blinded by His Glory.)

*"Roots and branches shall change places and the newness of the world shall be as a miracle,"* [As trees by their extremities are rooted in the earth, and through this are earthly in every part, in the same manner, divine natures are rooted by their summits in the One (Proclus). Thus man's earthly nature shall be regenerated.]

SIGNS OF THE TIMES WHEN  
THIS SHALL HAPPEN

*"The brilliance of the Sun shall be tarnished by Mercury's alloy of gold and silver, and there shall be dread among those who investigate."* (The bright light of spiritual truth is tarnished as gold is dimmed by alloy with silver, inspiring fear amongst seekers. In one aspect silver typifies the "astral" which is an obstacle to spirituality.)

*"Stilbon of Arcadia shall change the disc of the Sun."* (Stilbo is the name given by the Ancients to Mercury, who to the Greeks, is Hermes, the messenger of the gods. The latter is therefore the enlightened understanding, through which man may receive the revelation of his own true spiritual nature. The Physical Sun is the source of life on the physical plane, and thus to understand the spiritual source of the Sun's power, will change "its disc" in the eyes of men, and so alter their understanding of physical life also.)

*"The helmet of Mars shall call for Venus."* (War most terrible will compel Love in the last extremity.)

*"The helmet of Mars shall cast a Shadow."* (War is the shadow of Mars. Esoterically also, Mars represents the death of the physical desires in man, and his regeneration thereby.)

*"Iron Orion shall unsheathe his sword."* (This also is an "inner" fight, as the life of Orion is a type of man's journey from the animal stages of consciousness to the control and sublimation of sense desires. It has its correspondence in the outer world also, where men "of iron" strive and fight together, in this age of Kaliyuga.)

*"The Phæbus of the sea shall trouble the clouds."* (Sea and Water are symbolically "matter" and "mind" respectively, and the clouds, or *sanskaras* which dim man's consciousness, will be dispelled by Phæbus Apollo.)

*"The madness of Mercury shall pass all bounds."* (Human faculties which the gods personify, have both their higher and lower aspects. Mercury, mad, would indicate its lowest aspect, *i.e.*, the intellectual run riot.)

*"Jupiter shall forsake his lawful paths, and Venus shall*

*desert the lines appointed for her."* (The chaos in the outer world will also extend to the unseen worlds wherein the gods function.)

*"The twelve houses of the stars shall deplore the transition of their guests."* (The signs of the Zodiac represent human faculties which at this time, change their relative positions and result in great confusion.)

*"The scales of Libra shall hang obliquely until Aries shall put his curved horns under them."* ("Libra is the sign of the balance, while Aries, the Ram, is the principle of generation. The spiritual equilibrium of the world will be upset."\* "Aries represents the energy and manifested life of the deity."† Thus this discord is adjusted by the work of the God-realized Saviour.)

Under various other similar illustrations, Scorpio, Cancer, Virgo, Sagittarius, the Moon, indicate the opposition to virtue and order, and the break-up of the old dispensation, in the relations they bear to each other at the time of the appearance of the World

Saviour. The "Pleiades break forth into weeping", but their prayer to the gods for protection will not pass unheard, as in the ancient legend.

Thereafter, as Merlin prophesies under the symbol of "Janus" whose offices shall never return, "there will be no more war, with the advent of the Golden Age, when the manifestation of the Saviour fills the world with spirituality, purifying the very springs of human life, thought and feeling, creating the ancient wisdom in its pristine purity and vitalizing with the Holy Spirit in the Universal Day of Pentecost the uttermost parts of the Universe. Symbolically, Merlin foreshadows this culmination in the phrases:—

*"The waters shall rise at the stroke of a wand, and the labours of the ancients shall be recreated. The winds shall strive together with an awful blast and shall make their sound among the stars."*

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\* *Comte de Gabelais*, p. 341.

† *Astrological Key to Character*,

I. M. Pagan, pub. 1907, Theosophical Society.

# Notes from My Diary

F. H. DADACHANJI

JANUARY 1940

BABA retired for a period in seclusion. He also made short tours during the month, one in the South of India and the other in the Mysore State. Both were private as he travelled *inognito*. He received none of the public during the month, neither in Bangalore nor during his travels.

## BABA'S 46TH BIRTHDAY

Baba's 46th birthday this year fell on the 15th of February (according to Parsi calendar). In accordance with his express wish, there was no celebration this year and the auspicious occasion passed off very quietly.

Numerous messages of love greetings however were received from his disciples and devotees from all over the world, by cables, telegrams and letters.

## THE CENTRE

The construction work of the Spiritual Centre at Byramangala

continues. A special staff from Baba's group who have been entrusted with the duty of supervising the work done in accordance with the Master's plans, have gone to stay there in special quarters built for them.

## THE GARDEN SCHEME

The plans for the lay-out of a landscape garden that has to cover the whole area, has been entrusted to the well-known architect and town-planner—Mr. G. H. Krumbiegel—who has already worked out a number of beautiful schemes of towns and parks throughout the State and also in other parts of India.

## NEW MASTS FROM THE SOUTH

As our readers are well aware, Baba's work with the *masts* has been continued since 1936. His special attention and care for these, as he repeatedly refers, has a great significance for his future work in which these advanced souls have to play an important



part. Wherever he goes he contacts numerous types of these—bathes and feeds them—and keeps with him those whom he thinks fit. His knowledge of the existence of particular types and stages of these *masts* in different parts of the country and the way in which they are contacted and brought over is remarkable. These facts have already been explained in our previous issues.

While in Bangalore, Baba pointed out certain spots, knowing where a particular type or one of a particular stage of advancement could be found. His disciples, specially trained in this most arduous task, trace them in or about the directions indicated and bring them to the Master. Their adventures in tracing these various types of spiritually advanced souls, with their peculiar traits, are as trying as they are interesting.

In a few cases where the *mandali* fail either to find or to induce the particular *masts* as described and wanted by the Master, he would either go himself to the place, contact the particular one and bring him over with him, or at times by merely going round the places

where they stay, he *subtly works* in a way which attracts them, and they then follow the *mandali* sent out to bring them.

There were two particular men of highly advanced stages whom he wanted from India. He first sent his emissaries to bring them from their respective places of habitation; when they did not succeed in bringing them, Baba himself went to these places, and the holy ones, who never moved out of their respective shelters where they lived for years and where they were actually worshipped as saints, followed like lambs when the Master appeared. Those of Baba's *mandali* who have been hunting after these rare types of *masts* for over three years and have brought so many of them from time to time to the Master, are really amazed at the change that the Master's presence works in these peculiar types. Those who at first refused to budge an inch from their years of habitation, then meekly submitted to the request of the *mandali* and literally followed them after they felt the Master's presence and atmosphere in the surroundings.

At present, in Baba's special *Ashram* for the God-mad in Bangalore, there are half a dozen of these *masts* brought over from different parts of Southern India, in addition to the others already brought over from the other *Ashram* for the *masts* at Meherabad, Ahmednagar.

Brief accounts of Baba's tours in South India and in Mysore will be described later in these issues by those who accompanied the Master during the respective tours.

#### BABA'S MAN—THE TEST OF A TRUTH SEEKER

Amongst the visitors in the afternoon of 30th December 1939, was a young Swami from Bengal, clad in *Bhagwa* (ochre robe). He came with another Swami from Bangalore of his age and attire who had already met Baba. During the conversation

it transpired that he had *renounced* all—father, mother, family and everything—in search of God and had gone round many places in India even to Tibet, and was just returning from Rameshwaram.\*

He came to know of Baba in Bangalore and although many others wanted to discourage and deter him from paying a visit to the Master, he felt an inner urge and was determined to see him at all costs. To-day he was happy at the privilege of having the Master's *darshana*; and so was Baba, to find a very rare type of a seeker whose one desire and aim in life was for God-realization.

#### THE INTERVIEW

*Baba*.—It is very easy to give up father, mother and family, but very difficult to realize God.

The Swami said that he was

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\* Named after Rama, Rameshwaram is one of the two holiest places of pilgrimage for the Hindus. It is situated in the southern extremity of India, very near Cape Comorin. It is the place where Rama stayed with his army when he went to conquer Ravana, the then ruler of Ceylon. Rama built a bridge to cross the sea (Indian Ocean) from Rameshwaram extending to the other side. No pilgrimage could be considered complete without visiting the two most important places—Benars and Rameshwaram. The pilgrim has first to visit Benares for taking the sacred water of the Ganges over to Rameshwaram with which to bathe the image of Rama in Rameshwaram. He then has to collect *Setu* (remains of the bridge then built, now in the form of sand or stones, etc., collected from the shores) and take it back to Benares to Shiva's temple.

prepared even to give his life for God-realization.

The credit and greatness is in living and loving God, above all.

*Baba.*—Even dying is easy. This longing of yours is very good and highly appreciable. I want men of your type who have no other thought or desire but to realize God—for that is the only real thing in life.

The Swami felt very happy for these encouraging words and said again that he was prepared for anything.

*Baba.*—But I will test you—and it won't be easy. Just think over it and let me know later.

*Swami.*—I have nothing to think of, I have thought over it so much and so long, as to cease thinking of it any more.

*Baba.*—(smiling) Then you are *MY MAN*.

The Swami felt happy, closed his eyes and drew a deep sigh of relief at this recognition by the Master.

*Baba.*—I would still like you to think over it quietly, for I know of others who, in their momentary enthusiasm, have said similar things, but fail the moment they were put to test.

The young Swami replied that

he had washed his hands of every thing.

*Baba.*—Bravo! I am glad. Then I will guide and help you to your cherished goal. Now listen carefully. As a preliminary step, I want you:

(1) To go to Rameshwaram on foot.

(2) Eat only once a day and beg for your food.

(3) Touch no money.

(4) Touch no woman. If you happen to come around any, remember your mother.

(5) Take *darshana* of 100 people in Rameshwaram.

(6) Be back here by the 1st of February.

The moment Baba referred that he had not to touch money the Swami pulled out from his waistband a small piece of cloth in which were tied some money at one end. He threw it on the ground just in ready response to Baba's injunction regarding money.

He uttered not a word of complaint or excuse at all that Baba said but kept quiet.

Baba's test was very hard indeed—rather impossible to cover all this distance on foot in only one month. In fact, his friend, the other Swami, tried

to whisper into his ears at first discouraging him and even try to draw Baba's attention on behalf of his friend that it was practically impossible for his companion to return by the 1<sup>st</sup> of February if he went walking.

But Baba sweetly remarked, "That is *his* lookout. How does that worry you? He doesn't. He says he is prepared for anything and is determined even to die, for God."

Baba then cast a significant glance at the young Swami as if to ask what he had to say. But the Swami said not a word. With silent determination, he rose, to leave, with Baba's permission and blessings.

His determination and longing were really remarkable.

Baba let him go. The other Swami also went out after him.

The *mandali* in the room watched all this scene with silent admiration.

The two Swamis had just gone out and must have reached the gates of the compound, when Baba ordered one of us to call the young Swami back.

He returned alone. The other Swami went his own way. The

young aspirant faced Baba again, prepared to stand any new ordeal he may be put to.

Baba smiled at him first, and said, "I am very happy you stood my test and didn't hesitate or question, nor ask for any excuse to get out of the difficult situation, even with your injured foot, (he was limping on account of a boil on one of his feet). If you keep up your longing for God and the same spirit to stand all tests, you will surely realize Him. He is there—in you—and always with you."

The Swami replied submissively, "R... M... and the other saints whom I saw also said like that, but I have upto now experienced nothing out of all these words."

Baba explained, "R... M... was right. Ramakrishna said that. Vedanta says that. Pandits say that. All say that. But it is a matter of experience. I want you to realize it. That is why I take interest and instruct you to do certain things.

I want you to follow my instructions as already given, to go to Rameshwaram, not by foot but *by train*."

The Swami tried to say something by way of explanation but hesitated. Baba knew

it and asked him to speak it out. The Swami gave out that he had no sufficient money for train fare to go to all that distance and come back by train.

Baba ordered a few rupees to be given him in addition to the Swami's money, and told him not to worry, but just accept what he had said and act accordingly, with faith and determination and without the slightest hesitation.

"Take this money. Use it for your rail fare. All other instructions same as already explained. Go to Rameshwaram and come back by the date I told you," Baba repeated.

"But Master, I just come from Rameshwaram," the Swami smilingly put to Baba.

"It will *now* be a *new* Rameshwaram for you," explained Baba with a significant look.

The Swami closes his eyes, feels an inward happiness at these words from Baba. He has an ecstatic expression on his face which conveyed that he realized the significance of Baba's words.

*Baba.*—There will be many who will try to discourage and dissuade

you from this, saying 'What are you doing? Why are you wasting your time? Where are you going?' and so on. But just listen to all this with one ear and let it out with the other. Bless them all and go your own way. Persevere, and fear not. I will always be with you. You will feel my presence and my help.

The Swami closes his eyes again. He feels deeply touched by Baba's words. The expression on his face conveys again the inward happiness he feels at Baba's presence and marked injunctions.

Giving a reverential bow, muttering the significant word—*Om*—the Swami leaves the room for the great test.

\* \* \*

The Swami returned promptly on the day fixed and presented himself before the Master. An interesting account of his first ordeal under Baba and the interview with him on his return will be published in our next issue.

\* \* \*

#### PURE LOVE

On the eve of December 24, 1939, Baba gave a discourse on "Pure Love" to a visitor, an

advocate from the *mofussil*, a simple and plain-spoken man. He quite frankly and gently told Baba that he had heard so many people talk about "Love" and wondered what Love really was. An interesting conversation ensued, during which Baba explained this subject in his usual simple yet masterly way.

*Baba.*—Are you married?

*A.*—Yes.

*Baba.*—Have you any children?

*A.*—Yes.

*Baba.*—Do you love them?

*A.*—Yes, in the ordinary way. But I cannot say that is real love. My object is to have real Love, not this *mayawik* affection or attachment. I visited saints in the hope of experiencing real Love, but so far have not succeeded in any way.

Baba appreciated the man's longing for true and Divine Love and said, "You must first understand what *real Love* means. Selfish motives, even in what people call love, often deceive them and they mistake selfish feelings for love. I will make the point clear with an example: A person talking of love will say, 'I love my beloved. I want my beloved to

be with me' and so on. But in all these expressions of love, the 'I' and 'My' are most predominant."

Another example: "Suppose you find your child running about in tattered clothes and feeling unhappy about it. You will readily feel for it and do all in your power to get good clothes and make the child happy. On the other hand, if you see a child in the street in similar conditions, *i.e.*, in torn and tattered clothes, would you feel the same and act as readily as you did in the case of your own child. If not, it shows how your attitude towards your own child is merely a result of your *selfish* feeling.

Your feelings could be called the outcome of true Love only if your attitude towards the unknown child of a stranger in the street were the same as towards your own child under the same conditions.

*Complete absence of selfishness is therefore the true characteristic and real test of Pure Love."*

Baba then proceeded to describe how this Pure Love or Divine Love can be experienced. He pointed out that it is not something which could be forced upon somebody who

could be snatched away from another. It is attained after the aspirant has succeeded in overcoming selfishness and when the "I" for him does not exist.

Explaining how this selfless stage could be reached, Baba pointed out, "It might be said that it is difficult to attain and at the same time it could also be stated that the stage is easy to reach. Paradoxical as these statements might seem, they are never the less true.

It is *difficult* to attain to the stage of selflessness so long as the aspirant has not resolved to reach it. In the absence of a firm determination, the external attachments connected with the lower "self" prove too strong to be overcome, with the result that the aspirant does not find it possible for him to attain to his goal.

On the other hand, if the aspirant, with a strong will, decides once for all to achieve his aim at any cost, he finds his task *easy*.

For example, you have an old coat which you like much. You cannot get rid of it until you make up your mind and boldly take it off to do away with it once for all.

The bold decision makes the

task easy which would otherwise be difficult."

Baba went on further to explain: "Self-renunciation is so necessary for experiencing Pure Love. This 'renunciation' does not mean that one has to leave all the worldly connections and affairs and go to the jungles. It really means remaining in the world and discharging one's own duties faithfully, yet keeping aloof from all attachment. This is not an unattainable ideal but a practical goal which can be attained with ease, provided of course the aspirant sincerely and boldly resolves to reach it."

Concluding the discourse Baba pointed out: "Just as a man, when he is hungry, feels so, similarly when an aspirant desires to experience Pure Love, he feels the longing for it, and at the proper time he gets the necessary directions and help from a Master to attain to the goal of 'desirelessness' and is able to finally enjoy the Bliss of Divine Love.

This is a state to be *experienced* and not to be intellectually described."

## Register of Editorial Alterations Vol. 2, issue 4

- Page 202 para 3, line 2, change fully to the fully  
Page 205, para 2, line 7, change question to the question  
Page 207, para 1, line 13, change comsummation to consummation  
Page 220, col 1, para 1, line 1, change came to come  
Page 225, col 2, para 1, line 2, change Mahrashtra to Maharashtra  
Page 225, col 2, para 3, line 4, change world to the world  
Page 233, col 2, para 1, line 12, change obeyance to obedience  
Page 233, col 2, para 1, line 32, change medidate to meditate  
Page 234, col 2, para 1, line 12, change *Darshana* to *Darshan*  
Page 240, col 2, para 2, line 12, change seemed to seem  
Page 241, col 2, para 2, line 10, change period to the period  
Page 245, col 2, para 1, line 4, change nor to or  
Page 246, col 2, para 3, line 7, change gingles to jingles  
Page 246, col 2, para 3, line 13, change qpeestion to question  
Page 247, col 1, para 2, line 6, change *darshana* to *darshan*  
Page 247, col 1, para 3, line 3, change pesterting to pestering  
Page 247, col 2, para 1, line 3, change Saints to Saint's  
Page 248, col 1, para 4, line 2, change pentioned to pensioned  
Page 253, col 1, para 1, line 6, change *in cognito* to *incognito*  
Page 255, col 2, para 2, line 9, change *darshana* to *darshan*  
Page 255, footnote, line 6, change Benars to Benares  
Page 255, footnote, line 8, change immagine to image  
Page 256, col 2, para 7, line 1, change *darshana* to *darshan*  
Page 257, col 1, para 6, line 2, change secne to scene  
Page 257, col 2, para 3, line 4, change uptil to up till  
Page 258, col 1, para 1, line 3, change no to not